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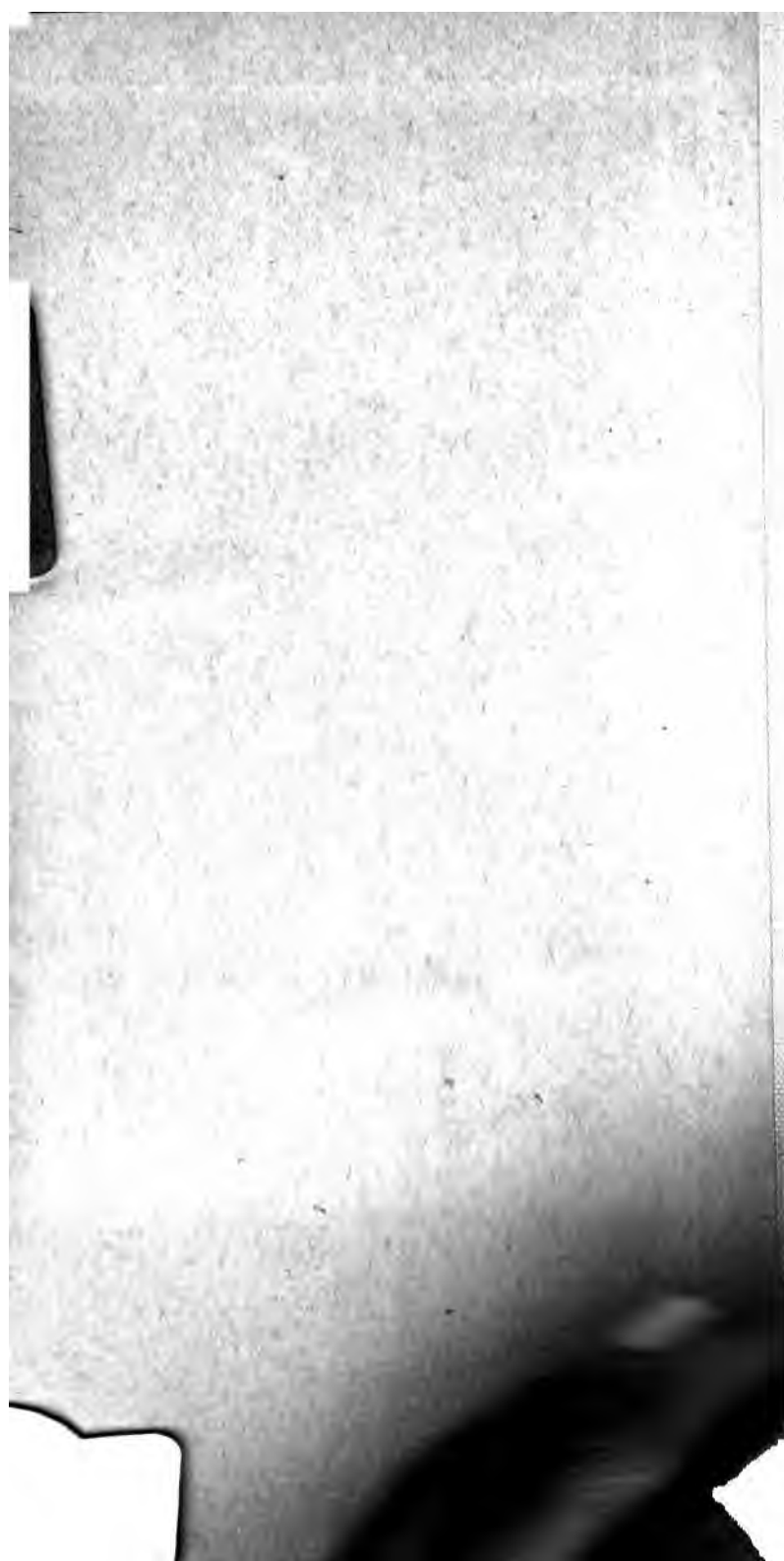
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AMERICAN QUARTERLY
CHURCH REVIEW,
AND
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CONTENTS OF VOLUME XL.

NO. I.

ART. I.—Mr. Dickinson's Letter,	1
ART. II.—Thomas Crawford,	32
ART. III.—Proposed Liturgy of the German Reformed Church,	48
A Liturgy; or, Order of Christian Worship. Prepared and Published by the direction and for the use of the German Reformed Church in the United States of America. Philadelphia: Lindsay & Blakiston. 1858.	
ART. IV.—Parton's Life of Aaron Burr,	64
The Life and Times of Aaron Burr, Lieutenant-Colonel in the army of the Revolution, United States Senator, Vice President of the United States, &c. By J. Parton, author of "Humorous Poetry of the English Language," "Life of Horace Greeley," &c.	
ART. V.—The Bishop of Tennessee and Church Parties,	80
Bishop Otey's Pastoral Letter, &c.	
ART. VI.—Dr. Pusey on the Election of Bishops,	88
AMERICAN ECCLESIASTICAL HISTORY :	
"The Proposed Book,"	129
Book Notices,	156
1. Olshausen's Commentary.—2. Butler's Lectures on Ancient Philosophy.—3. Hugh Miller's Testimony of the Rocks.—4. Life of Montgomery.—5. Bayne's Essays.—6. Brazil and the Brazilians.—7. The Greyson Letters.—8. Barclay's City of the Great King.—9. Elder's Biography of Dr. Kane.—10. Heaven, by Harbaugh.—11. Harbaugh on the Heavenly Recognition.—12. Gerhart's Philosophy and Logic.—13. Haven's Mental Philosophy.—14. Nashotah Mission.—15. Sears' Thesaurus of English Words.—16. Helps' Spanish Conquest.—17. DeForest's European Acquaintance.—18. Lucy Howard's Journal.—19. Articles on Free Churches.—20. Debit and Credit.—21. Bishop Lee's Sermon.—22. Mears' Bible in the Workshop.—23. Sherburne's Address.—24. Hoffman's Weekly Eucharist.—25. Sewell's Thoughts for Holy Week.—26. Tacitus.—27. Fowler's Grammar.—28. Mama's Lessons about Jesus.—29. Melodies for Childhood.—30. Dr. Bolles' Fourth Annual Report, &c.—31. Pamphlets, Reports, &c.	

ECCLESIASTICAL REGISTER :

Summary of Home Intelligence,	172
Summary of Foreign Intelligence,	177

NO. II.

ART. I.—The Jewish and Christian Dispensations Historically Considered, 193

1. The Church of the Redeemed, or the History of the Mediatorial Kingdom. Vol. 1. Containing the first Five Periods; from the fall of Adam in Paradise, to the Rejection of the Jews, and the Calling of the Gentiles. By the Rev. Samuel Farmar Jarvis, D. D., LL. D., Historiographer of the Church, &c. Boston and London: 1850.
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3. An Address to the Jews, by John Xeres, containing his reasons for leaving the Jewish, and embracing the Christian Religion. One volume, duodecimo. pp. 115. London: 1710.
4. Christianity without Judaism. A Second Series of Essays, delivered in London and other places. By the Rev. Baden Powell. London: Longman, Brown, Green, & Longmans. 1857.

ART. II.—The Rev. Charles Tomes, 218

ART. III.—The Church and our Foreign Population, 233

Occasional Papers of the Anglo-American Church Emigrants' Aid Society.

ART. IV.—Christianity and the Caucasian Theory, 249

AN AREOPAGITIC.

ART. V.—Prof. Fisher's History of the Church of Christ in Yale College, 259

A Discourse, commemorative of the History of the Church of Christ in Yale College, during the First Century of its existence. Preached in the College Chapel, Nov. 22, 1857. With Notes, and an Appendix. By George P. Fisher, Livingston Professor of Divinity. New Haven: T. H. Pease. pp. 100.

ART. VI.—Skepticism or Superstition, 276

- 1st. The Epistles of St. Paul to the Thessalonians, Galatians, Romans: with Critical Notes and Dissertations. By Benjamin Jowett, M. A., Fellow and Tutor of Balliol College, Oxford. 2 vols. London: Murray. 1855.
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3d. The Catholic Church in the United States : A Sketch of its Ecclesiastical History. By Henry de Courcy. Translated and enlarged by John Gilmary Shea. New York : Edward Dunigan & Brother. Baltimore : Murphy & Co. 1856. 12mo. pp. 591.

4th. Theism, Doctrinal and Practical : or, Didactic Religious Utterances. By Francis W. Newman. London : John Chapman. 4to. pp. 184.

ART. VII.—The Memorial Movement—Church Unity, . 288

Memorial Papers. The Memorial : With Circular and Questions of the Episcopal Commission ; Report of the Commission ; Contributions of the Commissioners ; and Communications from Episcopal and Non-Episcopal Divines. With an Introduction, by the Rt. Rev. Alonzo Potter, D. D., one of the Commissioners. Philadelphia : E. H. Butler & Co. 1857. 12mo. pp. 444.

AMERICAN ECCLESIASTICAL HISTORY :

"The Proposed Book," (continued,) 302

Book Notices, , 326

1. Blunt's Right Use of the Early Fathers.—2. Whewell's History of the Inductive Sciences.—3. Cheever's Pulpit and the Pew.—4. Henry Ward Beecher's Life Thoughts.—5. Wheelock's Discourse.—6. Curtis' History, &c., of the Constitution.—7. Alison's History of Europe.—8. Sprague's Annals of the American Pulpit.—9. Bronson's History of Waterbury.—10. Robertson's Sermons.—11. Bayne's Essays.—12. Taylor's California.—13. Ursula.—14. Peck's Wyoming.—15. Atkinson's Siberia.—16. Fuller's Loutron, or Water Baptism.—17. Mayes' Techno-baptist.—18. Ripley's Epistle to the Romans.—19. Report on Campbellite Baptism.—20. Hackett's Discourse.—21. Campbell's Correspondence.—22. Wharton's Letter to Bishop Lee.—23. Historical Magazine.—24. Gathered Lillies.—25. Sermons, Reports, &c.

ECCLESIASTICAL REGISTER :

Summary of Home Intelligence, 339

Summary of Foreign Intelligence, 358

NO. III.

ART. I.—The Present State and the Hopes of Christianity, 369

ART. II.—Baptism Tested by Scripture and History, 399

Baptism Tested by Scripture and History. By the Rev. William Hodges, A. M. Philadelphia : 1858. 12mo. pp. 480.

ART. III.—Philosophy the Handmaid of Religion, . 408

1. Coleridge's Aids to Reflection. Burlington : 1829.

2. History of Philosophy. Translated by Prof. C. S. Henry. 2 vols. Harper & Brothers. 1843.

ART. IV.—Letter to Bishop Lee of Iowa, on Western Missions,	424
ART. V.—The Controversy in the Scottish Church,	433
1. The Bishop of Brechin's Charge.	
2. The Pastoral Letter of the Episcopal Synod.	
3. The Scottish Ecclesiastical Journal, (Newspaper.)	
ART. VI.—The Rev. A. B. Chapin, D. D.	448
ART. VII.—Mixed Societies, in Principle and in Practice,	455
Remarks on the American Sunday School Union. Philadelphia: 1855.	
AMERICAN ECCLESIASTICAL HISTORY :	
"The Proposed Book," (continued,)	487
Book Notices,	501
1. Robertson's Sermons.—2. Verplanck's Report on General Theological Seminary.—3. Butler's "Two Millions."—4. Homan's Commercial Cyclopaedia.—5. Norton's Sermons.—6. Memoir of Joseph Curtis.—7. Memoirs of Rachel.—8. Cornell's Geography.—9. Hooker's Child's Book.—10. Davis' Shekomeko.—11. Kingston's Fred Markham in Russia.—12. Trollope's Doctor Thorne.—13. Haswell's Mensuration, &c.—14. Abbott's Child's Histories.—15. Sunday School Books, (ten volumes).—16. Lee's Sermon on St. Patrick.—17. Beardsley's Sermon at Stratford.—18. Troy Female Seminary.—19. Stand Up for Jesus.—20. Clay's Annals of the Swedes.—21. School and Home Journal.—22. Ingraham's Sermon.—23. Sermons, Reports, &c.	
ECCLESIASTICAL REGISTER :	
Summary of Home Intelligence,	514
Summary of Foreign Intelligence,	523

 NO. IV.

ART. I.—The American Union—its Nature and Origin,	529
1. History of the Origin, Formation, and Adoption of the Constitution of the United States; with Notices of its Principal Framers. By George Ticknor Curtis. In two volumes. New York: Harper & Brothers. 1854. 1858.	
2. Two Lectures on the History of the American Union. By Henry Reed, late Professor of English History in the University of Pennsylvania. Philadelphia: Parry & McMillan.	
ART. II.—Theodore Parker and the Newest Theology,	543

1. A Discourse of Matters Pertaining to Religion. By Theodore Parker. Fourth Edition. Boston: Little, Brown & Company. 1856. 12mo. pp. 466.
2. Sermons of Theism, Atheism, and the Popular Theology. By Theodore Parker, Minister of the twenty-eighth Congregational Society in Boston. 1856. Second Edition. 12mo. pp. 365. Same publishers.
3. Ten Sermons of Religion. By Theodore Parker, Minister, &c. Second Edition. Same publishers. 1855. 12mo. pp. 393.
4. Two Sermons on Revivals—"a False and True Revival of Religion," and "the Revival of Religion which we need"—April 4th and 11th, 1858.

ART. III.—Parton's Aaron Burr, Dissected by a Nona-
genarian, 564

The Life and Times of Aaron Burr, Lieutenant Colonel in the army of the Revolution, United States Senator, Vice President of the United States, &c. By J. Parton, author of "Humorous Poetry of the English Language," "Life of Horace Greeley," &c. New York: Mason Brothers. 1858. pp. 696.

ART. IV.—Church Universities, 579

Proceedings of the Board of Trustees of the University of the South, at their session held at Beersheba, Grundy County, Tennessee. Montgomery: 1858.

ART. V.—St. Patrick no Romanist, 593

1. Historia B. Patinæ de Vitis Pontificum Romanorum. Colonia Agrippinæ. 1611. 4to. pp. 505.
2. Bedæ (Venerabilis) Opera Omnia. 8 vols. folio. Colonia Agrippinæ. 1612.
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5. Occasional Sermons, preached in Westminster Abbey, by Christopher Wordsworth, Canon of Westminster. Fourth Series, on the Church of Ireland. London: Rivingtons. 8vo. 1852.

ART. VI.—The New Liturgy in Harvard University, . . . 604

A Service Book for Public Worship. Prepared especially for use in the Chapel of Harvard University. Cambridge: John Bartlett. 1858. 12mo. pp. 308.

ART. VII.—Letter to the Editor: Bishops, Successors
of the Apostles, 621

ART. VIII.—A Word for our Fathers, in a Letter to an
English Layman, 624

AMERICAN ECCLESIASTICAL HISTORY:

Early Journals of General Conventions, 642

Book Notices, 659

1. Gibbs' Latin Analyst.—2. Heroes of the Last Lustr.—3. The New Priest in Conception Bay.—4. Silliman's Natural Philosophy.—5. New American Cyclopaedia.—6. Sprague's Annals of the American Pulpit.—7. Noyes' Collection of Theological Essays.—8. Jenkyn on the Atonement.—9. Autocrat of the Breakfast Table.—10. Murdock's Syriac New Testament.—11. Murdock's Mosheim's Church History.—12. Carlyle's Frederick the Great.—13. Sanger's History of Prostitution.—14. Bishop Whitehouse's Seventh Annual Address.—15. Anglo-Continental Society's Publications.—16. Newcomb's Harvest and the Reapers.—17. Union Prayer Meetings.—18. Seymour's Self-Made Men.—19. Beattie Melville.—20. Church Book Society Publications, (twelve volumes).—21. Historical Magazine.—22. Randall's Why I am a Churchman.—23. Sidney Grey.—24. The Albion.—25. Loomis' Natural Philosophy.—26. Yale College.—27. Trinity College.—28. Sawyer's New Testament.—29. Prea Goodwin's Sermon.—30. The Revival System and the Paraclete.—31. Rev. C. D. Jackson's Sermon.—32. Christmas Holidays at Cedar Grove.—33. Sermons, Pamphlets, &c.

ECCLIASTICAL REGISTER :

Summary of Home Intelligence, 677

Summary of Foreign Intelligence, 686

EDITORIAL, 695

THE
CHURCH REVIEW.

VOL. XI.

APRIL, 1858.

No. 1.

ART. I.—MR. DICKINSON'S LETTER.*

———, FEBRUARY, 1858.

MY DEAR SIR:—I had intended, when I wrote to you in August, merely to add a few notes to the pamphlet I had sent you, thinking that perhaps you might make use of it, and of them, in your Review. Various circumstances have prevented my writing again till now, and the hindrances are by no means diminished by finding that you take my suggestion for far more than it was worth. I had intended just to notice a few points which are not at first sight intelligible to persons educated in a different state of things from ours.

You speak of information on the Church movement here. To give this properly, is beyond my strength; to say what share the different parties here have had in our movement, what is due to our Church Establishment and to ancient

* In reply to our own request to a distinguished English layman for definite information on the late attempts to revive Convocation, and the present actual working of the English Church System, we have the following Letter, which we prefer to give in its original form. We hope it will be read in connection with a subsequent Article in our present Number of the Review, in reply to the late work of Dr. Pusey.

ED. CH. REV.

fixed customs, and what to the action of the Voluntary Principle, and lastly, to guess at what is coming, is much more than I can pretend to perform.

It would be a great mistake to suppose, that because our Bishops, some five years back, sanctioned a measure for the Colonial Church, which did not differ in any important principle from your Constitution, and because Synods framed as was then proposed, have been established, or are in process of formation, in all the more important Colonies, that therefore we shall at once have the like here. The cause which has kept alive Convocation, forbids it, our national love of precedent, and adherence to tradition.

Your readers have heard of Convocation only of late, but I hardly need tell them that it has always met at the beginning of each Parliament, that not merely the ancient customs have been observed by those officers of the Crown whose duty it is to issue the proper forms for summoning a new Parliament—this is intelligible, because a nation, at least of our race, is always zealous of its rights, even in their minutest parts—but that the peculiar vestments should have been maintained in which the Bishops appear and that in the Address that is always presented to the Crown—the only business which has occupied Convocation for many ages—the rights of the Lower House to amend, should have been respected; the Bishops who framed the Address, being in the habit of leaving out some word, or putting some unimportant word wrong, in order that the vigilance of the Prolocutor and his fellows might prompt the amendment, which they have the right to propose; and that the Convocation of Canterbury, at least, should have always been prorogued from time to time during the Session of Parliament, as it pleased the Archbishop, and when Parliament itself was prorogued from time to time, that the Archbishop, or his officer, prorogued Convocation invariably to the day after the one mentioned by the Queen's Commissioners; this almost puerile adhesion to forms—for which, as English Churchmen, it is our duty to be deeply thankful,—forbids any sudden changes. Forms have preserved our institutions: is it wonderful that the conservative feeling among us—a feeling stronger, perhaps, among the dignified Clergy, than in any other class—adheres to them, and will refuse to sanction changes which you or I may think salutary, unless they come with a claim of necessity which cannot be doubted?

It is now, I think, sixteen years since the Lower House, under its late Prolocutor, the Dean of Ely, first broke the

ice, and resolved on a substantial amendment to the Address, which had been prepared, I believe, for the Upper House by the late Bishop of London. The amendment was to omit so much of it as sanctioned the changes then recently made by act of Parliament alone, in the Cathedrals. The Upper House appeared surprised, when the Dean, after mentioning the usual verbal alteration, proposed this, took a quarter of an hour to consider, and then agreed to the alteration.

I doubt not that short debates had occurred in former Parliaments—in the Lower House, especially—but reporters were not present in either, and the debates had no results. Now, however, when Convocation debates as much as it pleases, and freely makes its suggestions, such beginnings look small, and the policy by which it has advanced with so much success, timid and mean. But it is nevertheless but justice to acknowledge, that to the singular moderation of both Houses, and the very slow progress they have been wisely content to make, its establishment as a revived institution of the country, in the face of deep-rooted national prejudice, is mainly owing.

Though of late the Revival of Convocation has on the whole been supported by the High Church party, and resisted by their opponents, this has not always been the case. The late Mr. Kempthorne, a friend, and, I believe, chaplain of Bishop Ryder, of Gloucester, published a pamphlet recommending its revival, and the same thing was advocated at one time by the late Mr. Alexander Gordon, and others, leaders of the same party. The practical advantages of deliberative and legislative assemblies are obvious, and are independent of party. Those may call for Synods at one time who fear their censure at another. There is something austere and awful about the mediæval character and forms of Convocation; its schedules of absent members, pronounced contumacious, and reserved for the pleasure of Reverendissimus at the next session, when they are again to be wrapped up and reserved over and over again till Parliament is dissolved; such swelling words as these, and the no less bold claims and assertions of right made by the less cautious members, even though they may be baseless or impossible, are anything but reassuring to a party which never knows its own strength, and has a curious faculty of putting itself in a corner, and believing that it is persecuted. It is no wonder, therefore, that that party has recently opposed Convocation, and expressed alarm at its progress.

But it would be a mistake to consider the Convocation

movement apart from our general Church progress during the last half century, for the whole has been very closely connected together with you, as well as with us, and in the Colonies, we owe much to the Oxford movement, which began twenty five years ago. It may well teach us faith, to observe how much good and strength has come to the Church generally from the heavy blow and discouragement Lord Derby then gave to the Irish Church. It is commonly said that the Oxford movement has failed utterly. There cannot be a greater mistake. That it has disappointed the hopes of its earliest leaders, may be true enough, as well as that some of its chiefs have gone to Rome, and some have left the High Church party, and that it is broken up and has now no recognized leaders. I believe it to have all the more power, because its members are thinking for themselves, and acting independently. If some are quietly laying aside expectations and views which they find to be extravagant, others are carrying them out with a keenness which human nature will not bear. We must not suppose that the burning words of Froude and Wilberforce against Erastianism are producing no effect, nor that the marvelous growth of our Episcopate and yours, and the restoration of Episcopal election in our Colonial Church, are all the fruits of the Oxford movement. The Low Church party, and Rome, have both received men and ideas, which must make them very different from what they have been. The leaven is still spreading—we have seen but the beginning of the improvement of old things. It needs but little policy, nothing but charity and moderation, if God grant us these graces, to guide our own counsels, and unite our parties, in accordance with the true principles of our Church. But I fear that Rome will have a much more difficult task with the fragments of the party which she has received, but not assimilated. The two main results, up to the present time, appear to be a vast increase of arrogance in the court of Rome, and a great estrangement and mutual dislike between the new converts and the old Roman Catholics. With the new development of religious Newspapers and Reviews, the Church of Rome is under popular control in a new way, which it may be its rulers do not understand. And while they are estranging the people of Germany and France by the removal of the old method of popular control, it may be that they are enslaving themselves to a new power in all those countries where opinions can be more freely expressed. Under these circumstances, though one can expect no acknowledgment of erroneous policy, there may be at any time any

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amount of change. I can imagine concessions to our Communion, greater than would have satisfied Queen Elizabeth, Laud or Wake. Such things have even been whispered about of late, but I have little doubt that if proposed now, they will come too late, for our Communion, thank God, is not what it was in those days.

But I must not wander into the future of the Church of Rome, whose probable divisions and troubles I may anticipate, but cannot prove. I have to do with our own party and its progress. Many of the Tractarians, and notably the Wilberforce family, and those who can trace their impressions of good to the late Mr. J. Sargent, the biographer of H. Martyn, and his friends, belonged to the Low Church party here. And to the early training which the best of that party gave their children, they can trace their subsequent progress. We have had, too, our Church Building movement, whose growth was anterior to the Tractarian movement—four or five thousand Churches built or rebuilt within a few years—a movement such as Bunsen is said to have declared, has produced more Churches in our country than have been built in all Europe besides, since the Reformation—an exaggeration, I believe, and which, to your readers, will give a very exaggerated idea of our progress towards the voluntary system, because our attempts to endow the Churches by voluntary subscriptions have been on the whole inefficient, but which yet is very remarkable.

Here, again, though the Church Building movement is a good deal under High Church management, and there are connections between that party and the rulers of the Church, as well as with antiquarianistic architecture and art, which are natural, and give a bias to the whole, yet the share of the Low Church party must not be forgotten. They had more to do with the first irregular movement in the right direction, the establishment of proprietary chapels in our neglected towns, than with the more systematic attempts since. And when the Church Building movement was taking a turn little to their taste, they established the Pastoral Aid Society, the first great voluntary effort for evangelizing our dense populations, and have always supported it with more energy than its High Church rival.

I ought not also to forget to mention that from the peculiar social position of the Church of England and its places of education, we are continually receiving members and ministers from the dissenting bodies. Not only do dissenters join the Church where the preaching is to their

taste, and so sojourners among us become permanent inhabitants, but as men rise in social position, they are tempted to leave off their peculiarities and join the Church. Many of their ministers have been ordained, others have left their ministry and followed the law, ultimately adopting the position of Church laymen, and above all, the sons of these are frequently brought up for Holy Orders. Nor can I make out that, on the whole, the result is such as to cause us any alarm. For if there are one or two, whose orthodoxy is not clear, there are many whose Churchmanship is most decided, and there can be no doubt which is most influential, the public statements of the latter, or the concealed opinions of the former. We have had thus a great accession of strength and energy from among the dissenters, and the effect is probably greater than it would be among you, for causes which I shall have to mention more at length presently; certain tendencies, I mean of our cathedral system, which needs the voluntary system as it exists among our dissenters and you, to enliven it.

Our Church, then, during the last half century, has received additions of strength from very various quarters, and has been stimulated by heavy blows and great discouragements from the State. It would be a very grievous mistake to suppose that religious antiquarianism, or any other development of mere scholarship, can revive the Church. These advantages can only act as a basis of practical holiness and religious feeling. When these virtues are not absent, the consciousness of the Church in other regions, and at other times, may well strengthen faith, and make hope clearer, because the continuity of the Church and its spread over divers countries, and its increasing strength, show us that the promises of Divine help are ours, and we may well hope that if we use our advantages, and never put our confidence in them, we shall improve still further.

But I must refer more particularly to the progress of Convocation, and my reasons for writing to you. It has been agreed all along, by all who have given their attention to the subject, that neither the Constitution of Convocation, nor its relations to the State, were such as could be permanent. In a subject so new and so little understood, it is not strange that opinions should be very much divided on the reasons for change, and still more on the measures to be adopted. The clergy have generally clung to Convocation with extreme tenacity, not seeing—what, I suppose, will be obvious, to a people who, like you, have made your own Ecclesiastical Assemblies—that any meeting called together in an orderly way, by

lawful authority, which comprises the Episcopate and the representatives of the Clergy, and secures liberty of speech and vote to both, is as good as any other; since its decisions must rest on the authority of the Apostolical Succession, and the consent of the Bishops and Clergy. Now, inasmuch as Convocation is provincial, and not national, and very inadequately represents the Clergy, it is possible to conceive a much better Assembly. But the English Clergy seem generally unable to appreciate this argument. They desire not merely that any new Assembly should be created by Convocation—which may be very highly expedient, but is not necessary—but further, that any new Assembly should be Convocation itself reformed, and they are generally unwilling that Parliament should have any hand in that reform. Hence, the plans of reform have been dwarfed and maimed, in order that they might be such, as it was supposed that Convocation or the Bishops or the Archbishops or the Crown, could create by their own authority. But it has been the uniform course of English precedents during the last one hundred and fifty years, to limit the prerogative and to throw doubt on the powers of the Crown, or any other body, to make changes, or to do anything extraordinary, except where the safety of the realm was concerned. Herein you will see that we are practically adopting republican principles, since the policy throws us back in all things more and more on the House of Commons, and yet I see no misgivings, even among our strongest conservatives, as to the safety of the course we are pursuing.

The more I have thought of it, therefore, the more have I doubted as to the possibility of the reforms of Convocation, which were proposed, being effected without the assent of Parliament: and yet the objections to reforming Convocation by Parliament, seemed fatal.

The principle which ruled when Charles the 2d's Act of Uniformity was enacted, was, that laws made by the Church should be ratified by the State. That principle, which of course it is desirable to maintain, has been departed from of late years, for the Bishops, whenever they wanted legislation for the Church, have gone to Parliament at once, and asked for a measure. When, as in the case of the Act which enabled us to give you the Succession, the Bishops' party spoke the voice of the Church, I see no reason to object; but from Elizabeth's Act of Uniformity, to the Divorce Act of last year, there have been continually measures affecting the Church, which have passed through Parliament against the will of the whole, or nearly the whole Episcopate.

Some of these measures were outrages on the Church, and examples of the enslaving it by the civil power—which you will bear in mind, that no Church Constitution can ever keep us altogether free from—some, we may now look on as salutary; and some, probably, were always right, such as the limitations of non-residence and plurality of livings, which the House of Commons insisted on, some twenty years back, to a larger extent than the heads of the Church desired.

Still, with the remembrance that Parliament has not always kept within reasonable bounds, it is not wonderful that the Clergy shrink from leaving the reform of Convocation to it; and those of them who are less bold, and therefore the least prepared to make the changes which the times demand, will of course object the most.

But I have endeavored to point out in my pamphlet, other and better reasons. There is a kind of elasticity about the common law, and our ancient legislation, which does not apply to new statutes. We have not fully explored, yet, the functions of Convocation, nor can we tell to what extent we may not develop them. If we take a new Act of Parliament, instead of the prescription and precedents of five hundred years, we must take the present state of things, and no more, with the danger of Parliament imposing some restrictions, and perhaps leaving some necessary point uncovered; so that our Synods, when exercising their powers under the new Act, may find something left out by mistake, which it may be impolitic to ask an unwilling Parliament to supply. These difficulties, the time and trouble necessary to reform the different Convocations, and then unite them into one, the constitutional embarrassments which their connection with Parliament would create, and then, after all, the impossibility of retracing our steps, if the measure did not answer, and obtaining Convocation again after it had been altered, and in being altered, abolished, so far as it was the real old established institution, made me clear that it was unwise to attempt to reform Convocation at all, and that we ought rather to leave it alone, to act as a provincial body, to such an extent, and in such way, as the Bishops and Clergy should think fit; and to create a new Assembly for England, similar to your General Convention, which also should do such business as might be found desirable.

I have no doubt that if the two assemblies coexisted, the latter would have the predominant power, and the former become, as they have been for the past one hundred and fifty years, mere forms. We are too business like here to keep in

constant action two sets of assemblies, merely to preserve symmetry. And I have had as little doubt, for some years past, that we should soon obtain by one way or another a Synod like yours. No one can see how the principle of Synodical action has spread from one collective Episcopate to the Colonies,* and consider their importance and influence, and the peculiar and very English mode in which it has taken root in Victoria and Canada, by the joint action of Church and State, without feeling sure that its adoption at home is merely a question of time.

While, therefore, one watched with intense anxiety what was going on, it seemed needless to say anything.

There were circumstances, however, in the early part of last year, which made me think it time to speak out. The warm reception given the year before to the principle of Mr. Seymour's motion, about the admission of the laity, seemed to give a new

* Your readers may have noticed the various abortive attempts to legislate in the English Parliament for the Church in the Colonies. The most remarkable measure of the whole series was the bill of the Archbishop of Canterbury in 1853. It was prepared by the Bishop of Oxford, and submitted to various meetings of the Bishops, and at last presented to the House of Lords by the Archbishop as their organ, no important difference of opinion having, I believe, occurred among their Lordships, though, of course, the manifold difficulties of the subject must have been extremely embarrassing. The bill was introduced late in the session, when it was well nigh impossible that it could pass, and, if I remember right, the debates gave no promise of success even for the year following. Indeed the task was an impossible one. If the measure proposed was a simple one, the Colonies might fairly say, What do you want us to do? give us the details! If the details were given, the cry would be, How can the Imperial Parliament presume to interfere, without the slightest necessity, in a quantity of small local matters, which common sense, as well as recent compact, leaves altogether to the Colonial Parliaments? There must be some concealed reason for so strange a course. England wishes to impose on us an established Church contrary to all our desires. There was besides a most embarrassing conflict of legal opinions as to the need of such an act, and the power of the Colonial Church to make its own laws independently, turning on the very difficult questions of the power of the Crown over religion in the Colonies, and the scope of ancient English acts of Parliament which have limited and restrained the clergy, whether in fact they were local or personal. I have never myself felt any impatience at either class of objections, because it was plain that our Parliament ought to see its way through the fog before it moved. But what legislation could not do, the moral effect of that seemingly abortive bill of the English Bishops performed. Before the end of 1854, the Bishop of Melbourne had called together his clergy and laity, and obtained their assent to a measure, framed on the basis of the Archbishop's bill, by the Colonial law officers of the Crown, and had carried it through the Parliament of Victoria. Evading thus the whole of the difficulties which depend on the civil relations of the Colonies to us, and our different views of the relations of Church and State, the Bishop had to meet the constitutional difficulties alone, and after a year's delay, the Queen was advised to give her assent. Since then a similar measure has been prepared by my good friend Mr. Cameron of Toronto, but it was judged better by the Bishop to proceed with a shorter and less elaborate act, which has, also, after long delays, received the Royal assent.

impetus to the movement, while the difficulties of detail seemed to preclude Convocation from dealing with it. Here, then, was an opening for my own view. But besides this, I thought I saw tendencies in the new Convocation to press forward reform, irrespective of the difficulties of the case, and from the quarter in which I observed those tendencies I was by no means sure that they might not indicate a disposition in the Low Church party or the Government to take up the question and decide it.

For myself, I am so sure of the salutary effect of such a Church Constitution as yours, and of its wholesome tendencies to allay party feeling and bring the Clergy and Laity into harmony, that I would accept it from any quarter, and trust to its inherent power, as of the collective Bishops, Clergy and Laity justifying the innovation, and would heartily support a government in which I have no great confidence, and a party to which I do not belong, in carrying it. But such would not be the general feeling of the High Church party, many of the members of which have an unreasonable dislike of your Church and its institutions, and to whom the action of the laity is altogether a novelty. I thought, therefore, that the time had arrived for speaking out, so as to be beforehand with a definite plan, and to point out some of the difficulties of the only other course which up to that time had been before us.

The Report, also, of Dr. Wordsworth's Committee, on the reform of Convocation, was altogether beneath the occasion. The reference was large enough to enable them to take up the whole question in a business like way, but the Chairman tied them down to the very narrowest view of the question. The Committee, certainly, by the last words of their Report, set the stone rolling sufficiently to carry it speedily beyond their power, but abstained from anything that might direct it. Where there is not apathy in Church questions among the English laity, there is very generally an uneasy feeling. I am afraid, therefore, that assemblies of Church wardens, chiefly of the agricultural class, would either say nothing or say something unpleasant, while it is probable that the delegates from these same assemblies of Church wardens, if they could meet with those of the Clergy in a national assembly, would agree with the Clergy better, and exhibit that better knowledge and better feeling which representatives may be expected to possess over those who have elected them.

I should, therefore, think a National Assembly better and

safer than local assemblies, even besides the immense advantage it possesses in bringing opinions to the test of votes, over the desultory action of a multitude of small assemblies, of very different opinions and personal weight. It was just this action which Canon Wordsworth's Report set in motion. It was to be feared that if the working of it proved as unsatisfactory as I thought I had reason to expect, the whole question of Synodical action would suffer in consequence, and therefore I was the more disposed to propound a plan which seemed to me easier and safer than any of the plans for reforming Convocation, or establishing new assemblies, that I had heard proposed.

I will just remark before leaving this part of my subject, that Diocesan Synods like yours would doubtless be the complement of our system of Church Assemblies, but that I doubt the safety in the present state of the English Church, of beginning even with them.

But I must proceed to make some remarks, more especially relating to views advanced in my own pamphlet, and to things which may be misconceived in it. And first, I must mention that I have argued as with Englishmen on the basis of the present state of things existing among us. It seemed to me idle to take as a basis a state of things which does not exist, and is not likely to exist, and to indulge day dreams of improvement through it, while the ground was really slipping away under our feet, and things going from bad to worse. I saw no reason to conceal the fact that our present state was bad, and I think I have given reasons for my argument that if we establish an Assembly similar to your General Convention, our condition will improve. I have not however taken any occasion to censure our state of things, that were not necessary in my argument, or to attempt to give any view of the general relations which I might think ought to subsist between Church and State. Your commonly received theory is, that the Church should be free from the State, and those who hold it may well ask me with something of triumph, what are the relations between Church and State which you approve of? To this, I would answer, that I think our State in many respects far from what is right, and that I wish to improve it, but that I cannot lay down any general principles which shall be universally applicable to the relations of Church and State; that I do not believe in any but very small and insignificant denominations being permanently free; and that between those two great natural limits, that it is not the function of the State to dictate in spiritual matters, nor of the Church to dictate in secular mat-

ters ; much must always be left to mutual forbearance, and many different standing grounds may be taken, and may be tolerable. In receiving the Queen's Supremacy, we acknowledge that the general external coercive power of the State is supreme. I conceive that you acknowledged the same thing by the action of the Convention of New York and the General Convention in Mr. Walker's case. Having accepted the principle, you will have to work it out, not I hope in such way as we have worked it out—our example may well be your warning—in such way I hope as may at once be consistent with truth and peace—but certainly not as a Free Church.

Some of our Clergy seem to think that if the property of the Church is confiscated, we shall presently have a Free Church, in which their lot will be free, and their power uncontrolled. But, independently of the power of the Laity, which they will have to feel, when the Laity are obliged to contribute out of their own funds for their support, I do not think that any of the restrictions the State has put on the Clergy would, if endowments are confiscated, be relaxed. Certainly the mere fact of confiscation would do nothing, as to rights not closely connected with the property confiscated, and I do not believe that any general cotemporaneous legislation would set the Clergy free, because they are of too much importance in society, and the Church too great a thing, in a national point of view, for that. I have no expectation, however, of any such catastrophe as the disendowment of the Church ; rather, I think that the general power of the Church and its credit in society are rising.

Nor can you have a really free Church. Mr. Walker's case proves the supremacy of the State over your judicial proceedings ; the State incorporation which your vestries have obtained carries with it your submission to the supremacy over your property. It may be that in the first matter your law courts acted with very laudable moderation ; and that in the second, and in the general management of your Conventions, you have yourselves most carefully avoided anything irregular which might breed disputes, and so bring questions before the Courts of Law. You have in this done most wisely. But the State has not given up its power to deal with all questions between persons, and all disputes about property, and more especially to interpret for itself its own laws, as in the case of laws creating corporations, and cannot give up this power, without being false to its own nature and duties.

Now, our case differs from yours in this ; that your external

Constitution is new, ours old, and that consequently we have a much greater quantity of laws and customs, with regard to which disputes may arise, the ultimate cognizance of which must appertain to the State, than you have; that our much more extensive Church property practically increases the extent of the State's jurisdiction; that we have a long series of decisions all in the main tending in the same direction, whether in earlier times directed against the Pope and the Clergy who were his adherents, or in Tudor and Stuart times supporting the autocracy of the Crown, or in later times extending and systematizing the principles of former decisions with a view merely to the liberty of the subject and his protection through the power of the Crown; that partly through our ancient policy of giving the assent of the State to the laws of the Church, and partly through the modern policy of merely governing the Church by act of Parliament, our Church Laws are also Laws of the State, and therefore necessarily subject, as such, to the interpretation of the courts of the State, and lastly, through a view which always has been prevalent among us, of a sort of divine authority in spiritual matters appertaining to the king. Such a notion I hold as little as you would. You are able to abstract the rights of the State from any idea of duty to an individual, a thing which is neither possible nor altogether reasonable with us. The error has been fostered by the modern continental notion of a divine right of kings in a different sense from the divine rights of other governments, which I conceive had its origin in the 17th century, and by the real difficulty of properly assigning the right bounds to the ideas of supremacy and loyalty, which has been aggravated by the different meanings given by Englishmen and Romanists to the word jurisdiction.

It is unavoidable, also, when a state of things such as prevails here has been formed gradually, by laws and decisions extending over many centuries, that popular feeling or the will of princes should have overridden right; and one age left to another a legacy of confusion, beyond its power to set straight; and that in some respects the wrong principles should be held to be right. We have suffered under one evil since the Reformation, which cannot but have been productive of great mischief, and that is our isolation. A Church confined to one country is tempted to manifold evils; its independence is apt to be rebellion, its obedience subserviency. Hence, the turbulence and internal troubles of the Scotch Presbyterians, and the prevalence of Erastianism in England. But we have had other and more subtle dangers. The insular feeling at-

tributed to us by our continental neighbors, has largely influenced our religion, making us proud of our own peculiarities, and scornful of those of others, so as to attach undue importance to some minor points, and to reject the views of others, rather because they held them, than from any proper and reasonable persuasion of the falsehood of the views. I trust this state of things exists no longer. Our Church now spreads into so many lands, and is brought into contact with men of such various views, that it is impossible but that our divines and writers will be called on to weigh and to tolerate arguments their forefathers did not meet with. The very fact too that our Church is following the example of our race and developing into many independent communities, will force our clergy to contemplate the international relations of Churches, and their influence one upon another. The result of this must be toleration; for we cannot compel you to a particular course, nor you us; and presently the colonies also will be altogether beyond the pretence of such a policy. It must often happen hereafter, that the larger and I hope the more sound part of our communion may have to tolerate some disposition towards error in a sister Church which it cannot hinder. It will then gain wisdom by reflecting and discussing the reasons which alone can justify cessation of communion, and the conditions, as to the clergy and their ministrations; and the laity, as to their rights, under which such a painful duty must be exercised; a discussion which cannot but throw a most valuable reflected light on the painful relations between our own Church and the rest of Christendom. As the branches of the Anglican Church consolidate, they will all do well to note the views which prevail among the others, as to the relations of Church and State, their discipline and peculiar institutions, whether religious or social. Every evil we recognize as having come to our common forefathers through isolation, supplies an argument for profiting by criticism of this kind. We all dislike to own it, when it comes home to us personally, that others know us better than we do ourselves, and that those who are free from our own prejudices, can best advise us. It is not quite the same certainly with nations as with individuals, opinions are intensified, and the expression of them is more in danger of being attributed to spite. And between Churches, differences, as history and our own experience testify, are embittered by time, and by attempts at reconciliation. But I have a good hope that this will not be so in the Anglican Church of the future. We start with a good will on all sides. We have more rapid means of intercommunication, improving and ex-

tending in a way never seen before. It must be our very grievous fault, if we do not merely control the differences which must arise among us, but also blend and modify our respective relations with the State by degrees, into one common system, recognizing the external advantages of peace and settled law, and the internal blessings of opinion freely developing itself, and establishing the unchangeable truths of Christianity, in the hearts of the whole people, by their own good will, and not by the power of the State.

Now, while I am obliged to allow that we are subjected to very great inconveniences, because the laws of our Church are also laws of the State, and to propose a course in my pamphlet which can only tend to make this union more close, it would be a great mistake to suppose, as I think I have recognized in some of your writers, that the Clergy here are generally subservient to the State, or that the Ministry have by their ecclesiastical appointments any real power over opinion in the Church. The case is far otherwise. But I must explain myself further, for some great dangers lie under these circumstances.

As to our Church laws being also laws of the State, I certainly look forward to the state of things, when they may be made by the general, perfectly free consent of Bishops, Clergy and Laity, and afterwards ratified by the State, as the best possible security for good ecclesiastical laws and due harmony between Church and State. I believe that under this state of things, the Church here will be able to speak as a whole to the State, with a power that cannot be resisted, in favor of those things which it really wants, while party feeling will be put aside, and any disposition to intolerance checked, both by the influence of the laity in the Church assembly and by the consciousness that measures which can fairly be charged with wrong will not pass Parliament. I look on the influence of the Church, when once brought into a focus, and cleared of sinister imputations, as amply sufficient to carry any measures through Parliament, and have little doubt, that our Churchmen may, if they please, establish a system, by which the honor of Church and State in the matter of legislation, may be duly saved, the Church being governed by canons enacted by its own assembly, but which each shall contain a clause that it shall not come into operation until the sanction of Parliament shall have been obtained in the usual way. No other sanction will suffice, not the Queen's sanction alone, nor yet that suggested by Mr. H. D. Evans, that the canons should be valid if sanctioned by her, provided the two Houses of Parliament had

not addressed the Crown to refuse its assent. Such a sanction might perhaps enact new laws, but could not operate to repeal any already in force, without which the new laws would be in almost every case inoperative. For my part, too, I must confess that I would rather have the sanction of the whole nation given openly by the Queen in Parliament, than merely through her in a more private manner.

Looking, therefore, at laws made by the joint action of Bishops, Clergy, Laity and the State as the best thing, I cannot but acknowledge with you that in laws made for the Church by the latter alone, there is the greatest danger. Against this we have now no safeguard, and we are just suffering under the Divorce Act which has been carried by the Government against the prevalent opinion of the Clergy and many of their flocks. Possibly it might not have been otherwise under any circumstances. In marriage and divorce are matters of mixed social and religious cognizance, and neither the opinions of our own people, nor the statements of our divines, nor, indeed, of any, before the middle ages, are clear on the point. With you it is a question which would have been left to the State alone. And while giving up to its jurisdiction freely all questions of legitimacy and heirship, you would be judges yourselves, each in his own circle, of those who availed themselves of the law to an extent you might think disreputable. We have also the latter resource, but it would, I think, be influenced by our respect for the law—a feeling which doubtless prevails also with you—that persons, not themselves tainted, who had merely used a privilege the law gave them, were not to be shunned. In this country, however, we cannot leave these questions to the State alone. The Church is too much intermixed with them, and I will add, too powerful for that. The ministers of religion do not confine themselves to their purely religious duties, but have a power over education, and mixed matters of public morality, which society sanctions when it is exercised with due discretion. On the proper exercise of their influence by our Synods in the future, much will depend, both to society and the Church.

The Church will have to take up the religious common sense of the people, and to give as high a tone to it as it will bear. I do not see any limits of the subjects to be handled, if only discretion is used, if, in standing out for our rights, disinterested honesty is observed, and if, in the more aggressive action on the corruptions and evils of society, care is taken not to go too far, or crudely and unreasonably to offend popular prejudices. It will be the function of the laity, in this,

to temper the zeal of the Clergy, and add practice to their theory.

The English Clergy are independent, alike of the Government and of their people, and I may add of their Bishops, except of course where their conduct brings them within the law, and then I may safely say that, within the range of my own experience, I have never seen any hesitation on the part of the Bishop to take legal proceedings, though the whole expense of the prosecution falls upon him,* or any disposition in the Clergy to protect the guilty. Their independence of their people leads to parochial squabbles and estrangements, which are very painful and not unfrequent, but it also gives a grace to their good acts, which, I think, is appreciated by their people; to the care for schools, which now falls as so heavy a burthen on the younger Clergy; to their charities, and to the diligence with which the very great majority perform their ministerial duties. And I think I see that where, from difference of opinion, their ministrations are not to the taste of their parishioners, the liberality, forgetfulness of self, and single-mindedness which are observed are appreciated by their people.

But neither are the Clergy dependent on the Government. Formerly, to some extent, there was a system of promotion to Canonries, and Deaneries, and Bishoprics, and then of translation to still higher eminence, which may have made a certain portion of the more influential Clergy look to the Government, and avoid committing themselves to anything it might dislike. But, independently of the changes in politics, which have made the government more a peoples' government, and less of a Clergyman's government than formerly, the equalization of Bishoprics and Deaneries, and the limitations put on the holding of other Benefices with the latter, have altered this system of advancement. Still more, however, the appointment of parochial Clergymen, and of others not previously in the higher subordinate posts of the Church, or closely connected with the Universities, such as the Bishops of Lincoln, Salisbury and Ripon, has altogether altered the prospects

* I am the more desirous to say this because it is the fashion to blame the Bishops for lukewarmness when they do not move, and for tyranny when they do. I do not say that there may not be instances of both, but they are much less frequent than is supposed. Very often when public fame cries down a Clergyman neither the law nor the facts really ensure a conviction, and it may equally happen that the evidence, often given unwillingly, may be quite insufficient for a conviction, which had previously appeared to be most painfully satisfactory to the Bishop's advisers. In both cases public opinion, guided by the newspapers, judges according to the appearance, and does so unjustly.

of those who were formerly considered as journeying towards the highest places. Deans and Heads of Colleges are now fixtures. Divinity Professors in the Universities have not the chances they once had. And there really is no class that can look forward to Bishoprics except the very limited one of near relations of Cabinet Ministers or Statesmen, who are themselves able or presentable men, such as the Bishops of Gloucester, Carlisle, and Norwich. When the choice is made among the parochial Clergy, the chances of each man are so small that no one looks out for it, no one can wisely aim at it. Usefulness and notoriety may in the main govern the Premier, and yet the former may not be recognized and the latter make enemies. Dr. Hook has been talked of for every Bishopric for the last fifteen years, and yet he never will get one; and all men who take a strong view of their own, and are not adroit enough to get a good reputation without committing themselves, are sure to remain where they are. Politicians, therefore, will always be either enemies or ungrateful friends to the leading Clergy, and each successive ministry strengthens the cry among the Clergy for independence. It is much the same whether the change of ministry brings in the hereditary opponents of the prevalent party among the Clergy, or their friends, for the latter are unable to do what their friends wish. So far as this leads to a putting no trust in princes, it is all right, but I fear its going much further in the direction of an estrangement between the Clergy and people also. It ought to make the Clergy fall back on their people, but I fear that it will not. The Clergy are not exempt from the European continental feeling that the people must be governed and led in the sense of being *compelled* by some external power to do right, and failing the power of the Government, which many of them would like to use for this purpose, they fall back on the influence of property, and the hold over the poor which employers possess.

But more than this, and worse. The sort of things which Lord Palmerston said at the end of the debates on the Divorce Bill, stirs up the very feeling he desires to put down, and tempts the Clergy on to that quasi Romish defiance of the State, which might perhaps be their duty if the State were thoroughly anti-Christian, but which now can do nothing but increase the estrangement.

Again, I must remark, that in no case can the result be such an arrangement of mutual non-interference as prevails with you, the Clergy not meddling in politics, nor the State in religion. We are too much intertwined for that, and our

Clergy too powerful. They cannot, however, get that power to which some of them aspire, though in seeking it they may aggravate the Government and Parliament to encroachments, which may cause endless struggles, and lead to the spoliation of the Church, the increase of dissent among the Laity, and schisms among ourselves, and secessions to Rome from the Clergy. You will see, therefore, that I am justified in my remark that the Ministers of the Crown have no real power over opinion in the Church. If they have any, it unfortunately consists in a tendency to drive the Clergy in the opposite direction, by any interference of theirs, however well meant, and to increase our troubles and perplexities.

This danger must be set against the advantages we derive from the increased activity and efficiency of the Clergy. No one can guess whether good or harm will, in the long run, predominate. But I am quite sure of this, that if we had ecclesiastical institutions like yours, our dangers would speedily vanish, and our advantages have free scope. But it is time that I should notice some circumstances which may not be obvious to your readers, which tend directly to the greater efficiency of the Clergy, and to place them, as time advances, in a better position with their flocks.

The Reformation left the law of Pluralities in confusion. There had been some restraints on the license of earlier times, but still benefices were conferred with regard to the emoluments, and not to the cure. There are still some of the older Clergy who hold two large parishes far apart, one or other of which may consist of two or more contiguous Churches, anciently united. And no wonder, when the Bishops themselves had Deaneries or other preferment, held, as it was called, in commendam, of which the ancient theory was that the charge was commended to their special care on account of their peculiar excellence, just as your Bishop might commend a poor outlying congregation, which is unable to elect its own Rector, to the care of some neighboring Rector; but the practice has been purely a question of money, the Bishopric being very poor, and the Deanery very rich, the latter was made to help the former. In this way Durham and St. Paul's helped Welsh Bishoprics,* and even the less opulent Deaneries, such

* The change has also improved the Episcopate. You will have noted in our history how largely Bishops have been translated. Laud, I think, reached Canterbury as his 4th stage, and so Hoadley and Tomline rested at last in Winchester. Of course it may have happened that these promotions, like their first advancement, were solely the reward of merit, but I fear that in most cases they tempted the Bishops away from the care of their dioceses to parliamentary intrigue, or rather I ought to say to make themselves useful there in a way not

as Wells, Christ Church and Canterbury, and Canonries of Durham and Westminster, as well as headships of colleges, and various livings, were made use of for this same purpose. It is hardly to be expected that Bishops who were obliged to take such advantages themselves, could be severe on the Clergy, who, for the most part, conformed to the law, of having only two benefices, or could duly check the non-residence which is the necessary consequence of plurality, or that, on the other hand, the parishioners could like it. I shall not easily forget some farmers near here saying to me, many years ago, about their Clergyman, "he never comes near us, but to take his tithes."

Now this is all in process of alteration; the Bishoprics and the Deaneries have been equalized, as I mentioned before, and the Bishop of Exeter is now the only one who has other preferment; no two livings can now be held which are more than ten miles apart, and there are limits besides, dependent both on population and value, and within these limits the license of the Archbishop is requisite. I am not sure that something more stringent still may not hereafter be desirable, and whether it is wise to leave so heavy a responsibility on the Primate, but there can be no doubt but that the change (which was made more stringent than had been intended by the House of Commons) is gradually destroying the evil of pluralities. And as was fitting, the license of non-residence is also much diminished, by a separate measure, which places the discretion in the Bishop.

The commutation of tithes has, I believe, tended very much to the peace of the Church. A sum has been fixed in each case, based, in general, on the value of the tithes received previously, and this is now charged on the landlord and not on the tenant, and varies according to the average price of grain for the last seven years; last year it stood at just its original value, this year at five per cent. above; it has never been so high before; the extreme limits of fluctuation have been ten per cent.; it is likely, as I should guess, to increase considerably, looking at it merely as a question of revenue. The Church, as a whole, has suffered through this arrangement,

useful to the Church. I remember hearing my father say when I was a boy, "I wonder ——— does not get a better Bishopric, for he is a dead vote with the ministry." There are now only the Archbishoprics and one or two minor prizes to tempt the Bishops. You have seen London, one of these, just given to a new man. There is now, therefore, hardly room for subserviency or jobbing. Success may secure promotion, and success will probably be for the future ensured, keeping a diocese quiet and efficient.

for, first, the commutation has been on the average receipts of the Clergy, which had generally been under the sums to which they were legally entitled, and secondly, since the tithe depended not on the value of the land, but on the produce, and as, on the whole, a good deal of land has been converted into tillage in England since the commutation, tithes would have increased, though the rent charge has not. The only counteracting advantage is that the tithe owner has a ready and sure mode for the recovery of his dues, the land, and not its fruits, the owner, not the occupiers, being answerable.

Your readers will recollect that Chaucer says of his virtuous and diligent parish Priest, that his people were loth to curse him for his tithe. It has always been felt as a grievance by the farmers, that their improvements and good cultivation should increase the tax upon them, and the higgling about the value, or the process of setting out the tithe, when taken in kind, if no agreement was made, were not things that would tend to comfortable feelings between the Clergyman and some of the more influential members of his flock, and have led to a traditional feeling of dislike of the Clergy among the yeomen, and to the increase of dissent, or at least absence from Church to spite the Parson. Now, as old feelings and dislike die out, I have no doubt that a much better understanding will exist between the Clergy and the yeomanry than heretofore. The Clergy are also now much less employed in secular matters than they used to be. Formerly, a very large number of them acted as magistrates; now, none are appointed, and in a few years they will have died out. I know not how the notion of a Clergyman acting as a magistrate may strike your readers, the views of the two countries are so different. Here it is not generally thought so very strange, and you may set it down as a fair instance of the extent to which the secular power and civil status of the Church are recognized by public opinion here. But I think that there can be no doubt, that the Clergyman has to look at the crimes and immoralities of his parishioners in a different way from the magistrate, and that it is not right that he should learn them in the latter capacity, or treat them with judicial impartiality. This change, therefore, tends to secure the purely religious character of the Clergyman from secular admixture.

Till within a few years, none but Quakers could be married otherwise than in Church; and Baptism was the only registration. Now, both are changed, with advantage, I think, both to the Church and dissenters. But yet, on the one hand, these changes are deplored by many of the Clergy, and on the

other, dissenters still come largely to the Church for marriage. I even heard of an instance, the other day, of a dissenting minister being married at Church, though his own chapel was licensed for marriage, and who got the Curate to give away the bride. As long as this attendance at Church was compulsory, it was a grievance to dissenters, and either an annoyance to the Clergy, or else an encouragement for empty pride in them. Now, if homage is freely paid to the Church, by those from whom it is not demanded, it can but be a ground of satisfaction, and a source of strength.

In the great towns of recent growth, where the Church and religion are altogether weak, great good will ultimately come from the new distribution of the cathedral property, to which I alluded before. Confiscation I cannot call it, since no part of the fund has been applied to the purposes of the State. The case is this: A very large amount of property belonged to the Bishops and the chapters collectively, and to the different members of the chapters separately. Nearly all this was upon lease for three lives, or twenty one years; and when a life had dropped, or seven years had expired, the Bishops, or other owners, would generally give a new lease, on the old terms, receiving as a fine, a sum varying from one year's rent to two and a half. He might, if he pleased, run the lives out, and sometimes did, and in that case a new lease was usually made on the same terms to some member of his family, and thus families have been enriched with the spoils of the Church. Our colleges at Oxford and Cambridge have very generally got rid of these tenures, and now receive the full rents of the lands; the Bishops and Chapters, for the most part, have left them as they were, and the separate estates of Deans and Prebendaries, are generally in the hands of the representatives of former incumbents. It is fair to say that the lifehold tenure is of very ancient origin. I believe there are indications of it in the Anglo-Saxon charters, and that both tenures, though bad in general, in that they check agricultural improvement, are convenient to land owners who have no time to devote to the details of the management of their property, because those devolve on the lessee. There is but one class of men which derives unmixed benefit, and that is the country lawyers, who act as stewards, and receive a heavy fee, on each renewal of the lease. Now, the first step of reform was to take the separate estates of the Deans and Prebendaries, as the incumbents died off, and vest them in the Ecclesiastical commissioners, who have now a very large amount of Reversions in their power. The chapters were

next dealt with, the number of the canons being diminished by not filling up each alternate vacancy; and the incomes of the stalls thus suspended—the late Bishop of Salisbury obtained the concession that the offices should not be abolished—being also vested in the commissioners. Since then, the measure has been carried further, many of the chapters, and also of the Bishops, having agreed to give up their property to the commissioners, receiving certain fixed payments from them. I think it likely that before long, all will come upon the new system.

It is open, of course, to the objection that it diminishes the influence and importance of the Church. You will not think so much of this as English ecclesiastics do, and rightly; for the proper influence of the Clergy comes from their spiritual functions, and not from their being great land owners; but it also increases the power of Parliament over the Church, which under existing circumstances is not comfortable. The lessees I have spoken of, are a powerful body. Many of them are members of the two Houses of Parliament, and others can influence the members of the Lower House as their constituents. They have always set up a claim of what is called tenant right, that having for a long course of years been allowed to renew their leases, on certain terms, they ought to be allowed to continue to do so; and these terms have been favorable to them, because old Bishops and elderly members of chapters have been willing to take what they could get, and not be at the trouble and ruinous expense of fighting a battle with their lessees, when the latter had only to wait till they were dead, and get no harm by doing so. After a long struggle, renewed on every occasion when any measures affecting these matters came before Parliament, the lessees got some words inserted in an Act, which regulated the commission some ten years ago, which gave a slight recognition of their claims, and I am not without fears, that the Ecclesiastical commissioners, who, for purposes of property, are, in fact, Lord Chichester and Mr. Walpole, may not be strong enough to resist the lessees, when they have to deal, as they are now doing, with this immense amount of property, selling a reversion here, and running out a lease there, at their discretion. The mismanagement of the Irish Ecclesiastical commission also increases our fears that the commissioners may muddle away the property. I have gone, however, into this digression about the commission, with a view to the practical and immediate benefits that have been derived from it. Sir Robert Peel's chief object in setting it on foot, was the improvement of our

large towns. Churches had been built, but there were no Clergy for them, and more were wanted besides. A large sum was therefore borrowed by the Ecclesiastical commission on the security of the property gradually coming into hand, and disposed of in stipends of £100, or £150, to the Clergy of new districts, whether with Churches or without, where the population is largest. Like a full meal to a famishing man, this measure has not proved so speedily salutary as might be wished; indeed, it could not, but in our children's time it will, I have no doubt, be recognized as the first great step for Christianizing our dense population.

At present the Church is weakest in the towns and among the middle classes, while the Clergy are the natural friends of the agricultural poor and the upper classes. Besides their extensive charities, the poor come to them naturally under any difficulty for advice, and it is very touching sometimes to see the confidence with which they will do whatever the Clergyman or the Magistrate advises them. With the upper classes the Clergy are connected by birth and education, and they mix with them on equal terms. You will observe that those classes who are most prone to act for themselves, and have not this family connection with the Clergy, are those over whom they have the least influence. It is unfortunate that independence and private judgment should thus lead to dissent, but it has been so, and there is no use concealing it. Indeed, there is besides a something of stiffness about the Clergy—not to mention the effect of the high claims of ecclesiastical authority put out of late—which tends to keep up the evil. I can see nothing so likely to remove it as the engaging the Laity in some work or other to assist the Clergy, whether in the parish or in higher functions, and a great deal has already been done through Sunday School teachers and district visiting.

I have already touched on discipline, and mentioned what is doing. We need more, however, and the Clergy will readily grant more ready methods of dealing with their delinquent brethren than heretofore, if they are freely consulted. The cry has hitherto been for cheap trials. I believe them to be impossible. No one can tell what difficult points of law may not arise in any trial—and if a blunder is made, down comes a Prohibition. The real remedy, I believe, is to provide a fund out of which the fair and reasonable costs both of the prosecution and of the defense, when the Clergyman is innocent, can be found. I know not how better to provide this fund than by a tax upon benefices.

Our law has hitherto dealt with only the more flagrant sins

of Clergymen. We need a power like yours to go more closely into a man's life and habits, and very much severer sentences than the law permits at present. Indeed, it may be a question whether those who make themselves unacceptable, and their ministrations useless, through their perversities, should not be removed. Better securities ought also to be had against the institution of improper and incompetent Clergymen. The right of patronage possessed probably by at least four-fifths of our members of the two Houses of Parliament, and the jealousy of the power of the Bishops, which the Gorham case has made memorable, make this a very difficult matter to deal with.

Lastly, it is desirable to find means for making more general use of special gifts among the Clergy, preaching, for instance, —and no longer making one man do everything, and every man the same. But as this evil exists with you as well as with us, I need not enlarge on it, and merely remark how extremely well the Clergy, as a body of men, on the whole, perform their very various duties.

But the reforms we want are larger in extent and more sweeping than the Clergy would by themselves propose. The recommendation of the Committees of Convocation have been very well so far as they went, but were not masterly, not broad enough for the wants of the times, and so it will always be. Elderly Clergymen, such as must fill our Houses of Convocation, will stick to the existing system, and the more earnestly they have striven to make the best of it, the more unwilling they will be to seek for something else. In council with them, the Laity may help them to frame the reforms which the times need; apart from them the very same suggestions of the Laity will have the appearance of hostility. And the distinction is not so unreasonable as it may seem at first sight. When such suggestions are made at first in the Legislature, the first thing that naturally occurs to the Clergy must be, Are these things, for which we are not prepared, to be forced on us by Parliament? Whereas, if the very same things were recommended by Laymen in an assembly where they and the Clergy could meet, with their relative rights duly fenced by the vote by Orders, or even were the measures resolved on as desirable by the Laity present, the feeling would be altogether different. The Clergy would know that the measures were not to be pressed on them against their will; and the sense of this would make them more ready either to accept them as a whole, or to make some compromise.

Besides the changes I have just indicated, which must in-

terfere with that darling of the English Clergy, the Parochial System, we need an increase of the Episcopate much greater than our Bishops are likely to propose, and further and much more sweeping changes in the chapters, so as to combine in them the city clergy with the Bishop's staff of helpers, for all kinds of diocesan purposes. In the way of this there are a host of obstacles; the dignity and importance of the Dean, and his appointment by the Crown, which makes it well nigh impossible that the Bishop and he should be permanently on those easy terms which would enable the Bishop to use him as an officer for the management of his diocese; the dignity of the Canons, and still more their being for the most part birds of passage, coming each to the cathedral for three months only in the year; the impossibility, at present, of permanently annexing any new diocesan office, such as that of Principal of the Theological College, or training school to a canonry; the jealousy between the cathedral body and the people in the city, which usually splits up the higher classes into several cliques, mutually speaking evil of each other, and drives the lower classes into dissent. Some of these evils can only be cured by time and the adroitness of good men, some are susceptible of improvement by legislation, but I fear that the proper measures will not be recommended by the present Convocation, in which the chapter influence is too powerful.

After all, in all these matters, we need the united strength of Clergy and Laity to be brought to bear on Parliament, wherever extensive change is required, or wherever existing rights must be interfered with, especially those of patronage belonging to the Crown or individuals. I may as well mention, also, that besides other difficulties, any large extension of the Episcopate must at once bring up the great innovation which has just been effected by the election of Bishop Cronyn in Canada, for on the one hand, the general sense of English Churchmen would revolt at making the new Bishops the nominees of the Crown, and on the other they are not prepared at present for the alternative of making them elective, like yours.

And here I may fairly be asked, what is my guess as to the prospects of religion among us. I can only reply, that it is most difficult to offer any opinion, since our religious prosperity depends not on the law, but the dispositions of men. I see more reason for discouragement in the awful social immorality disclosed by the great swindling cases last year, and in the bitterness and unthinking ferocity which has animated many otherwise good men about India, than in the fact of the Church

having been deprived of its ancient jurisdiction over divorces and wills, or even in the changes which are making in the Universities. And I should fear these changes not so much as blows against the Church, but rather as possible—though I hope not likely—means of lowering the standard of morality and belief; dangers which I cannot rate as very high, since I hope our standard in these respects, as compared with other times and countries, is sound.

The external power of the Church, and the recognition of religion by the State, are often overrated among us, especially by the Clergy. I am disposed to think, that as the real functions of Government get to be more clearly understood, and to be separated from those which have been erroneously added on, we shall see that much that has been done in the way of depriving the Church of civil authority since the Reformation is right, and that more is necessary. And that individual righteousness is that which is pleasing to God and exalts a people, not the sham, collective and theoretical righteousness, which consists in exclusions for the sake of religion, or in those rights and authority and decencies of worship to which we cling so much here. Such things have no real value except in so far as they promote habits of religion and reverence among the people, or assist religious education. Laws and habits also have their religious aspects where they promote harmony and peace, and remove abuses, where they tend to make men each do his right work, not by dictation, but by merely removing the difficulties out of the way. I should fear such a repressive tyranny as exists in Europe, much more from its indirect effects in making warm hearted men into conspirators, and tinging the whole body with a habit of lying, than from its immediate evil; and you will see that I have based my hopes of a happy future for the Church of England in a great measure on the various laws lately made, which are calculated to promote its efficiency.

On the other hand we have deep-seated divisions; we have a state of things which tends to make many good men fall out with the Government, while I am unable to see any adequate amount of turpitude on either side to account for it; which tends to make the Clergy fall out with the Laity, when for the most part the fault lies in misapprehensions of each other's meaning. This sort of thing has exhibited itself between Lord Shaftesbury and some of the Bishops. I do not deny that there are not faults, and great ones; but there is desire to do good mixed up with them; they are not merely evil. Here, however, are stores of mischief, which the press amuses itself with embittering.

I know not to what it all will grow. It has happened that religious energy has ripened into mere bitterness and deadly hatred, and produced separations that have become incurable. It may be so again. But I hope it may be otherwise, and am pretty sure it will if we can find a way to combine the good dispositions of the different classes among us for practical improvement, checking but not crushing those whose wilder energies would lead to disunion if persecuted, but who are able to lead us to a higher good, if properly used and trusted.

I think it not unlikely that views I have expressed here and elsewhere in this paper, may not please your readers. It is possible that in the absence of any Church Establishment, and of aid given by the law to religion, some of you may overrate the advantages of them. With you, too, as well as with us, democracy has led to a recoil; and I doubt not you have many among you who worship Charles the First, just as here, M. Congreve exalts Roman Imperialism. Each may have his own opinion. I merely preface the remark, lest I might have been thought to have seasoned somewhat for an assumed palate; a thing I should think very foolish in me, and but a bad compliment to you.

I have wandered on from the few remarks I intended to make on our Ecclesiastical System, into the whole question of our reforms and prospects; but I do not like to close without a few remarks on the principal objections lately made to the entrusting a share in the deliberations of Synods to the Laity. Our Low Church party, which ought to have been foremost in the movement, since it has great strength among the Laity, has been of late altogether inactive. The more extreme and noisy part of it, represented by the *Record*, is altogether ignorant of your Church polity, and of the lessons which may be learned from it. Even the Committee of the Church Missionary Society, which includes many very able and zealous and good men, has been utterly unable to comprehend its position, and has met the propositions of the Bishop of New Zealand, and the plans of Colonial Church development of the last few years, with nothing but objections. I have given this party credit for a much larger influence in bringing about both our present prosperity and our High Church troubles, than some would think reasonable. It may seem strange that a party so large and operative should be destitute of policy, and look only at the present and the locality, but so it is. And the reason is plain. It breeds men who leave it as soon as a man gets larger and broader notions of the Church than prevail among them.

Our High Churchmen, again, who have met with some of

you on your visits to Europe, and taken the trouble to understand your ecclesiastical institutions, or who have been forced to do so by having to face difficulties in the colonies such as you have gone through, are generally satisfied with them and will introduce them, when they see their way to make them accord with our own institutions. And to them I must add some men whose tendencies are more or less decidedly towards the Low Church party, such as Mr. W. Thompson, Mr. Best, Mr. Waldegrave, Dr. McCaul and others. It is not impossible that they may be found to be more bold than High Churchmen, many of whom have had no opportunity yet of understanding your system, and merely see that externally it is a novelty. There is another influence also represented by the Ecclesiastic, and more moderately by the Christian Remembrancer, which will have power among the higher section of the High Church party against you.

The most important and definite shape in which this influence has been brought to play, seems to me very inconclusive. I allude of course to the late work of Dr. Pusey. A great amount of learning has been used to show, that it is wrong that the Clergy and Laity should have voices *coördinate* with those of the Bishops. Here a great deal depends on the meaning of the word *coördinate*; for if it implies that in the most sacred things, in the synods of the Church, Clergymen and Laymen should have votes individually equivalent to those of the Bishops, just as they have in the House of Lords, or the committees of our religious societies, I suppose there is no one among us who would not object. But if the word *coördinate* refer merely to separate bodies, having their rights defended by your rule of the vote by Orders, the case is different; and if the proof of the first case is quietly substituted for that of the second, I doubt if the victory is gained according to the rules of logic.

The meaning of your Constitution, as it works, and as it will be in strict theory, when saved from all cavil by the amendment of Article 3rd, which is now under the consideration of some of your Diocesan Conventions, is, that the Bishops are the ruling power of the Church; but that their decisions must wait until they have obtained the free sanction of your Clergy and Laity. The control which this implies has always existed. It is possible, of course, to imagine a time when all men shall obey at once what the Bishops tell them; we heard here some years ago, much about the power and authority of the slightest word of the Bishop, and I have no doubt the language was used in perfect sincerity; but very soon un-

comfortable circumstances compelled the very same men to exercise their own private judgment on their Bishop's words. And so long as Bishops are but imperfect men, it cannot be otherwise. Whenever, through suspicion of evil life, bad temper, heresy, bad policy, &c. the Bishops lose the confidence of their Clergy and Laity, the controlling power comes in—as it now largely operates in the Church of Rome—the Bishops get formal obedience, which must be rendered to them, and no true, no free willing help; and it is through such lip service that the Church decays. This is the lay-control which lies in the very nature of things, as a mere consequence of that side of religion which presents it to us a matter of opinion, and comes of thought and conscience, even among those who are most depressed. But the same thing has been done legally and formally when the Governments of the Continent in the Middle Ages established the Regale, mainly on popular principles, and with a view to the religious liberties of the people, however much it may have since been used to oppress them, and in more modern times by concordats. Even now the coördinate power has just been used in Spain, and used successfully, to compel the Pope to assent to the sale of Church property, and the diminution of feast days. In Sardinia the same power is used with greater vehemence, and I have no doubt this Pope or the next will yield to it; Continental Statesmen in fact, understand these things quite as well as ecclesiastics. In our sister Church in Scotland, the same coördinate power works through the vestries, and practically enslaves the Bishops and Clergy. I fear much it may compel them to give up their Scotch Liturgy. I need not say how it works here. It is enough to remark, how many things are not done by our Bishops, because they do not know how they will be taken; and what a sluggish tone it gives to our ecclesiastical administration. What you have done we want. The coördinate powers of the clergy and people need to be brought to a focus, and to be rendered intelligent; and then it will be seen that they are not really opposed to the Bishops, but are the most valuable adjuncts to their authority.

Probably much of what I have said will be admitted by many, who are under the potent influence I have alluded to. But it will be replied that the Laity, and perhaps the Clergy, ought not to be admitted to the discussion of doctrine in Synod. The objection and those who make it are equally deserving of respect. I should reply that the vote by Orders averts all danger. Painful discussions, and the scandal of having wrong opinions stated, amid the free speech which

must prevail in our Synods, cannot be prevented. But even in this respect, if the Records of your Church had been studied, instead of being misrepresented, it would have been seen that your practice is to discourage the meddling with doctrine in your Synods, while free scope is left for the proper teaching of doctrine in proper places by the Bishops and Clergy.

I must now conclude, and in doing so beg your readers not to judge of our state by the over-heated views of combatants in our religious strife. It is quite a comfort after reading a sermon of Archdeacon Denison to turn to a few pages of Mr. Fisher. The former proves that Church and State will soon be disunited, and that long sequences of evils will ensue. The latter is as clear on his side that Tractarianism must prevail, unless the words of the Prayer-book are altered; from which, according to him, Tractarians rightly prove a sacerdotalism and sacramentalism equal to or exceeding that of Rome herself. I do not say that we have no dangers of organic change; but the time is not yet gone by, when we may avert them, by means such as have kept you together during times which have broken up all the protestant denominations in your land, and while the Roman communion is troubled by dissensions and desertions such as you are free from. The time is not gone by, and even if it soon expire, I think that the bracing effect of the dangers which will then come upon us, will unite us—not without distress or loss, but with no loss which need be irreparable, and with a bright prospect for the future.

I fear I have neither performed my own intentions, nor acceded to your wish, in sending you these sheets. Such as they are, however, they are at your service, as a pledge at least of my wish that our Reformed Churches, the Mother and the Daughter, should understand each other, and borrow from each other whatever may be found to be best, and that the bonds of Unity may be strengthened between us, for common duties and common dangers.

I remain,

Yours truly,

F. H. DICKINSON.

ART. II.—THOMAS CRAWFORD,

DIED OCT. 10, 1857, *ÆT.* 44.

EXCEPT in the death of Washington Allston, American Art has suffered no such loss as in the death of Thomas Crawford. We are not sure that the exception even of Allston need be made. Since Art began to be in any way American, from the first of her votaries upon these shores, down to those who are now inspired in her service, it is no exaggeration to say that in many of the most striking qualities of the artist, Crawford stands above his brethren. Others have had greater delicacy, several have had a more general culture; the exquisite tenderness, the dreamy imaginativeness of more than one among the dead, of more than one among the living, are not the predominant characteristics of his works; he lacked elements which were in Allston, in Cole and in Greenough, not to speak of those who remain with us and who would reject, we doubt not, a word of appreciation at the expense of him who is gone. But whatever qualifications there may be to the remark, it still, we think, holds true that in industry, in vigor and in creative power, Crawford has no superiors, and, all things considered, no actual equals among the artists of America.

He was an American, in every true sense of the word. The crowning labors of his life, the objects for the completion of which he toiled so fervently and so uninterruptedly as apparently to shorten his days, were all American. Virginia will say it, the capitol at Richmond proclaims it, in pointing to the monument to Washington, reared in the State where he was born, and at the heart, as it was in his time, of the country which he may be said to have re-created. The Capitol at Washington bears the same testimony, as it adorns itself with the figures in which Crawford sought to represent the history and the destiny of the nation. We speak from personal knowledge, from recollection of words which we heard from Crawford's lips, when we say that in seeking and in executing these magnificent commissions, he was stirred by love of country as well as by love of art; that the hope of establishing

his fame among his countrymen was the brighter and the dearer from its association with the best memories and the best hopes of the Union.

True as we believe this to be, it is also true, and it involves no contradiction, that the name of Crawford carries us from America to Rome. The image which rises before us when we speak of him, is set, so to speak, on a Roman pedestal. The stamp upon his works, the sympathy between them and the monuments of yore, the evidences that the life-blood of classic and of mediæval art runs in the veins of his great productions, all speak of studies and of impressions belonging to Rome, the city of Art, as truly as it is the city of the Cæsars or the Pontiffs. We once had the ill fortune to fall in with an American artist who came, as we thought, to behold the marvelous works of the Vatican and the Capitol, to drink in the inspiration of Phidias and of Michael Angelo and of Raffael; but we were mistaken. He came to look at what the great masters had left to him, and to turn away, with some such words upon his lips as "It is all very well for those who need a model, but I don't." The war-whoop of "American originality," would probably have followed, had we stayed to listen. Not such the spirit of Crawford. He repaired to Rome and he resided there, because there were his masters, dead, indeed, in the flesh, but still living in their paintings or their sculptures; because he was not of those who avoid homage to great works or great names, but rather belonged to that smaller number who take less pleasure in looking down upon their inferiors than in looking up to their superiors, who find strength in humility, animation in reverence, and a holy calmness in the guidance and the companionship of God's chosen instruments amongst men.

We have often heard it regretted that so many of our artists should live at a distance from us, that the influences from personal intercourse and constant example are beyond any others they can exercise, far beyond the speech of the canvas or the aspect of the marble which they send home to be their representatives. In such regrets we confess that we have often shared. The work of the American artist, as a general rule, seems but half done when it is done abroad. England can spare her painters or her sculptors; France can part with hers; the nations who have grown gray in art would not miss half their artists, if half were to migrate beyond their borders. But we are younger, our artists are fewer; if but a handful go, less than a handful remain. We lose the atmosphere of the studio, we lose the atmosphere of the

man himself, his purposes, his achievements; we behold the work as it is completed, but we know nothing of its conception or its progress; we clap our hands and add another leaf to his laurels, but we do not see how he wears the leaf or the chaplet, how he grows with our applause as we grow with his teaching. All this is a loss, an immense loss, to us, and we doubt if there is any proportionate gain, in the majority of cases, to him. Materials may be cheaper, models and workmen more easily procured; a better studio may be had, a more romantic, perhaps in many senses a more inspiring home; the galleries of Rome, if Rome be his abiding place, the Churches, the ruins, the stretching Campagna, the hazel-clad mountains, art and nature, the present and the past, all throw a lustre round the artist, as indeed they do around every man of sensitiveness or of earnestness, who dwells for any length of days in the Eternal City. But we doubt whether any or all of these advantages make up for the precious opportunities which the artist of our country casts behind him when he expatriates himself for life. The power he could exert over his countrymen, if he lived amongst them, would be more to him, we do not hesitate to say, than the power exerted by Roman art or Roman scenery, on him; it would return to him, blessing him as its source, quickening his energies, heightening his successes, and covering his head with a halo such as only human sympathy and human usefulness, in the sight and love of Him from whom both proceed, can ever suspend above a mortal brow.

Notwithstanding this be true, every word of it, as we believe, and have long believed,—we do not, we cannot regret that Crawford spent the better portion of his life at Rome. We could not regret it, were it only on account of the happiness which he found there; but of this we are not speaking. We do not regret it, because, if we understand him aright, he was a man whose character was more likely to mature as it did mature, beyond immediate contact with the prevailing habits of action, thought and life, amongst us. We speak, of course, in a very general way, but we do not wish to be misunderstood. We do not mean that there are none among us to appreciate, none to call out and elevate such a man as Crawford. Far from it. Nor do we mean that he found none here to respect, none to trust in, none to improve him by their conversation or their career. Far from this, likewise. But taking our society as a whole; viewing its unfledged condition so far as art and intellectual culture are concerned; beholding its devotion to material objects, its clashing interests,

its rigid prejudices; in short, accepting the descriptions of it that are constantly drawn among ourselves, we shall not catch at the idea that its influences must be for the better, no matter what the object on which they are exercised. Crawford was a man of peculiar sensitiveness, especially in the earlier part of his artist life. He was reserved, to some extent rugged and defiant, and at times possessed with the morbid prognostics so natural to a man struggling against the odds which he was called to meet. Ten years in New York, instead of in Rome; and the whole course of his life might have been changed. When, under what to him were more genial skies, he had nobly worked his way through obscurity and privation up to the rising slopes of reputation and employment, it might still have proved adverse to his development, had he returned to live amongst us. We cannot say what would have been; we cannot point to this or that element of character in him, or to this or that source of influence here, and lay bare the exact results of contact. We must rest our expressions where we took them up, in the mere conjecture that it was well for Crawford, well for the cause which he served, that he did not spend his days amid his countrymen.

If in anything that precedes or follows we speak of our own impressions and experiences regarding Crawford, it is not done with the desire of bringing forward ourselves. To take the opposite course, and say nothing of a personal nature, would be unjust to him of whom we speak. His power as an artist will be brought out more naturally and more freshly by writing exactly as we would talk of him, without a thought of self-importance, and yet, with frequent self-allusion.

It was in quite youthful days that we first heard of Thomas Crawford, and first beheld a work from his chisel. A Bostonian wrote from Rome in the summer of 1839, describing the sculptor and his productions, especially a statue of Orpheus which Crawford was then at work upon. The next year a subscription was raised in Boston, and the statue ordered for the Boston Atheneum. In 1841 the work arrived, and was at once exhibited. Its reception, prepared by the interest recently excited with regard to its author, was earnest and even enthusiastic. With all the feeling for the sculptor, however, the idea suggested by the name of his statue had been that he was but adding one more to the host of mythological sculptures, that he was only another follower of the so-called Classic school, more original and more successful than the majority of imitators, but still one of their number, an imitator

in spirit, if not in the mere details of form or treatment. How these forebodings vanished at the first glimpse of the Orpheus! The name was still of mythology, the story was still of mythology; but the life of that marble figure was of a deeper source than ever mythology opened. The imitator, the adherent of the Classic school would have represented the poet returning from infernal triumph; unreflecting satisfaction and soulless beauty would have slumbered upon his features, as he ascended, Eurydice following, the victory achieved. Crawford seized another moment in the legend. Orpheus is descending, the enterprise is but begun. Cerberus, the guardian of the lower world, sits nodding at the feet of the enchanter; the instant he yields to the spell, Orpheus drops the arm by which he held the lyre, and raising the other hand to screen his sight as he gazes down into the abyss, begins his descent of awe and of agony. It is the effort after what is as yet unattained, the tremendous concentration of mind and body on the point to be secured, the entire devotion to the object before him, that makes the Orpheus of Crawford a symbol of all effort, all concentration, all devotion on the part of man. Mythology vanishes; its absorption in the past, in the deeds that have been done, in the rewards that have been won for them, is not here. We see the struggle towards the higher achievement, the more glorious recompense of the future; the heart-throbs of humanity are in this straining form. It is not the first time that the statue has been recognized to be the embodiment of its author's experiences; just as the Orpheus presses forward, every nerve stretched to win the prize on which life and joy depend, so the young artist, with eager eye and active limb, a world of power and of hope within, was striving after the success which should set the seal on his career.

He prevailed. Before Boston welcomed the work which he had achieved, it was welcomed at Rome. If it did not excite any general enthusiasm, it was cordially appreciated by those whose appreciation was the most encouraging. "I know," wrote the English poet Kenyon, "that Thorwaldsen esteems Crawford as his successor in the severe Classic style of sculpture." For himself, Kenyon wrote as follows: "If Crawford is sustained in his art, and keeps his health, he will be the first of modern sculptors; nay, an American may rival Phidias. . . . He is the artist who and whose works most struck me in all our journeyings on the Continent." And so the still youthful sculptor rose to the rank of a master, not indeed in his maturity, but in the glow of promise, the morning light upon his path and his uplifted brow.

Crawford was not yet thirty. Born in New York in 1813, he had been educated in the common way, until, at a very early age, he showed such exclusive interest in drawing and experimenting, as it may be styled, upon art, that he was allowed to go to a drawing school, and to spend his leisure hours in haunting the rooms where prints and paintings were sold. Still a boy, he entered at his own choice, the service of a wood carver, with whom he soon became a much more than commonly successful workman. In his spare time, he studied architecture, and worked at the school of the National Academy; as he could, he collected casts, and for his reading, devoured the biographies of celebrated artists. A little later, he passed into the employment of some monumental sculptors, and while laboring for them, found the opportunity of making several busts, the first of his works, we believe, as a sculptor. But there was nothing in these toils or changes, to satisfy his ardent aspirations. Rome was already in his vista; whichever way he looked, he seemed to see the same city of hope; and thither, unprovided and unfriended as he was, he resolved to go. He left New York at the age of twenty-two.

The lonely voyage, the unwelcomed landing at Leghorn, had no effect upon his resolutions, except to confirm them. "I am determined," he wrote from Leghorn, "to be at the top of the ladder or buried under it." Journeying on, he came to Rome. A letter of introduction given him by one of his employers in New York, opened the way to Thorwaldsen, then the great sculptor in Roman as well as European eyes. From him, Crawford received the most genial welcome. Thorwaldsen threw open his studio to the young American, asked him to work there, if he pleased, and aided him by kindly counsels and instructive criticisms. Nothing could be sincerer than Crawford's respect and gratitude. He always spoke of Thorwaldsen as of a benefactor, as well as an example; nor would any sketch of the circumstances affecting his development be even decently just, which did not recognize the influence which Thorwaldsen exerted upon the genius of his pupil and his brother in art.

We have spoken of all these early experiences in Crawford's life as if they had succeeded one another smoothly, and borne him on gently to the position which he reached. But it was one long dark valley that he had traversed, as full of sufferings as of studies, of forebodings as of aspirations. Nor was the end yet. From 1835, the year when he reached Rome, until 1840, when the order for the Orpheus was given, the sculptor's path was one of privation, and, too often, of

gloom. "He is struggling for bread," wrote his English admirer; worse still, worse to a spirit like Crawford's, was the struggle for recognition as an artist, which, if it came, as it did at times, seemed to be withdrawn again, leaving the prospect sadder and heavier than ever. Who that ever felt the power of working, without the opportunity; who that ever aspired to labor for his fellow-men, without a token of interest from them, but can enter into Crawford's feelings, and sympathize with his agonies? It was his ordeal, and he bore it. Never envious of others' success, never exaggerating his own powers, never relaxing his exertions, he studied, toiled, copied, created. Every effort brought him nearer to the dawn, and at length the modeling of the Orpheus heralded the morning. It was not, however, until the statue found a purchaser that it could be put in marble, and take its place as one of the enduring monuments of art. Then, finally, the day may be said to have broken.

It was our privilege, a year or two later, to meet him. It was more than a privilege, indeed, to know such a man in such a spot—to enjoy his experience and to share his enthusiasm amid the labyrinth of art in which the new-comer loses himself, if he is alone, and in which an older wayfarer walks on less steadily without a companion. To say that Crawford appreciated what was around him, is not enough; as we remember him, he was a part of the place; not the spectator upon the walls, scanning the tower or the dwelling from afar, but the sojourner in the heart of the city, familiar with its resources and its interests, and ready to defend them. At a later time, when the days of Pius IX arrived, rousing the Roman people to fresh graspings after what was and still is but a shade to them, Crawford enlisted in their Civic Guard. Some of his countrymen remonstrated with him, but he adhered to his Roman colors: "I shall not separate myself from my own country," he said, "by defending my adopted one." From the earlier years of his life at Rome, his spirit was the same, his affections alive as well as his tastes, and his whole nature expanding with the daily impressions which he received. This is high praise, or meant for such, befitting not only the earnest artist but the earnest man.

Crawford now had a studio of his own, which, though not as much sought out at this time as in after years, was already one of the artistic points of Rome. It was the studio of an artist, not of a stone-cutter or of a copy dealer, but of one who was devoting great powers to a great work. If you sought the evidences, you found them the moment you entered the outer door.

There were three rooms in those days. First was a large room filled with the casts of completed works, and now and then a bas-relief, or a head in marble, waiting to be ordered or to be sent away. The subjects were of the most various kinds; portrait busts, ideal heads from poetry or legend, groups from fiction or from real life. If you saw anything to criticize at once, it was the want of finish. You would be struck with the idea that the affluence of imagination had led to some neglect of execution; nor would you be far from right. The exquisite surface upon the works of other sculptors, far less fertile or artistic than Crawford, seldom appears in his statuary; it is as if he had grown impatient of spending mechanical labor upon a piece of sculpture, when another piece was waiting for his creative power to give it life. "I regret that I have not a hundred hands," he wrote in 1843, "to keep pace with the workings of my mind." It is so much loftier art to conceive than to carry out a conception to its last point of completeness, so much higher to be an imaginative artist than a dexterous one, that we cannot wonder at the preference apparent in Crawford's productions. On the other hand, if we were arrested by any preëminent merit in his works, it would be his sentiment; in other words, the expression of the thought, the emotion or the character appropriate to the subject, whether it were a Cupid or a Hebe, a child at play or a Washington with a nation on his hands. It is characteristic of the man as of the artist, that the higher his subject, the more successful is his treatment; ask of him a parlor ornament, and you are gratified with what he shows you; ask a National Monument, and you are overawed. Beyond the room in which we have lingered so long, there was a smaller apartment, a sort of sanctum, though over rude to be called by such a name, where Crawford worked up his models. Some large figure, as yet half-shapeless, occupied the centre of the room, while at one side or in the corners, stood some smaller work upon which the sculptor would employ himself at intervals. Here those who knew him well enough, or rather those whom he knew well enough, were welcomed at almost any hour; he would talk as he worked, and work, it seemed, with all the greater effect, for the interest he took in the conversation. Above this modeling room was a loft to which one ascended with some difficulty, but in which, when he got to it, he found even more marvelous signs of Crawford's genius than he had seen below. The chamber was full of sketches, rude casts from rudely modeled clay, made but to hold fast the image that had floated by day or night, into

the artist's mind. "I think of such or such a thing," Crawford said, "while I am working at my model; it haunts me, it interferes with the matter I have in hand; but if I just make a sketch of it, such as you see, it leaves me at peace. So too, at night, I am kept awake by some fancy or other, until I get up, strike a light, and make my little model out of the clay that I always keep near me." We remember those words as well as if we had heard them yesterday; they carry us back, as we write them down, to that upper room, where, amid the progeny of his prolific imagination, surrounded by designs of every name and form, none worthless, none, we dare to say, inferior, but all infused with suggestive beauty, we first comprehended how great an artist, in the highest sense, was Crawford. No other studio in Rome, at least to our knowledge, had such a chamber; no other artist, to our knowledge, could say that his work or sleep was constantly interrupted by the thronging creations of his genius, the embodied forms of memories and hopes, of reveries, struggles, and prayers.

Crawford was of a party that visited the Vatican one evening, by torchlight. It is perhaps the most wonderful of your Roman experiences, to traverse those long galleries, pausing here and there amid the dark and silent shapes on either side, to throw the light of the torches upon some single figure, and behold it start, as it were, into being. The pale marble assumes a fleshly tint; the rigid limbs seem to relax, the eyes to move, the lips to unclose; you see the hero or the matron of ancient days almost as their contemporaries saw them; you behold the god or the goddess inspired with a life such as their worshipers of old never beheld, unless they, too, made their torchlight visits to the shrines of their divinities. With the sensations excited by this resurrection of the dead, Crawford was familiar; but he gave himself up to them as readily as the freshest of the party whom he accompanied. We recall him, now, as he stood by the statue of Demosthenes, disposing the lights so as to bring out the best points of the majestic figure, and then pointing without a word, to the effect. It was not long since he had made a copy of that very statue; too poor to have his time free for original composition, he had hired himself out as a copyist to earn his bread and his shelter. We do not know whether he was set about the task by his employer, or whether he chose the Demosthenes for himself. If he had the selection to make, he could have found no work more congenial to his own genius, none, in copying which, his highest powers as an artist would be more advantageously stimulated and disciplined. The Demosthenes

owes its majesty to no spasmodic action or exaggerated expression. The great orator of Greece stands exactly as we can conceive him to have stood on rising to address his countrymen ; the consciousness of strength is there, the fulness of principle and of purpose, but all is calm, the wind not yet agitating the waters, nor the spray rising above the cliffs. Crawford's great work at Richmond is of the same order as the Demosthenes ; the same suppressed power, the same reliance upon simple rather than strained expression characterizes both ; and the inspiration of the elder artist is renewed in the creation of the younger. While on that evening visit to the Vatican, Crawford stood reverent before the almost living and breathing form, one of our companions was running up and down, endeavoring to convince us that one of the legs of the statue was shorter than the other. O, the complacency of criticism ! To meet Demosthenes, as it were, face to face, to hear, it well-nigh seemed, the roll of the opening Philippic on his lips, and yet be totally absorbed in comparing the length of his nether limbs !

Crawford's trials were not yet over. Commissions increased, but they did not multiply ; the bas-relief would linger without a purchaser, and the group, whatever applause it might obtain, still stood in the studio. Flashes of brightening fame broke in upon the artist ; but the heavens often appeared to be hung with black, as he looked about him, and contrasted his fortunes with those of painters or sculptors whose talents, collectively, were hardly equal to his own. As the sympathy of a countryman, aroused by the Orpheus, had borne him up in yet more trying times, so in these, another countryman, a closer and a dearer friend, sustained the sometimes sinking spirit, and led the way to brighter days than the artist had ever known.

A year later, in 1844, Crawford married. He was one of whom you would say, intentionally and definitely, what is so often said without any peculiar meaning, that marriage would improve his character and quicken his powers. That gentle nature, now touched within him, was just what was needed to heighten his excellences and to tone down his defects. A happy home made a happier studio. Devotion to wife and children softened and yet elevated his devotion to art. He had chosen one who could rouse his genius as well as fill his heart, one, whose sunny love chased away the morning vapors, and brightened every hour of the noontide until the close.

And now work followed work, creation succeeded creation, as it had been the sister-hours dancing in the progressing day.

He pursued the same paths as of old ; but some became more attractive than others, and at times, he seemed to be opening a new way. Thus the domestic and the Scriptural lines of production appear to have been more earnestly followed ; the bust of the wife, finished as no other work of his chisel had ever been ; the group of an angel teaching children to pray ; such subjects as these were of a higher promise than any on which the artist had labored. It was not for the first time, however, that Crawford had turned to religious art. One of his earlier works, we believe, was a bas-relief, whose inscription, "Lead us into life Everlasting," explains its character. Other bas-reliefs, suggested by the Old Testament and the New, followed at intervals. The Adoration of the Magi, the Interview with the Doctors ; the Meeting with the Samaritan Woman, the Blessing of Little Children, the Raising of Jairus's Daughter, and the Resurrection of OUR LORD, were amongst the thank-offerings of the Christian artist. His progress to holy thought and holy productions finds its symbol in a statuette of his own, the subject of which was suggested to him,—The Christian Pilgrim. The shoon and scallop-shell are there ; there, too, is the staff surmounted by the cross, while the aspect of the figure, the gaze upwards and forwards, speaks yet more strikingly of the Christian. Would that there had been more Christians in the flesh to encourage the devotional imaginings of the sculptor ! That the orders for the sacred subjects, the execution of which would have done him and the world good, had borne some larger proportion to the commissions for *Psyches* and *Medonas* !

A very remarkable work of the higher class is the sketch of Adam and Eve on their expulsion from Paradise. Eve clings to her husband's breast ; and he raises his clasped hands above her head, as if to shield her, and to deprecate for her rather than for himself the punishment of their common sin. The ordinary idea of his deception and of his subsequent indignation, has no recognition in this group ; the man is the sinner as well as the woman, indeed, even more so ; he, too, bears or is willing to bear, the chastisement, rather than that she whom he is bound to protect, should be overwhelmed.

Crawford's genius was maturing fast. With all our knowledge of his power, we were surprised to find how great it had become during the winter of 1849-50, which he passed in this country. It was the second time that he had come back from Rome to spend the winter among his friends. While he was in Boston, he had a room in one of the office buildings of

the city. Nothing could have been more cheerless than the bare walls and unfurnished corners of the chamber; it was just the cold, ungenial atmosphere in which art might be supposed to give one convulsive gasp, and then die out in despair. In that bare room, however, Crawford went to work upon his design for the Washington Monument. A day or two passed, and the foundation was laid; then figure after figure was placed upon its pedestals, until high above the whole, Washington sat his horse, as grandly conceived and as effectively presented, as if the sculptor had had a studio in the Capitol or at Mount Vernon. He was not inspired, according to his own expressions, with the hope of success, that is, he had very little expectation of receiving the commission from the powers that were at Richmond. The greater the strength, therefore, that could triumph at once over the forebodings of disappointment, and the discouragements of circumstance; the greater the strength that could call up a Washington, surround him with illustrious Virginians, and bear away from a committee to whom the sculptor was previously, we believe, altogether unknown, the order to execute the work as he had designed it, and to crown the memory of the dead with the noblest tribute ever offered to them by Art.

That was a triumphant moment, and he felt it to be so. "I have received the Virginia Commission," he said to his friend and fellow-artist, Mr. Thomas Hicks, as that gentleman tells us in his very feeling and impressive eulogy lately pronounced upon Crawford before the Century Club of New York, "and it is the first real chance I have ever had to do what I want to." No one who knew him doubted his improving the chance; no one doubted his entire ability to show himself equal to the mighty enterprise with which he was entrusted. The first great commission was matched by a second. A number of the works intended to ornament the Capitol at Washington, were committed to Crawford—a national recognition of his genius. There was a feeling among us which extended beyond him, that the time was come, the golden hour arrived, when the character of American art was to be redeemed; when the chosen sculptor of the nation was to achieve works worthy of comparison with the greatest works of ancient or of modern sculpture; when the country was to be rescued from her dependence on foreign artists, and to rejoice in a Phidias of her own, as Mr. Kenyon had vaguely prophesied ten years before.

If we could have looked forward, there would have been a

shade of apprehension mingling with our exultation. With all our experience of Crawford's industry, we could not foresee how untiringly he was to devote himself to these undertakings, nor to these alone, but to other works as well as these, and with such extraordinary effect that twenty statues are said to have been the fruits of eighteen months' exertion. It is stated that the disease of which he died cannot be traced directly to any excessive labor, and yet it seems impossible but that there should be some connection between toils so arduous and a malady so unexpected and so fatal. But to this we did not look forward when we congratulated the artist and the nation, that the works at Richmond and at Washington were to be executed by Crawford. We saw him as he was then, in his prime, in the fulness of power and of hope; we did not see him as he was soon to be, stricken down, wasting away, and dying.

Amongst the productions upon which Crawford employed himself at the same time that he was working upon the sculptures for Richmond and Washington, was one which, in some respects, is the greatest of his creations. It is the statue of Beethoven, in the Boston Music Hall. The commission came from one of the artist's most cherished friends, one to whom Crawford felt himself under peculiar obligations. It was ordered in a most munificent spirit for a public purpose, to adorn, one might almost say to consecrate, the structure which had been reared to the honor of Music and the Arts. Affection for the friend, devotion to the cause which the friend was so nobly supporting, formed the twin-inspiration of the sculptor. He turned to the shade of Beethoven; he found it encompassed with ignorant prejudices on the part of the living, even of those who profess to revere the composer; he found it dwarfed to ignoble proportions, and surrendered to the impressions of repulsive infirmities. It is no exaggeration to say that he restored the great master to the stature of which he had been bereft, and to the elevation from which he had been deposed; that the mighty workings of genius, its glorious utterances, its solemn trials, are all in that one sublime figure, at whose command the burst of immortal harmony pours forth from encompassing silence, and fills the listening air. What biographer can rival such a life of Beethoven as this? What musician, what double, or treble, or monster orchestra, can ever interpret Beethoven's compositions more thoroughly than they are interpreted by this solitary statue?

The Beethoven, a bronze statue, was cast at the great foundry in Munich. On its completion, the anniversary of the compo-

ser's death—March 26, 1855—was kept by a musical festival, as much in honor of the sculptor as of the musician. The statue, surrounded with wreaths and flowers, occupied the conspicuous place in the hall; a prologue was recited; and a band of three hundred performers, orchestra and chorus, united in Beethoven's music. Amongst the throng of spectators was the king of Bavaria, who said his only regret was to let such a master-piece be removed from his Capital.

A year later, we think it was, and the Washington was cast at the same place. The director of the foundry gave an entertainment to the artist; the workmen would not allow any other hands than theirs to move the bronze or lift it to the wagon on which it was to be transported; and the king ordered that it should pass toll-free over his roads and bridges. Meanwhile, Crawford was elected an honorary member of the Royal Academy of Munich, and then of other bodies, from the Academy of St. Mark at Florence, to that of St. Petersburg. Behold, now, the sculptor's fame grown world-wide.

He bore his honors nobly, even more nobly than he had borne his adversities. These had never quenched the fire within him, but they had drawn about him the shadows of distrust and reserve. His successes left him as true and as generous as they found him. He was no changeling, as he said in a letter to one of his friends, and the aspirations of his early years were but widened as he rose to the prospects of middle life. He had never been jealous of more successful artists; he had never decried the capacity of men in favor with the multitude when he was in obscurity; nor did he now set himself above them, however loftily he was raised by the applauses of Europe and America. But more than this; as he ascended, he bent back to look upon those who were still climbing from the base. He rejoiced to lend the struggling artist a helping hand, to say an encouraging word, to do a kindly action; never forgetting his own struggles or the sympathy which they inspired with the struggles of others. Another striking characteristic of his nature appeared in his opening graces under the influence of prosperity. Instead of wrapping himself in isolation, he rather threw it off; the reticence and rigidity of other times disappeared; he was more cheerful, more out-spoken, more sympathetic than he had ever been; the color of his life grew richer, its very substance more generous beneath the sunshine that streamed upon him.

Amongst his last works were those for the Capitol at Washington. We can describe them only at second-hand; but the mere mention of some of the subjects and of their treatment, suffices to suggest their grandeur. A pediment for one of the

new wings is composed in this manner. At the centre stands a colossal figure of Liberty; upon one side is a line of figures representing the progress of the country from barbarism to civilization; at the extreme left an Indian group, warrior, squaw and child, near the graves of their fathers; then, advancing towards Liberty, the white hunter emerging from the forest just as the backwoodsman is felling it to make room for his fields. On the other side, a soldier in the uniform of the Revolution, a merchant, two young volunteers, a teacher and his pupil, and an artisan, fill the ranks of civilized life. Each figure has its appropriate emblems; the powers of society are represented as well as its individual members, and the whole array, silent and motionless as it is, calls up the comprehensive marches of humanity. Even more impressive must be the single colossal figure of America that is to crown the dome of the Capitol. She wears the helmet, eagle-crested; her right hand is upon her sword-hilt; her left, holding a wreath, rests upon a shield, embossed with stars. It is the Union, full of majesty, full of peace; an ideal, alas! in these days, but an ideal that may not be without its influence in restoring or establishing the real.

Crawford's labors were left only for a visit to America. He came in the summer of 1856, visited the spots where his great works were to be placed, made his arrangements for their completion, and then gave himself to brief communings with his friends. They rejoiced to see him in the full measure of his strength and his renown; and when he left them, they followed him, dreaming of the achievements that were to come, as they thought, in the yet long years apparently before him. A twelvemonth after his departure, all that was mortal of him returned to be committed to the dust.

We will not attempt to describe the intervening year. Its opening with disease, bravely resisted, then yet more bravely borne, has been related in obituary notices that must still be fresh in our readers' recollection. Its continuance amid suffering the most intense, and resignation the most heroic, with the blessed lights of Faith blazing more brightly as the damps of Death gathered more thickly, when

"Those hands that nobly wrought,
And truth enamored sought,
The chisel loosened then—to fold in prayer;"*

* From Mr. Henry T. Tuckerman's exquisitely sympathetic verses upon the Funeral of Crawford.

this is beyond our words, beyond all but the memories of those to whom it is a life-long consolation that so noble a career should have had so holy a close.

One word more, and we have done. It is not to recapitulate what we have tried to say as we went on of Crawford's genius or of Crawford's works. It is not to add to what has been said by others about his early death, or the memory which lives, and will live, as we believe, for ages. But it is to repeat what he said years before he died, upon the hope of American art:—"I look," he wrote, "to the formation of a pure school of art in our glorious country. We have surpassed already the republics of Greece in our political institutions, and I see no reason why we should not attempt to approach their excellence in the fine arts." Recall what he wrought, his fidelity to patriotic associations, to the universal sentiments of humanity, above all, let us add, to the yet more universal principles of the Christian Faith, and we shall comprehend what he meant by "a pure school of art." Then let us turn ourselves, if we are artists, to carrying on the work, and if we are not artists, at least to the hope and effort that the work may be carried on as it has been begun by Thomas Crawford.

ART. III.—PROPOSED LITURGY OF THE GERMAN REFORMED
CHURCH.

A Liturgy: or, Order of Christian Worship. Prepared and Published by the direction and for the use of The German Reformed Church in the United States of America. Philadelphia: Lindsay & Blakiston. 1858.

THE appearance of this remarkable book may constitute an era in the history of Christianity in this country; and we begin our notice of the work by repeating this profound and far-sighted remark, uttered in our hearing by the lamented Bishop Hobart: "*The non-Episcopal denominations will gradually approximate towards our Church; but the last point in which they will conform, will be that of the ministry.*"

In how many particulars has this memorable prediction already been literally fulfilled!

Attachment to the novel system of the celebrated John Calvin, aroused among his followers, whether English or Scotch, Irish or Swiss, Dutch or German, such a spirit of opposition to all the institutions of Episcopacy, that their establishments everywhere differed as much as possible from those they abandoned. Whatever may have been their nationality, when the Calvinists emigrated to America, they brought with them the same adverse spirit, and perpetuated the identical hostile separation. This sad fact was patent in every arrangement of theirs; especially among the first settlers of New England and their descendants for several generations.

Instead of the noble Christian architecture which, with its arched naves, its lofty windows and its towering spires, appeared in the middle ages, and is still the marked feature and attractive ornament of so many European landscapes, both insular and continental, the Calvinistic bodies, refusing in some instances to apply the word Church to any material structure, built non-descript meeting-houses, without steeples, and with windows so contracted and multiplied, that the *tout ensemble* bore no slight resemblance to the doubled and even tripled port-holes of war-vessels. If not among the German Reformed communities, yet among the founders of some of the North-eastern Colonies, musical instruments in public worship, not excepting the sublime organ, were held in utter abhorrence; all instrumental display, even on week-days, being by statute

restricted to the drum, trumpet, and jewsharp ! Liturgies and forms of devotion were not only condemned, but prohibited under pains and penalties ; two merchants of Salem suffering banishment for merely using in private the Book of Common Prayer ! Chanting was a grievous abomination ; while even the Holy Bible itself, the recorded revelation of our merciful Father in Heaven to a benighted and lost world, was, for many years after the landing at Plymouth Rock, not read at all in any places of common assemblage ! Nor did the Apostolic ministry, in three Orders, which had existed throughout Christendom for fifteen centuries, escape the devastating hands of these radical revolutionists ; Bishops, Priests, and Deacons being supplanted by Pastors, Preachers, and Ruling Elders.

A storm so violent and extreme could not easily abate and cease at once. Though the stern men, who, with the wand of misrepresentation had raised the hurricane, gradually disappeared from the exciting scene of the uncompromising conflict, their quarrels still lived in the inherited prejudices and prepossessions of their descendants. But in this unnatural and hurtful contest, the children could not feel the interest their fathers cherished. They would naturally ask themselves, Why must we do perpetual violence to the declarations of Scripture, to the teachings of history, to the demands of the inherent principles of good taste, to the requirements of an advancing civilization, and to the unsatisfied wants of our moral and religious natures ? These searching questions, arising secretly in the minds of thousands, in spite of the oft-repeated and threadbare story of wrongs inflicted by the wicked Church of England, and of the corruptions in her doctrines and ritual, could, in reflecting and candid breasts, receive but one answer. The individuals who were thus self-interrogated, did not consider themselves bound to prolong a controversy, which, apart from its political connections, was always unwarranted, unreasonable, and unchristian. The contending elements excited by Calvin and his cotemporaries and successors, would, of necessity, at length subside. Reason would at last resume its sway in the hearts of whole communities in which was flowing the blood of the original combatants, and meek-eyed Christian charity would venture to lift her placid and approving face from the midst of the breaking clouds and departing tempests. The living tide of inquiry and feeling began to flow strongly in the opposite direction ; while thither it is now tending with a steadiness and an increasing force which require to be wisely and carefully guided, lest they bear the changed multitudes who are embarked upon the moving surface far

beyond the barriers, which, with a judicious moderation, inspired by the Spirit of God, the Church of England reared against the deep and widespread floods of mediævalism and perverted Christianity.

For a long time have we observed unmistakable indications of a disposition to return to the positions the first Calvinists generally deserted. The process of approach has, with different degrees of rapidity, been going on with growing conspicuousness for the last fifty years and more. Perhaps the first step was the restoration of the public reading of the Scriptures; then, the introduction of instrumental music into the religious services; next, the tolerance, if not the adoption, of clerical vestments; then, the practice of chanting; next, the erection of churches in the most impressive style of architecture; then, to our no small surprise, the publication, in various leading periodicals, both European and American, of suggestions and arguments in favor of Liturgical Worship; while now, after repeated announcements of its appearance, we actually have, to our great satisfaction and joy, a thick and beautifully printed large duodecimo volume of over four hundred pages, bearing the gratifying title which we have prefixed to this Article.

Although their names do not appear in the book, its framers and compilers are, as we learn, the Rev. Drs. Schaff, Nevin, Zacharias, Heiner, and Gerhart, (President of Franklin and Marshall College,) Prof. Porter and Rev. Mr. Harbaugh; being a majority of a Committee of twelve members, raised some seven years since by the Eastern and Western Synods of the German Reformed Church, (a branch of the Palatine Church, founded in the South of Germany during the latter half of the sixteenth century by the adherents of Calvin and introduced into these United States a little more than a hundred years ago,) with the acquiescence of all the Classes. This proposed Liturgy is the result of the combined and protracted labors of these learned, pious, and distinguished men. We call this Liturgy "proposed," because it has not received ecclesiastical sanction, and therefore, as yet, possesses no authority whatever, either as a ritual, or as a body of Christian doctrine.

We, however, hail, and, as we think, not without reason, the appearance of the volume, even in its unauthorized form. We would congratulate, not only the Committee, but the Synods and Classes appointing them, that they have had the moral courage to disregard the violent storm of popular contempt and ridicule which is so generally poured upon all forms of devotion. For more than three centuries have the Church

of England and her branches breasted this pelting and unmeasured tempest; the frightful thunder accompanying the rushing descent incessantly conveying to our ears such utterances as these: "Prescribed words deaden piety; Precomposed prayers extinguish spirituality; A Liturgy consumes the life of religion; A form destroys the power of godliness." It requires a fearless mind and a stout heart to stand this deafening roar, and to assert in its midst, with a voice which mingling with the pervading outcry, may, for a time, prove a whisper scarcely audible, that just the contrary is the fact; that, in the language of Dr. Claudius Buchanan, the unalterable truth of which the experience of the Christian world is constantly demonstrating, and, more and more, "Wo is on the Church which has not a Scriptural Liturgy." This noble spirit of fearlessness the members of the German Reformed Communion now exhibit. If they once joined in the common tirade against devotional formularies, they will do so no longer, but are now giving their public and decided testimony in favor of the position, we as a Church, have, through reproach, opposition, and persecution, been strengthened of God to occupy, for so many generations. With our hearty congratulations for this exhibition and this testimony, we are, on their account, likewise glad and thankful.

As the users, advocates, and defenders of Liturgies, we have always maintained that they have these marked advantages over all extemporaneous methods.

Liturgies, when Scriptural, secure doctrinal correctness. This they do in two principal ways: by presenting to the minds of both ministers and people sound standards of doctrine, and by incorporating these standards into the devotional habits, the religious affections, and the Christian life and experience of every devout worshiper. As a conservator of the truth as it is in Jesus, this incorporating power inherent in the habitual use of a Scriptural Liturgy, cannot be too highly estimated, nor too sedulously employed. It is this power which gives to the Book of Common Prayer an influence, which, to careless observers, seems unaccountable and almost magical. What has kept the Protestant Episcopal Church for more than three hundred years where she is, although she has been all along assailed by every sort of heresy as well within as without? Have her Thirty-Nine Articles been her preservers? No! not these, but her Morning and Evening Prayer, her Litany, her Collects, her Baptismal, Communion, and Burial Services. By the constant use of these forms the truths of the Gospel grow into our spiritual life, as the food we

eat when digested and assimilated incorporates itself with our animal frames. The Westminster Divines prepared a Catechism and Confession of Faith which fill a large volume; but as they were never used as devotional forms, were never prayed, and consequently never embodied in the inner life, they have failed both in Europe and in this country to preserve the Presbyterian denomination from sad departures from the pure Gospel; for out of the soil of this very Westminster divinity have sprung and grown the pestilent fungi of revived Pelagianism and Socinianism, Unitarianism, Universalism, Transcendentalism, Rationalism, Spiritualism, and Pantheism. Thus, the problem has both on the sides of the Liturgists and Anti-liturgists been thoroughly worked out; the experiment has by both been fully tried, with these opposite, palpable, and instructive results. The Liturgy of the English Church has preserved the Faith intact and unhurt; doctrinal standards, which are not devotional, have signally failed to accomplish the very purpose for which they were established.

While a Scriptural Liturgy thus secures doctrinal soundness, it at the same time prevents the introduction of religious error. A correct Liturgy is an impenetrable and insurmountable wall of solid rock against all heretical innovations. More effectual than the huge walls the Romans and Chinese built to bar out their invading neighbors, a Liturgy, composed of the gems and diamonds, and other precious stones of Scripture, always proves itself a defense too hard to be pierced, and too high to be overleaped by the enemies of Christianity in its integrity. This commendatory excellence can a Scriptural Liturgy likewise most truly claim for itself. It furnishes divine models of heart religion, showing us not merely what we are to believe, but also how we are to feel, how we are to pray, and how we are to live, would we be the spiritual disciples of our Lord Jesus Christ. In this way, a Liturgy is not only the pattern, but likewise the mould of the Christian character, and for this reason, Scriptural forms, instead of hindering, as is so commonly and stiffly maintained, actually aid, inspire, and increase devotion; instead of retarding and dwarfing, they positively and largely promote growth in grace, and conformity to the perfect image of Christ.

Scriptural and prescribed Liturgies possess still another preëminent advantage; a paramount excellence which does not command the attention it deserves. Liturgies enrich *the people* with doctrinal and devotional treasures of which the ministers cannot deprive them. When in public Worship, the prayers are *made* at the time by the ministers, they of course

make them precisely as they please. The prayers may be good and suitable, or they may be otherwise, just according to the degree of wisdom and piety their framers possess ; while the people have nothing they can truly call their own. They have no control whatever over their own devotions. They must pray, if they pray at all, just as they are led, but never knowing where they may be conducted ; whether into the safe and refreshing paths of revealed truth, or into the dangerous and hurtful avenues of human speculation, emotional fanaticism, and religious error. On the extemporaneous plan, the people are necessarily mere passive recipients. It may startle them, (and we hope it will, for when they see their subjection, we may expect they will emancipate themselves from it,) to be told that they are the mere intellectual and moral slaves and tools of the men whom they call their pastors. These may be very excellent and trustworthy masters ; yet the listener to free prayer cannot choose the path either of thought or feeling into which he is taken. He has no will in the matter, except mental dissent, which, on account of his imperfect knowledge of the Gospel, and the reverence with which he regards the Clerical Office, he will not often be likely to exercise ; and accordingly, he becomes the unconscious victim of an irresponsible spiritual despotism.

Is this strong language ? No stronger than the melancholy and abounding facts in the case warrant. Who that considers the actual position of all the congregations where they have no voice in the devotions, can deny that the people are in belief, and feeling, and, of course, in religious character and life, just what the ministers make them ? We have in our minds an instance in point, which has passed before our own eyes within a few years, and we have no doubt, our readers will call to their recollection not a few similar instances. A neighbor of ours was settled as an orthodox minister over an orthodox congregation, which had been so from the first establishment of the colony. The minister, however, gradually slid into Arianism, and then to more decided Unitarianism ; while his immediate successor, going still farther, denied the inspiration of the Old Testament Scriptures, and the utility of the Sacraments ; the deluded people all the while believing as the ministers believed, and swallowing the poisonous food of heresy, with the same passive avidity with which they had once eaten the true bread of eternal life !

True, indeed, people may be entirely willing to be thus imposed upon ; but their willingness does not alter the painful fact that they are. They may even exult in their condition,



and pronounce it religious freedom; still it is slavery, and this of the worst sort, notwithstanding. They may gloss over the subject as much as they please, they may give to the oppressive and ruinous imposition names both gentle, elegant, and popular, but after all the undeniable and distressing fact remains, that the people pray, not as they choose, but exactly and only as the autocrat of the time chooses.

Far different is it with the layman, who in the sanctuary uses devotional forms prepared beforehand. He can, if he will, examine them, compare them with the Bible and the ritual of the Early Church, and see whether or not they are Scriptural and primitive; and having given them his approbation, and adopted them as his guides, he knows, before he begins to pray, the exact nature of the prayers he is to offer. They are now his, as his house and land are his, and no Minister, whether Deacon, Priest, or Bishop, can rob him of his devotional possessions. Himself, and not the Minister, is the master of his own words, thoughts, and desires. He ceases to be another's slave to pray only as he is dictated to, but prays as he prefers, no man, cleric or lay, either hindering or preventing.

Could this whole subject of spiritual subjection which is imposed upon them by their Pastors, and to which they patiently submit, be clearly seen in its true light by the laity of the non-liturgical bodies, they would at once deliver themselves from the grievous and injurious bondage. They would break the heavy yoke of their bondage, as our fathers sundered the galling fetters in which the government of Great Britain had bound them, and declare themselves the Lord's freemen to stand fast in the precious liberty wherewith He has made us free.

These several considerations, recommending liturgical worship, having constrained, as it is pleasant to believe, the Synods of the "German Reformed Church" to desire a Liturgy, we gladly and affectionately welcome them to the position they have chosen among the friends and advocates of prescript services in our approaches to the throne of God.

We are well aware that we are now about to touch upon a very grave and difficult subject, and that we may be altogether too sanguine in our expectations; still we cannot refrain indulging and expressing the hope, that this decided movement towards us, shown not merely in preparing a Liturgy, but likewise in modeling it so closely after our own, may soon result in the establishment of perfect ecclesiastical unity between ourselves and the German Reformed body. Accord-

ing to the sagacious prediction of Bishop Hobart, they have approximated towards us in all essential points, save that of the Ministry. In doctrine we can discover nothing that ought longer to separate us. Having come thus far, and having expressed, in this book and in their other publications, as certainly some members of the Committee have, desires for union with all Christians who hold the true faith, will they not now approach still nearer, and obtain the genuine Episcopacy?

We have not now room even to suggest the way. The practical assent to this important question can be given only by the two Communions which we desire to see united, and the time for this assent may not have arrived. May our gracious Lord, who Himself prays that His people may be one, hasten the happy day, by inspiring all our hearts with brotherly love. We are painfully conscious that our hopes and desires for Christian unity overleap the high and rigid barriers of national descent, denominational preferences, and sectional prejudices, which at present divide Christendom into estranged, repulsive, jealous, and often hostile parties; but we are certain we are carried there by the charity which Christ inspires, and if our Christian feelings cannot now be gratified, if we cannot in this life be permitted to worship and commune with our Christian brethren everywhere, we can, we are sure, without sin against God, and we trust without offense to men, wish and pray for a consummation so evangelical and desirable. If we cannot have these inestimable privileges actually, we will try to have them in spirit, looking for the glorious hour when our Lord's people of all names, nationalities, and countries will sit down together in harmony and love at His marriage Supper in His heavenly Kingdom.

But our readers may expect a more definite insight into the character of this proposed Liturgy than they have yet had. In our limited space we can gratify them only partially. Would they understand the volume thoroughly, they must examine it for themselves. Its general design will be seen from this table of Contents:—Christian Worship; Primitive Forms; The Church Year; The Lord's Day; Festival Seasons; The Holy Communion; Holy Baptism; Confirmation; Marriage; Visitation of the Sick; Ordination and Installation; Excommunication and Restoration; Laying of a Corner Stone; Consecration of a Church; Consecration of a Burial Ground; Reception of Immigrants; Burial of the Dead; Family Prayers; Guide to Private Devotion; Psalms and Hymns.

With such a multiplicity of subjects before us, each of which furnishes material for a separate treatise, we cannot descend to very minute particulars; while in attempting to describe its general character, we must assume some standpoint, from which to direct our observations; and as Churchmen, what other ground of comparison can we consistently occupy than that taken by this German Reformed Committee themselves, and furnished by our own Book of Common Prayer.

The Prayer Book of the Church of England, and of her daughter in this country, is the recorded expression of the Church's conscious life for the last three centuries, and, indeed, for a period extending back into the remote past, almost, if not quite, to the times of the Apostles themselves. In the Confessions, Creeds, Prayers, Supplications, and Thanksgivings, we have then the Church's application to her own condition and wants, of the truths and grace of the Gospel itself. The Church having learned the Gospel, and received its gracious influences, confessed, prayed, supplicated, and praised, as she was prompted by her renewed feelings and the circumstances in which she was from time to time placed.

For this reason our Liturgy is the invaluable record of the Church's inward experience; is an outward manifestation from this deep source; is a living offshoot from this interior root. Some ten generations of Christians have already used our Liturgy very much in its present form, while not less than thirty additional generations of Christ's people have repeated as their habitual devotions the more ancient portions. What do we now discover respecting our Liturgical Services? What but this? They have received the approbation and love of at least *forty* generations of the followers of the LAMB; and they were thus approved, loved, and habitually used, because of their exact correspondence with the Christian consciousness of these innumerable disciples, and fully met and satisfied their spiritual wants. By this process, our Liturgy is the work, not so much of the learned and devout Bishops and other Ministers, who were instrumental in embodying it, and giving it permanent existence, as the elaborated production of the pious Laity; of the contrite, believing, and praying men and women, who have successively lived and been conformed to our Lord's image during the onward flow of a decade and a half of centuries. As this ever-moving tide rolled on, the materials of which the Liturgy was composed were experiencing contact, attrition, polish, and decomposition; like the process described by Geologists,

when masses of rock detached from some Northern mountain were borne forward towards the equator by migrating glaciers and overflowing oceans, and deposited along the surface of the earth, in the shape of boulders and smoothly rounded stones. By this pulverizing operation, to which our Liturgy has for so long a space of time been subjected, whatever in its composition is soft and pliable must have disappeared; while its present component parts must be of the nature of the stone struck from "the mountain not made with hands."

Thus produced, and wrought out by the minds and hearts of so many generations, our Liturgy must have excellencies which no other can possibly possess; because no other is equally old, no other has submitted to such a searching process of rough contact, crushing attrition, incessant polish, and destructive decomposition. Our Liturgy is emphatically and peculiarly a tried and approved work. It was tried and approved, when the enthroned Cæsars darted the lightnings of their power from the banks of the Tiber. It was tried and approved, when the Northern hordes overran and swallowed up the Roman Empire. It was tried and approved, when the victorious Charlemagne laid the foundations of the modern European dynasties. It was tried and approved, when from the heaving crusts of hardened mediævalism there reappeared at the Reformation the fair creations of Primitive Christianity. Our Liturgy has been prayed, not only in Churches, and under roofs of all conceivable structure, and by Christians of different and remote nations, and of all conditions, colors, and characters, but by the sea-side, and on ship decks, in prisons and dungeons, in secret catacombs, and at the martyr's stake. Our Liturgy has been lisped by infancy, imparted strength for the trials and conflicts of manhood, given support to old age, and furnished chariots of fire for departing souls to ascend and meet Moses and Elijah in glory.

Viewing from this exclusive vantage ground of our own venerable and thoroughly tested formularies, the diversified production of Doctors Nevins and Schaff and their associates, we perceive, that what we so preëminently have, it has not, except so far as it embodies selections from the ancient Liturgies. This German Reformed Book has not been tried; although we most sincerely hope it will be. It has not been subjected to the sifting and disintegrating test of actual use. The book was compiled and made in the closet; or rather the compilers and makers supposed themselves in their pulpits, there preparing such devotions as they judged it would be

... for no people to hear, and to unite in, to a small ... consequence, the whole production has a closet, ... artificial aspect and character. *It has ... down among the pews.* It has never been on the lips ... people. It has never found a place in their judgments ... It has never approved itself to their religious sense, and for this reason lacks the life of reality, and seems like a wreath of muslin flowers, or the collections of an herbarium, without fragrance and the glow of beauty.

We do not blame the compilers and composers for these defects in their ritual, although we cannot but think that in the original compositions they had done better to have more closely imitated the simplicity, conciseness, and Anglo-Saxon purity and brevity of our own Liturgy; since, of course, this new manual must be prepared, before it could be used. Still, we are constrained to express the opinion, that if at one or more of their numerous meetings, towards ninety in all, the Committee had placed one of their number in front of the pulpit, and the rest constituted a congregation, and performed the Services responsively, they would have seen, that to some extent, to say no more, the results of their protracted labor are wholly impracticable; and consequent upon this important discovery, they would have made not a few alterations, omissions, and also additions.

Sitting then in the pew with our German Reformed brethren, for there is the place to test every Liturgy, we will now venture to express our humble judgment respecting their work, both as a whole, and in its several parts. We will first mention some things, which we are exceedingly sorry to see omitted. We deeply regret to find so few responses from the Congregation; and also that the Psalter, or Psalms of David, is, as a continuous whole, totally discarded. We are surprised at this. Our Lord and His Apostles, and the Primitive Church, used the Psalms; and shall not we? Indeed, is not their use rendered obligatory by this language of St. Paul, "Speaking to yourselves, and admonishing one another in *Psalms*?"

Two other omissions strike us painfully; to wit: of Epistles and Gospels for Passion-Week; and of Tables of Lessons of Holy Scripture, to be used at Morning and Evening Prayer throughout the Year. These omissions, particularly the latter, we must regard as radical and insufferable. To be sure, a place is furnished in the Services for the reading of a single portion of Scripture, but as even its selection is left to the discretion of the minister, and therefore of course

oftentimes to his ignorance and indifference, this summary and random use of the Bible can never be an adequate substitute for our own admirably harmonized, instructive, and edifying system of extended readings from the Old and New Testaments.

Scarcely possible is it, to give in our Christian assemblies undue prominence to God's own voice speaking to us through Patriarchs and Prophets, Evangelists and Apostles. Better have no sermon whatever, least of all forty minutes long, the preaching-time allowed in this Liturgy, than to omit the deliberate and impressive reading of fixed selections from *both* Testaments, the Old as well as the New; for as the matter now stands in this German Reformed Book, the Old Testament, with its monitory history, its foreshadowing types, and its far-seeing prophecies, may be in the sanctuary, neglected and ignored altogether.

There are denominations, the Baptists particularly, whose doctrinal interest it is, to disparage, as did the Manicheans of the early centuries of our era, the Dispensation antecedent to the Gospel; and for this cause, we ought never to forget, that when our Lord says, "Search the Scriptures," His sovereign command embraces, to use His own summary of the inspired books then extant, "the Law of Moses, the Prophets, and the Psalms;" and we should in our Churches prescribe and read accordingly. The high prominence given by the Protestant Episcopal Church to the public reading of Holy Scripture, is her peculiar glory, and renders her the bulwark of the truth as it is in Jesus; and we cannot but be sensibly pained, whenever by any denomination her practice, in this respect, is not fully adopted.

No reason is assigned by our Mercersburg brethren, nor can we see any, why St. Stephen, St. John, and the Holy Innocents are to receive exclusive commemoration. Either commemorate, we should say, all the Apostles, or none at all.

When we opened this new Liturgy, we expected to see a literal compliance with our Lord's command, "Pray ye the Lord of the harvest that he may send forth laborers into his harvest." But in this expectation we are disappointed; the authors having failed to supply an omission which has so long characterized our own Formularies.

As a whole, this Proposed Liturgy, while it has many excellencies, strikes us as being heavily overloaded. Most of the Introductory Sentences of Scripture seem to us quite superfluous; inasmuch as they afterwards appear in various connections. In the Church Year, we are unable to see the reason

for calling the last six months *Church Seasons*. Were not the preceding ones also Church? and if so, those thus called are not, in distinction from the rest. The division is tautological and superfluous. Something more like our own would be better. Why, we ask, are Latin titles given to six Sundays of the Easter (part of our Lent) Season? As names, they are unnecessary, since each Sunday has another. A Note says, that these are "the initial words in the service of the Latin Church;" but as the Introits of the Roman Missal are not inserted in this German Reformed Liturgy, why have the titles? or, if for six Sundays, why not for fifty-two? Are these outlandish scraps of Latin an indulgence to the taste of one or two members of the Committee?

It is easy to perceive, that this encumbered work is the production of different authors, as the faults which we are surprised to find, abound on certain pages, while other portions are quite free from blemishes. But few of our own Collects are retained entire; some are diluted for the worse, since they are deprived of the brevity, compactness, strength, and comprehensiveness, both of the original Latin, and of our own inimitable Anglo-Saxon version; while the new Collects are generally diffuse and long, and in some instances marred by obscure expressions, cant phrases, and language which is too rhetorical for the simplicity that should ever characterize prayer. In the Collects, we also have slight indications of attempts to teach and exhort, as well as to pray; indications which become conspicuous and abundant in some of the other Services, particularly in the prayers for the special seasons.

With the exception of the first, the four regular Services for Sunday, bear little or no resemblance to our Liturgy, but are throughout Presbyterian in their construction; although portions of the language are taken from our Prayer Book. As collections of Christian truth, as comprehensive, appropriate, and fervent petitions, and as literary compositions, devoid of the usual blemishes which frequently characterize extemporaneous effusions, these Sunday Services deserve to be examined; and yet with their many excellencies, they contain very little that is not either in our Litany, or in our longer prayers, which, if necessity requires, can be used without responses, and therefore before people who are not acquainted with our forms.

The Prayers for the Festival Seasons, among which is ranked *Good Friday*, (?) constitute perhaps the most faulty portion of the volume. The Canticles are not as they ought to be, exclusively in the language of Scripture, and the immoderate length of the sentences unfits them for responsive use. How

short are the parallelisms of the Psalms in the Bible! We cannot improve this divine model. It is founded in the nature of the human mind.

Similar objections may be urged against the Prayers. Most of them are quite too long; as it may be justly doubted, whether intensity of devotional feeling can be sustained for the length of time required. In most minds, prayer, even that which is truly Christian, is too feeble a bird, to stop and hover on the wing, in order to listen to a homily, even though in the very words of Scripture itself. What each praying soul wants is a short and rapid flight upward to the throne of Grace. If the voyage is protracted, the spirit of devotion will flag, tire, and fall.

Many of these Festival effusions are, moreover, overloaded with declarations and exhortations, neither of which should have place in prayers; while occasionally, there is a figurative expression which is obscure, as, "Give us the wings of the morning;" and also a class of phrases, which in devotion contrast harshly with the consecrated words of our English Bible; as, "Immediate prospect, living sense," (can there be sense which is not living?) "creative energy, glad shores, and peace-speaking."

In the Eucharistic and Baptismal Services, in which we can detect nothing contrary to our own standards, but only the faith of all the early Reformers of whatever name, as one can see for himself by consulting Hall's Harmony of Confessions, we think we recognize the mind and heart of one, to whom the Church everywhere is under lasting obligations for his masterly and timely treatise on the Mystical Presence.

The Service for Confirmation will be likely to attract no little attention in our Church, as the Preface will raise several inquiries about our own. It is most gratifying to us to know how extensively the laying on of hands is practised by our German Reformed and Lutheran brethren. The last General Synod of the "Evangelical Lutheran Church," reports not less than *fourteen thousand and six hundred* persons confirmed during the two preceding years; or at the rate of seven thousand and three hundred annually. If the Confirmations in the German Reformed are in the same proportion, they were last year half this number; making the aggregate of the two over *ten thousand*; while with ourselves, the average of annual Confirmations for the three years ending October, 1856, was *twenty-two thousand and four hundred*. At this time our clergy are eighteen hundred; those of the two denominations of which we are speaking, one thousand. If our data are cor-

rect, we thus perceive that their confirmations are to ours in the proportion of ten to twelve; a fact which we may presume will be new as well as gratifying to many of our readers.

With the Congregational Episcopacy of this German Reformed Manual we cannot agree, so long as it is certain that James, the first Bishop of Jerusalem, had under his care in that city alone, tens of thousands of Christians; as appears from the Greek of Acts xxi, 20; and that there is not the slightest Scriptural difference between a preaching and a ruling Elder; as is evident from comparing Acts xx, 28, with 1 Tim. v, 17.

Our brethren who have not an Episcopacy extending over several congregations, or a diocese, know not how much they in consequence lose in sympathy, harmony, union, and strength. A body without a head is an anomaly we see nowhere else but in the denominations who have separated from the Episcopacy which was universally in the Christian Church for the first fifteen centuries of its existence. Every animal body, every state, every army, every college, every society, every corporation has its head. Every city, with the surrounding region, should have its ecclesiastical head. So it was in the days of Apostolic Order; and so it will be once more, when Primitive Order shall be again thoroughly restored to the rent and enfeebled Church of CHRIST.

There are some things in the remarkable book we are noticing, which, with modifications, we should like to have incorporated in our own system; as the Services for Excommunication and Restoration, Laying of a Corner Stone, Consecration of a Burial Ground, Reception of Immigrants, and Guide to Private Devotion.

As we have already intimated, this elaborate Liturgy suffers greatly from not having passed the ordeal of experience, and also from being the production of men who have always been accustomed to extemporaneous modes of worship. They could not unlearn themselves at once. Should the book ever undergo a careful revision by another Committee, who would not be influenced in their judgments and tastes by paternal blindness and partiality, no doubt many needed and important omissions and alterations, as well as additions and improvements, would be the result. Indeed, were we members of the German Reformed body, we should consider it very unwise to adopt this Liturgy in its present state. A very promising beginning has been made. Valuable materials have been collected. Suggestive, rather than perfect, specimens have been produced. Will the beginning be the end of



this noble movement in the right direction? We most sincerely trust not. We shall wait with earnest hope to see it continued, and more exquisitely matured; being very sure that whenever the cold glaciers of liturgical indifference and dread, now resting, as we conclude, upon a portion, at least, of the Palatine brotherhood shall break up and roll forward on the floods of actual use, many a piece of soft clay, in the shape of phrases, either bombastic, (as at the close of the form for consecrating a burial ground,) ambitious, or cant, will wholly vanish; while the harder substances, which will continue to be borne along, becoming consolidated and attrite, will resemble the compact, polished, and imperishable rock of our own ancient, tasteful, and refined formularies, and be fit for permanent incorporation into the revised book.

ART. IV.—PARTON'S LIFE OF AARON BURR.

The Life and Times of Aaron Burr, Lieutenant Colonel in the army of the Revolution, United States Senator, Vice President of the United States, &c. By J. PARTON, author of "Humorous Poetry of the English Language," "Life of Horace Greeley," &c.

WITH the motives for writing Biography, and with the literary ability, the truthfulness, and the amount of research, with which the work is accomplished, we, as Religious Journalists, have ordinarily nothing to do. We do not therefore place at the head of this Article the title of Parton's Life of Aaron Burr, with any intention either of giving a critical review of the work, or of entering into the exciting controversy in respect to the real character of Burr, which the publication of the book has called forth in the public prints.

That Mr. Parton has produced an exceedingly interesting book, is beyond a question; whether he succeeds in accomplishing the Herculean task of satisfying the public mind that Aaron Burr was, after all, no worse than other men, a real *human man*, and no demon, erring, indeed, like other mortals, but upon the whole, "more sinned against than sinning," is a question which time must determine; we can only say that if he does, he will have refuted, in a remarkable manner, the political axiom, that "the unanimous verdict of the whole people is always right," for certainly no man ever acquired for himself, unjustly, a reputation, both public and private, more universally and utterly execrated. There are points of view, however, in which the Biography of any man, distinguished above his fellows, either for talents, virtue, vice, or success in life, becomes both a legitimate and an important subject for consideration in our columns. Biography, in its character of History individualized, appeals directly to the most influential principles of our nature; man feels intuitively the bond of human relationship to each individual man, and in all truthful or truth-like delineations of individual action, or character, we are irresistibly drawn, by the very constitution of our nature, to sympathize with, imitate, or emulate the conduct which we admire, and to disapprove, disown, and avoid that which is distasteful to us; it must ever be, then, one of the first duties

of Church Journalism to reprove, with unsparing severity, all efforts in Biography to excuse vice, in any form, or to palliate, or soften down its disgusting features; and it must equally be its imperative duty to deduce, from the hard earned experiences of others, practical lessons of instruction, and to enforce such lessons upon the minds of the young, by that most convincing of all arguments to the youthful mind, the *argumentum ad hominem*.

With such intentions, we propose now to consider this Biography of Aaron Burr; and in our remarks we shall endeavor to treat the Author, in the criticism which we may feel called upon to make concerning him, with perfect fairness; we shall receive as true his narration of the incidents of Burr's life, drawing our lessons of instruction from the character and conduct of Burr, as represented in, or deducible from, this Biography; we shall also take it for granted that our readers have already perused the book, and shall not, therefore, occupy space and time unnecessarily, in a resumé of its historical incidents.

The death of both of the parents of Burr, in his infancy,—a calamity always great to any well born child,—was doubly great to a boy endowed with the indomitable will, the clear, cool, and almost intuitive intellect, and the strong susceptibility to family ties, ascribed to Burr.

Ushered, by his birth, into the stern embrace of Puritanism, called upon and expected to emulate and imitate the example, and embrace the faith of a long line of Puritan ancestors, Pastors of the Puritan fold, and orthodox in its creed, and by the death of his parents deprived of a mother's love and a father's care, which might have mellowed down the harsh and repellant features of the system, his ancestral distinction became to him a positive evil.

We would not deal harshly with the religious system which shaped the faith of our own early life, or refrain from awarding to it such meed of praise as its merits may justly claim. The awful thunders of the Law, and the tender appeals of the Gospel, are both proclaimed by God to his sin-inheriting and sin-practicing creatures, and both must, therefore, hold their *due* place in the teachings of the Christian Pastor to his flock. The stirring appeals to the fears of sinning souls, the terrific delineations of the horrors of the judgment and eternal perdition, and the simple, single, alternative of obedience or damnation, which have ever formed the great burden of the Puritan teaching, beyond all question, have aroused the conscience of many a case-hardened sinner, and driven him into the ranks of the true followers of Christ. They are legitimate

weapons in the militant state of the Church; the meat to be dealt out to the strong men-combatants with whom she has to deal. But there is also—thanks be to God that such is the fact—a “milk for the babes” of the great army of God’s unconverted creatures, for the “babes” in years, and “babes” in character; for the loving cherubs whom our blessed Saviour tenderly took in his arms and said “of such are the Kingdom of Heaven,” and for the tender-hearted, honest and anxiously enquiring men and women, who are earnestly seeking the Kingdom of Heaven. This Gospel food, consisting of the great revealed facts that “*God is love*,” and that it was “for the love wherewith he loved us that Christ gave himself a propitiation for our sins,” is by the stern, unbending system of Puritanism, wrongfully thrust into the far off, shadowy distance, and only faintly depicted as a bright spot dimly seen in the distant perspective. The Law and its penalty, obedience or damnation—predestination of individual souls to eternal misery—these, in bold outline, ever form the great prominent features of their ecclesiastical picture.

This system would seem, from our Author, to have been thoroughly, but most disastrously, tried upon young Burr, by the reverend relative who had charge of his boyhood, and afterwards, during his College life, by others of his family friends, and the Professors of the College, and the lamentable effects produced by it are strikingly, though tersely, portrayed by Mr. Parton.

Not long after his College life had ended, Burr, a youth in years, but precocious in intellect, entered upon his opening manhood just at a time when the stirring events, immediately preceding the commencement of our Revolution, and an awakening perception of the existence of those great fundamental political rights which that Revolution established, were calling into exercise the whole mental forces of a race of men unexampled in the history of the world; and at a time, too, when the brilliant sophistries, and rationalistic infidel speculations of Voltaire, and other French free thinkers, and the intense, but gentlemanly and attractive selfishness of the Chesterfieldian school were exerting the full force of their powers upon the now awakening intellect of universal humanity.

It was doubtless because he had become deeply imbued with sophistical rationalism, rather than from any compunctions of an aroused conscience, as supposed by our Author, that he now resolved, “instead of subjecting *himself to be tried* by the theology of the day, *to try it*.” Placing himself for

this purpose under an eminent Puritan minister, he satisfactorily to himself, employed against his teacher, in their doctrinal discussions, the arguments which had captivated his own mind; and, finding them unanswered, he presumed them to be unanswerable; and therefore he "rejected the Gospel according to Jonathan Edwards; rejected it, as he always maintained, after a calm and full investigation; rejected it completely and forever." It is sad to think that, had *the Gospel according to Christ and his Apostles*, with its love for all, and its salvation for all who will embrace it, been then presented to, and judiciously enforced upon him, "the truth as it is in Jesus" might, by the blessing of God, have overcome his predetermined skepticism, and the name of Aaron Burr might have illumined the page of history, as a great and shining light in the Church of Christ, or as a statesman whose wisdom and virtue add dignity to the race of man.

That Burr was sincere in the skepticism thus adopted by him, that he honestly believed that he had duly examined, and justly rejected the claims of religion upon his faith and practice, we may well admit. Few men are ever otherwise than sincere, even when maintaining the grossest errors, and were it the fact that mere sincerity excused errors, either of faith or action, seldom would the acts of man, however atrocious, constitute crime; but such is not the case either in human or Divine jurisprudence. The due use of *all available means* to learn the truth must accompany sincerity in the search for it, or error will result in the case with as much certainty as that false conclusions will follow from false premises. Burr exhibited in this transaction a trait of character conspicuous in his after life; he sought a victory, and claimed to have obtained it by superior strategy. By assuming the position of assault, and raising a "side issue," for controversy, he avoided a trial of his own state, kept out of sight the questions of fundamental importance in the case, and satisfied his conscience when he deemed he had demonstrated *that a sect of Christians held untenable doctrines of faith*. Whether he really had the best of the argument, in this controversy with his clerical preceptor, our Author does not give us the means to determine; but that a conclusion arrived at in a controversy so conducted should have satisfied the acute mind of *any young man*, and especially that it should have served for a lifetime as the well settled creed of a man like Burr, is truly astonishing, and can only be accounted for by supposing that judgment had already been rendered subservient to desire; that what he wished he willed, and what he willed he

believed. That he was already dissolute in his habits is quite apparent from his Biography, the disclaimer of Mr. Parton to the contrary notwithstanding, and that from thenceforth he became, and ever after continued, debauched in morals, and guided and controlled by the single principle of selfishness, his whole after life conclusively demonstrates.

He embarks in life at the most exciting period of our history, with a courage which knew no fear, a perseverance which knew no discouragement, a mind well stored with the treasures of literature, the courteous manners of a polished gentleman, a body inured to labor and fatigue, powers of personal fascination seldom equaled, an intellect quick to discern and a will firm to execute; and with a strong family influence to advance his interests, his prospects in life were peculiarly brilliant, and his success was immediate and extraordinary. Joining the army, he deservedly soon gained for himself distinction,—for ambition and patriotism both pointed to the same goal, the support of his country against her oppressors,—and the reputation which he immediately acquired as a daring, efficient, and intelligent officer, attracted the attention, and obtained for him the particular approbation of the Commander-in-Chief.

Unfortunately for him, he was appointed to, and accepted, a post in the military family, and was admitted into the domestic circle of Washington, and was thus brought into immediate contact and intimate personal relations with that great and good man. The result was inevitable. The brilliant qualities of the officer in the stirring scenes of war, might close the eyes of others to the faults of the man, but he was now to deal with one whose sterling virtue instinctively detected, and indignantly recoiled from vice in all its forms and disguises. The connection between them was short and unsatisfactory; the brilliant and useful young officer was needed for the service of his country, and was therefore transferred to another station; but the dissolute man forfeited at once and forever the confidence and esteem of his commander. The conduct of Washington then, and thenceforth, towards him, had and could have but one significance. Sterling virtue and genuine piety could hold no fellowship with, and feel no regard for, dissolute habits and infidel principles; and distinguished as Burr afterwards became at the Bar, and in the Councils of the Nation, to the mind of Washington he always was, and could only be, a vicious man and a dangerous politician.

We feel that the character of "the Father of his Country,"

needs no defense from assaults, open or insidious, from whatever quarter they may come : it stands impregnable upon the firm basis of its own intrinsic merit ; the most brilliant star in the great galaxy of the mighty names which ennoble the race of man and distinguish the age favored by their birth. The pitifully false, and unjust conceptions of his character, exhibited by our Author throughout his book, (like the late silly efforts of another Biographer to filch his laurels and bind them upon the brow of his amanuensis,) can only injure the fame of their author and the book which contains them. No one claims for Washington the reckless daring, the brilliant conceptions, the power of wielding and concentrating mighty masses, and the intense, all-absorbing selfishness (erst denominated by some men "*noble ambition*") which constitute the merits of the *conquering hero*. Jena, Austerlitz, the bridge of Lodi, Marengo, or Waterloo, find no place in the annals of his military life ; they are Napoleonic, not Washingtonian ; and equally so were the base robbery of Spain, and the mad march upon Moscow. But the courage to suffer and endure, the capacity to kindle the ardor and animate with high and lofty motives the souls of an ill-fed and scarcely clad patriot soldiery ; the virtue which could resist the enticements of personal ambition, and reject with scorn the most tempting inducements to sacrifice his Country for selfish ends ; the firmness to persevere *in the path of duty*, calmly resolute to punish, even when his heart was bursting with sympathy for the criminal ; the impressive dignity of character and demeanor, unruffled by bursts of passion, commanding the respect of others and ensuring his own ; in fine, the happy combination of a well balanced judgment and unflinching courage, directing him *when to strike and when to endure* ; these, which constitute the essential qualities of a *Country's Defender*, were eminently Washingtonian, not Napoleonic ; and these, with the distinguished civil abilities which enabled him to put successfully in motion the new political machine, whose perfections mankind are only now beginning to understand and appreciate, have so engrafted the character of Washington into the hearts of his countrymen, that it must pass unscathed through all assaults of ignorance, malevolence, partisan zeal, or misdirected family affection.

That Burr was an able, energetic, and efficient military officer, and that he deservedly acquired the distinguished reputation and rank which crowned his labors, there can be no doubt. The leading traits of his character peculiarly

fitted him for the trade of war; and doubtless his scheming, daring, and stratagetical disposition, must have taken great delight in the success of the well planned surprises which distinguished his career whilst holding an independent command in the army.

Four years before the close of the war, his shattered health compelled him to resign his commission, when, choosing the Law for his profession, he assiduously prepared himself to *practice it with success*. His legal character, as sketched by our Author, at this time of his life, is doubtless eminently just and truthful; *success* was the goal of his ambition, his sole standard of legal merit. With the *philosophy of law*, the great principles of eternal justice upon which it is founded, and to which it appeals, in all cases of unwritten enactment, he cared not to intermeddle.

At the close of the war, in 1783, then a lawyer of some two years' standing, he commenced the practice of his profession in the City of New York, and, favored by peculiar circumstances, almost immediately acquired a high reputation, and an extensive business. Hamilton, about one year his junior in age, was his principal competitor in his profession. In politics, also, he took a leading part, when he had an object to effect, and as he and Hamilton took opposite sides, they were frequently pitted against each other in party strife. A professional and party rivalry thus grew up between them, although their personal relations to each other appear to have been for many years of a friendly character.

The Independence of the Thirteen Colonies had been acknowledged by the Treaty of 1783, and the *quasi* government formed, under the pressing exigencies of the times, by the Articles of Confederation, being found utterly inadequate to produce even the semblance of a consistent nationality, a Convention, elected to amend those Articles, had framed and submitted to the people for ratification, the glorious Constitution which has now, for more than seventy years, challenged the admiration of the world, as the happiest conception of the human mind for the government of a great people.

It is a remarkable circumstance, that, during all the exciting discussion which preceded the adoption of that Constitution, Burr, the rival of Hamilton, and the acknowledged leader in New York of the party opposed to him, should have taken no part in the controversy.

The Constitution being adopted, and having been for twelve years in successful operation, the exciting Presidential election of 1800 approached, and Burr, as the acknowledged

leader of the Democratic (then called Republican) party, in New York, was nominated by that party for the office of Vice President, with Jefferson for President, of the United States, and the time had now arrived when the pernicious principles of Burr were to bear their natural fruit in plunging him into irretrievable ruin. The circumstances of that contest are fully detailed by Mr. Parton. Jefferson and Burr each received an equal number of votes, and by an absurd provision of the Constitution, the House of Representatives was in such case required to elect one of them President. The intention of the framers of the Constitution had been, that the House should elect when a tie occurred in the highest number of votes *cast by the people, for President*, but the words of the Constitution embraced the present case. Burr thoroughly understood, and fully appreciated his position and his duty; and when the probability was first hinted that the Federal party might determine to cast their votes for him, he scouted the idea of such a contest, and declared that he would not be made instrumental in thus thwarting the wishes of the people.

The true wisdom, as well as the honesty of the course of action thus marked out for himself by Burr, is the more apparent, when we consider that the Vice Presidency had, up to that time, been the stepping-stone to the Presidential chair; that by exerting himself to defeat the machinations of his political opponents, he would place his political friends under obligations to him, which would insure his election in another four, or at most, eight years. But the temptation of present possession of power, even at the sacrifice of his own self-respect, as well as the esteem of his political friends, was too tempting a bait to be rejected by a man unrestrained by moral principle, and who knew no motive for action but selfishness.

The contest, and its result, are well known, and Burr, a defeated man, detested by his own party as a political renegade, and abhorred by the Federalists, was as effectually dead to all chance of political preferment as if his body had been mouldering in the tomb.

The exertions of Hamilton, to defeat Burr in this contest, had been unremitting, and had resulted in depriving him of Federal votes which would have insured his election, and Burr returned to New York with the most embittered feelings against his political and legal rival.

The public have long had the means of forming a correct conclusion as to the motives of Burr in forcing upon Hamil-

ton the fatal duel which followed. The correspondence which preceded the meeting was published, and eagerly read by the public, and the labors of our Author, it seems to us, must have the effect to forever establish the justice of the public opinion, then almost universally entertained, that the duel was the result of a deliberate determination of a desperate man to destroy his antagonist, availing himself, for that purpose, of the forms of the "code of honor" to save the deed from its appropriate name, of *deliberate murder, with malice aforethought*. How full of truth and pathos was the exclamation, wrung from him at the close of life, "*Had I read Voltaire less, I should have known that the world was wide enough for Hamilton and me!*"

The Christian public then were, and still continue to be, justly responsible for a large share of the guilt of the absurd practice of dueling. They could then, and can now, eloquently generalize on the subject, condemn the crime in the abstract, and even incorporate into the Statute Book stringent laws for its suppression; but who can point to the felon's death, which practically proves, in an individual case, the actual horror of the public, upon the perpetration of the crime?

Burr was, doubtless, therefore, astonished at the hurricane of public indignation created by his duel, and probably the affair would have speedily passed from the public mind, after the expression of a few generalities of virtuous indignation, had not the victim been the favorite leader of a great party, and the perpetrator a disgraced politician, so bitterly execrated, for his apostasy, that all men were glad of a favorable opportunity to heap maledictions upon his head. The only beneficial result of the duel, and of the excitement produced by it, consisted in the gradual establishment, in the Northern States, of a more healthy state of genuine public sentiment; the awakening of the public consciousness to the utter absurdity of the proposition, that it was the duty of an honorable man to vindicate his fame, when unjustly assailed, by tendering to his base calumniator the opportunity to take away his life also, without thereby incurring the legal responsibility, or the public odium, due to his crime.

Burr was still Vice President, and the respect due to the office gave him some consideration with the public, although his political *influence* was entirely gone. Accordingly at the following election no voice was raised in favor of continuing him, even in the office which he had held, and much less of promoting him to the Presidency; and to return to his practice in New York was out of the question; no business awaited him in the

Courts there, unless it should be that of defending his own neck from the gallows ; his proud, enterprising, and persevering spirit could not endure such a state of existence, and his soldier heart determined, therefore, to carve out a destiny for himself. His celebrated Western expedition was accordingly undertaken. The *real* character of that enterprise may never be discovered ; whether he actually meditated *treason* against his own country, by the dismemberment of the Confederacy, or proposed merely the seizure, *with a robber hand*, of the territories of a neighboring power, we leave with his Biographers to determine. The enterprise, let it have been Treason or modern Fillibusterism, was simply the undertaking of a selfish adventurer to advance his own interests, in total disregard of the rights of others ; and its signal failure, with his subsequent arrest and trial for Treason, effectually closed to him all avenues to power in America.

The zeal with which our Author rakes up the long buried charges against the character and conduct of President Jefferson, on account of the determined course pursued by him in the arrest and trial of Burr, will probably call forth, from some member of the great Party which Jefferson founded, and which has ever since controlled the destinies of the country, an adequate reply. We would only remark concerning it, that history, written at a time when party passions have had time to cool, should deal cautiously with charges made in the heat of party strife, and especially so when it is canvassing characters whose reputations have become a part of a Nation's glory.

We do not follow Burr in his four years' residence in Europe. His hopes, whatever they may have been, were doomed to meet with mortifying disappointment ; but we cannot refrain from sympathizing with the indomitable perseverance of the man who could still hope and strive for assistance in his projects, from Governments which he knew were holding him in surveillance as a dangerous character.

In 1812 he returned to America under a feigned name, and in disguise, but finding that his offenses had so far grown stale in the public mind that he might safely show himself, without incurring the danger of a criminal prosecution, he returned to New York, and once more established himself in the practice of his profession. He was yet in the prime of life, and in the full vigor of mind and body ; for more than twenty years, thereafter, he continued in the practice of his profession, but he never, at any time, gained for himself anything more than a precarious subsistence, and generally scarcely that. Our Author attempts to account for this want of success, and, it

seems to us, fails entirely to furnish any satisfactory explanation of it.

Most men, even when *foolish enough* "to go to law," have sense enough to select their counsel to suit their case, and therefore, although the prevalent sentiments in respect to Burr would unquestionably affect the amount of his business, yet it is undoubtedly true that, if he did actually return to his practice with a reputation not only for preëminent ability, but also for *uniform success*, he certainly would have found his table at all times well loaded with briefs, and his pockets well filled with fees.

But the truth is, that Mr. Parton greatly over-estimates the legal reputation with which Burr re-appeared at the Bar, and which he afterwards sustained there. His continued absence from the State for about eight years, and the necessarily serious interruption to his practice during the additional four years of his Vice Presidency, must have deprived him of his familiarity with the practice of the Courts, and made him "rusty in the law."

The Bench was now occupied by some of the ablest minds of any age of the world's history; men who adorned their station as much by the profundity of their learning, as by the giant dimensions of their intellects.

The country, too, had vastly increased in commercial business and importance, and, as a necessary consequence, a new class of business was beginning to occupy a large share of the time of the Courts, business involving the consideration of abstruse questions of commercial law, as received and understood in every civilized nation, and which demanded, therefore, for their elucidation, a familiarity with the adjudications of the civilized world, as well as a thorough understanding and appreciation of the great fundamental principles of right reason, the foundation of *all law*, and most especially of commercial law.

Burr, in the zenith of his professional reputation, never had been esteemed, and from the nature of things could not have been, a *profound* lawyer. His preparatory studies were short, and pursued in the form of colloquial controversy with his teacher, rather than in diligent study of books, and his engrossing practice, together with his political engagements, must have so occupied his time as to prevent anything more than a diligent study of individual cases. He had been a skillful practitioner, an expert in the quirks and quibbles of the law, delighting in the technicalities and fictions of practice, then so prevalent, especially in actions of ejectment:

quick to discern and avail himself of the mistakes of his opponent, as well as to perceive the salient points of his own case, cool and self-possessed in the management of his cause, never disturbed, however much he might be surprised by an unexpected point raised against him, and possessing in a remarkable degree the power of expressing his views in the most terse and forcible language. With such qualifications it is not surprising that his early professional career should have been eminently successful; nor is it wonderful that, on returning to the Bar under the disadvantageous circumstances which we have enumerated, he should have failed to acquire a profitable business, or that he should have gradually lapsed into the position, which he certainly occupied during the later years of his life, of a mere industrious resurrectionist of defunct titles and forgotten claims, to be pursued for the joint benefit of counsel and client.

Of the personal character of Burr, as depicted by our Author, we are yet to speak; and as disinterested Journalists, we cheerfully accede to him all which can be justly claimed in his favor, from the sketches of him, given by his Biographer. His affection for his wife, daughter, and grandchild, are the bright and redeeming traits in the picture of his private life, and no one can fail to sympathize with the genuine human anguish which evidently wrung his soul, when the announcement of the death of his grandchild, and, afterwards, of the loss of his daughter, destroyed his last remaining hope of consolation in his lonely desolation. The enduring personal friendships which he formed, few though they appear to have been in number, and the steady devotion of some of those friends to him, in the darkest days of his adversity, prove incontestibly, not only his capability of feeling for others, but the intensity of affection which he could inspire towards himself.

His absorbing earnestness in the prosecution of every undertaking of his life, and the indomitable perseverance with which he pursued his object, undiscouraged by adversity, and undismayed by obstacles, however formidable in appearance; his undaunted courage, which knew no fear; his fortitude and self-control, which enabled him to bear, with a serenity approaching the sublime, the accumulated misery of his condition, when the storms of life came thick upon him; his mind, prolific in expedients for every emergency, and his quick perceptions and powerful grasp of intellect, all stamp him a man formed for great deeds, and capable of noble purposes; whilst the polished elegance, the winning grace and ease of his man-

ners, the finished culture of his mind, the clearness and terseness of his language, both in composition and declamation, excite our warmest admiration, and command our respect; we instinctively feel that such endowments and accomplishments must be crowned with distinguished success in whatever walk of life it may be his lot to move.

Such were the splendid faculties and endowments of Aaron Burr; and it was only requisite that they should have been exercised, submissive to the control of Providence, to have established him in the front rank of that illustrious band of men, each singly preëminent in his generation, who have faintly exemplified the majesty of manhood as it came from the hand of its Creator, fashioned and formed in the perfection of His Image.

But our Author has revealed to us also foul blots in the character of Burr, deep-seated in the very heart's core of his being, and it becomes our painful duty now to speak plainly of these, and to trace their consequences, in their practical working, in his life.

We have already remarked that *selfishness* was the great predominating trait of his character. This is unquestionably true, although (paradoxical as it may seem) he was lavish in the expenditure of money to a degree often bordering upon folly. His selfishness, however, had little affinity with miserly penuriousness, the petty vice usually bearing that name; it was the great motive power of his existence, and resulted, necessarily, from the principles adopted as the guides of his life. Professing to believe that time measured the duration of human existence; that this world was the only theatre of man's action; and that enjoyment here was the object of life; he seems to have passed through the full period of man's allotted time, without catching one glimpse of the great, consolatory fact, that the *happiness, as well as the duty* of man, consists in consecrating his heart and his life to his God and his fellow men. To appropriate to himself honor and power; to succeed in every pursuit to which he might be prompted by the convictions of his judgment, or the suggestions of his depraved appetites; to will firmly, and to do effectually, were with him the only aims worthy of a man's ambition. It resulted, as a necessary consequence from such principles, that, with him, the end sanctified the means; that *might* constituted *right*, and that each individual of the human family was entitled to all of the enjoyment which he could attain, regardless of the feelings or interests of all others; such, whether formed into a definite creed in words or not, was the resulting

consequence of his infidel principles ; and such were proved, by the whole tenor of his actions through life, to have been the motives of his conduct. To keep within the letter of the law and thus to screen himself from its penalties, was essential to his ideas of happiness. With the exception, therefore, of his duel with Hamilton, it is not known as an *established fact*, that he ever transgressed a positive penal enactment ; but to seek his own individual enjoyments, regardless of the spirit of all law, human and Divine, was the daily practice of his life. And if we may, in charity, suppose that anything like a prayerful ejaculation ever proceeded from his soul, the tenor of his life would seem to prove that his petition must have been, "give me an opportunity to attain," in place of that great, Divinely appointed safeguard of human virtue, "lead us not into temptation."

That Burr was in fact a *roué*, our Author is compelled to admit ; and the chapter which he devotes to this phase of Burr's life, we regard not only as the most reprehensible in the book, but as the most pernicious in its tendency to debauch the morals of the young, of any of the latitudinarian writings of our day. That a Biographer should desire and attempt to relieve the character of the subject of his work from all undeserved obloquy, is of course but natural and right ; but that he should endeavor to excuse or gloss over acknowledged crimes, of the deepest dye, against the well-being of society, and for the purpose of redeeming his hero from the public execration which his conduct has heaped upon him, should so express himself as, by implication even, to strip the crimes themselves of the abhorrent features which constitute the chief public safeguard against their commission,—these, of themselves, constitute offenses against public morals, which deserve the severest reprehension.

That our Author has done this we deem abundantly evident. We cheerfully accord to him the sincere conviction that he has proved that Burr was no farther guilty than he admits him to have been ; in other words, that he was not a gross debauchee ; nor the universal assailant of all female virtue, which common fame represented him to have been. But the damning charge is still palpable, upon the face of the book, that Burr's numerous, admitted, offenses are no otherwise reprobated than by the simple admission, at the outset, that "he was no saint ;"—that the claims of Burr to exculpate himself from the guilt of his own conduct, by accusations against his victims, of "half-way advances," are related in language, which seems to indicate the opinion of the Author, that the

vile claim is quite satisfactory ;—that the denial of Burr, that he had ever consorted with the previously vile, chosen his victims from the lower walks of life, or deliberately seduced virgin innocence from the path of rectitude, is related with an air of triumphant vindication, as though the absence of those specific crimes, established, for his hero, a *fund of virtue* to counterbalance his other offenses ;—and that he claims to have *vindicated the character of Burr*, by proving that the number of his actual offenses was much smaller than they have been represented to have been. The fact, that the very denials of Burr (by confining his victims to the persons embraced in the letter of the seventh commandment) actually establish against him guilt of the most heinous character, entirely escapes our Author's observation ; and those awful crimes which sap the very foundations of human society, seem to be of so little account, in his estimation, as not to require a word either of comment or vindication.

The extreme credulity of Mr. Parton in receiving, as a trust worthy denial of an alleged fact, the badinage of the man of the world, about accepting, as an *act of politeness*, a false paternity, because the mother had *done him the honor to ascribe it to him*, will be quite apt to raise doubts in reflecting minds, as to the correctness of other conclusions in the book. For our present purposes it is only important, in so far as it manifests the appreciation of our Author of the gravest offenses which can be committed by man against his fellow beings.

In concluding our remarks, already greatly extended beyond our anticipated limits, we would earnestly exhort the young men of our country, to ponder well the important lessons deducible from this Biography of Aaron Burr. No human being ever exhibited more strikingly in his life, on the one hand, the certain rewards resulting from a thorough preparation, in youth, of both the mental and bodily faculties, for the conflicts of life ; the formation of habits of diligent industry ; and the harmonious combination of refined manners with a polished personal address : or, on the other hand, the disastrous consequences flowing from ill regulated passions, infidel and dissolute principles ; the perusal of irreligious or immoral books ; the association with corrupt companions ; the neglect of religious instruction ; the indulgence of the selfish propensities of the heart ; and the lack of a steady and consistent adherence to principle in all of the associations of life. His great acquirements, united with his preëminent talents, carried him rapidly forward almost within reach of the pinnacle of fame, from whence his corrupt principles and vicious

conduct precipitated him with headlong velocity to the deepest depths of conceivable misery.

May all youthful aspirants for fame read diligently, and understandingly, the lessons thus afforded to them, and apply them effectually in fashioning their own courses of life.

Parents and guardians of youth too may here learn to appreciate the awful responsibility of their position. The power to fashion at their will, and the duty to direct aright, the opening faculties of the young, is, by the wisdom of the Divine economy, imposed upon them, and they can only discharge themselves from the tremendous responsibilities of their position, by a diligent study, and thorough appreciation, of the characters of their charges, a careful supervision of the influences operating upon their young minds, and a faithful employment of their full legitimate authority in controlling the studies, and associations, which will effectually shape the course of the human bark as soon as it shall launch forth upon the voyage of life.

Let them beware lest through their neglect, or misapplied exertions, the splendid abilities of some future Aaron Burr shall founder in the sea of infidelity, or make shipwreck upon the quicksands of vice.

THE BISHOP OF TENNESSEE AND CHURCH
PARTIES.

Bishop Otey's Pastoral Letter, &c.

OUR REVEREND AND VENERABLE BISHOP OTEY has lately been
troubled with the annoyance of a cross fire from the two oppo-
site parties in the Church, which occupy the extreme flanks of
the militant army, and which style themselves, respective-
ly, (1) "the Catholics" and "the Evangelicals." When we were called upon to name these men, judging
of their teaching, so far as it is distinctive enough to form a
party, and judging more especially from the results which
their teachings have undeniably reached in England, we should
have named the *Romanizers* and the *Rationalizers* of the Church.
We might, however, to make an exception in behalf of a small,
but very active Calvinistic element in the Church, and which
is neither Rationalistic nor Romanistic. Considering the ori-
gin of a very large number of our Clergy, it is not surprising
that such an element should exist among us; and yet, we have
never known a very strong Calvinist in the Church, who was
not altogether easy, or very useful. And most certainly, the
man who is capable of believing the Calvinistic Formula, a
specimen of which we give in a Note,* ought at least to allow

* Sec. 3. By the decree of God, for the manifestation of His glory, some men
and angels are predestinated unto everlasting life, and others foreordained to ever-
lasting death.

"Sec. 4. These angels and men thus predestinated and foreordained, are particu-
larly and unchangeably designed; and their number is so certain and definite that
they cannot be increased or diminished.

"Sec. 5. Those of mankind that are predestinated unto life, God, before the
foundation of the world was laid, according to his eternal and immutable purpose,
and the secret counsel and good pleasure of his will, hath chosen in Christ unto
everlasting glory, out of his mere free grace and love, without any foresight of
their good works, or perseverance in either of them, or any other thing in the
persons as conditions, or causes moving him thereto; and all to the praise of
the glorious grace.

"Sec. 6. As God hath appointed the elect unto glory, so hath he, by the eternal
and unchangeable purpose of his will, foreordained all the means thereunto. Where-
fore, they who are elected, being fallen in Adam, are redeemed in Christ, are effec-
tually called unto faith in Christ by His Spirit working in due season; are justified,
adopted, sanctified, and kept by his power, through faith unto salvation. Neither
do any other persons, but the elect, ever come into such justified, adopted, sanctified,
and saved state.

us to believe that God always attends His own appointed ordinances with a blessing suited to the condition of those who properly receive them.

The history of these two events, which have recently transpired in Tennessee, forms so truthful an illustration of a state of things existing among us, that it is worth daguerreotyping for preservation and reference. Besides, the subject furnishes occasion for a few plain considerations of truth and of duty, which we wish in this place to present to our readers.

The first affair may be thus stated. The Bishop of Tennessee was called upon to consecrate a new Church, recently erected at Riverside, in his Diocese, which Church building, while in process of completion, came providentially, and (as we say) unfortunately, under the sole direction of one, and he a Layman, whose ecclesiastical sympathies, or whose ecclesiological fancies, led him to introduce into it and around it a mass of symbolism, much of it Mediæval and Romish in its meaning, and most certainly foreign to the doctrines and usages of our Reformed Branch of the Catholic Church. The Bishop, in entire accordance with the wishes of the incumbent, and as the executor and administrator of the Common Law of the Church, requested or directed, (we know not which, nor does it really make any difference which, as we would show if we were to argue the question as a point of Law,) that certain grossly offensive and superstitious symbols be removed previous to consecration. Fortunately for the Bishop and for the Church, his request, or direction, was complied with; and he then proceeded to consecrate the Church to the Worship and Service of Almighty God, according to the rites and usages of the Protestant Episcopal Church in this country. The symbols which were taken away were a movable Cross, which had been set up on a Super-Altar! and two huge wooden candlesticks. This was the Bishop's first offense in one direction.

Now for the other story. The Bishop wished to make an appeal to his Diocese in behalf of the cause of Missions, as conducted by the Church through its regularly appointed Missionary Board. But he found the attention of his Diocese pre-occupied with a call from another direction; a call issued by a self-constituted, irresponsible body, and he thought proper, as the Bishop and chief Pastor of the Church in Ten-

"Sec. 7. The rest of mankind God was pleased, according to the unsearchable counsel of His own will, whereby he extendeth or withholdeth mercy as he pleaseth, for the glory of his sovereign power over His creatures, to pass by, and to ordain them to dishonor and wrath, for their sin, to the praise of His glorious justice."—*Presbyterian Confession of Faith*, Ch. iii.

nessee in his Pastoral Letter, to utter the following words of warning.

"I must, as in duty bound, warn you against the unauthorized application of an association at Philadelphia calling itself the *Episcopal Missionary Association for the West*. It asks for your money that it may expend it on such objects and such men as it may select, and not on such as the Domestic Committee of Missions, the elected organ of the Church's Board for that purpose, may, in conjunction with our Bishops, choose. Remember the Apostle's word—'Mark them which cause divisions and offenses contrary to the doctrine which ye have learned, and avoid them.' Address your contributions to A. O. Harris, Treasurer, Memphis, Tenn.

"Beseeching God to bless you, and to accept your offerings for His name's sake, I remain your faithful friend and affectionate pastor,
JAS. H. OTEY."

These two bold and significant acts of the Bishop, and bearing so strongly in two opposite directions, have called forth, on both sides, manifestations of feeling, the intensity of which our readers have seen for themselves, if they have read the language in which it has been uttered. Certain opposite parties are found at once uniting together in hostility to the Bishop, who never, as we recollect, were ever united before on anything. But so it is. Extremes meet. When the Bishop of Tennessee exercises his Episcopal functions in his own Diocese, then men, who do not belong to his Diocese, unite together to stir up a spirit of disaffection and resistance in his spiritual household, to traduce his character, and destroy his influence. Not only this, but Laymen! it seems, are found "set apart" (we know not by what ordinance) to the office of instructing and rebuking our oldest Bishops, of reading homilies to our Clergy on orthodoxy and Church Order, and backing up their asserted power and prerogatives, by appealing to the passions and prejudices of the Laity. We venture the suggestion, and we ask that it be remembered, that there may be more in this whole movement than now meets the eye.

In respect to the Church at Riverside, while it is amusing, and perhaps hopeful, to see certain parties becoming suddenly great sticklers for Canons and Rubrics, yet with a full knowledge of the facts before us, we are confident in saying, that Bishop Otey, in what he did, only asserted the Common Law of the Church, as he not only had a right to do, but by his Consecration vows, was bound to do; and we rejoice that he was both man enough, and Bishop enough, to put his foot upon a piece of silly impertinence, and to treat it precisely as it de-

served. As for Canon Law in such a case, the idea itself is ridiculous. It is rather a question of Bishops, or no Bishops. Shall the head of an household stop to enquire whether there is a Statute Law, defining words, looks, and gestures, before he kicks an impertinent and impudent fellow from his door, and from the presence of his family! And shall the Bishop of Tennessee be required to wait the passage of an equally explicit Canon Law, before he prevents the Scarlet Lady, with her painted cheeks, and wanton stare, and tawdry attire, and mincing gait, from being installed as the presiding genius of his Diocese! Away with such quibbling, and with such frippery. Or, if such matters must be formally considered, turn them over to those who practically, and on every possible occasion, ignore the beautiful Order and Worship of the Church, and then tell of it in the newspapers! or to those who, in solemn conclave, and with elongated visage, discuss such awful questions as the length of the fringe on the end of a stole, or the bore of a *piscina*! But, men who are men, or rather, who are Churchmen, Christians, and men, all in one, will never stop to dignify such trifling, and such triflers, with the solemnities of formal Law. And we trust there is manhood enough in the Church, among her Clergy and her Laity, to appreciate such a policy. This much is certain. The Bishop of Tennessee, in this matter, has not acted altogether without precedent; and that, too, on the part of men who, like the Bishop of Tennessee, are quite able, if need be, to take care of themselves.

On this whole case, we could not say less without injustice to one of our oldest, ablest, and most revered Prelates; whose long life has been a living sacrifice for CHRIST and His Church, and whose record of hardship and toil should at least have secured the silence of his accusers. While we ever stand ready to contend for a government of Law rather than of arbitrary self-will, and to resist every encroachment upon the freedom of the press; yet we are to take equal caution lest our pretended love of freedom should degenerate into a mere spirit of faction and of wild licentiousness. Under all free governments, in all times, here has always been a dangerous, and, usually, fatal tendency.

In respect to Bishop Otey's Pastoral, the whole subject opens up very grave questions, which must sooner or later be met. Everybody knows, that the Foreign Missionary work of the Church has always been under the control of men of a certain type of Church views. Everybody knows, also, that the Domestic Missionary work was for a long time under the management of men of different sentiments. Everybody knows,

that at our last General Convention, measures were taken to give to our Domestic Missions a more comprehensive and general character; to make them the work, not of a sect, or of a party, but of the whole Church, and so unite the whole Church in their support. The enlargement of the Missionary Board, and the adding to it of a great number of new men, Clergy and Laity connected with the leading Parishes all over the country, and the noble spirit of harmony and zeal manifested on the floor of the Convention, were hailed with deep feelings of gratitude as a pledge of a new era in our Missionary work. The Domestic Committee had already had infused into it, and as a measure of conciliation, an influential element representing this new, and Catholic policy. The Rev. Dr. HAWKS was placed at the head of the Presbyters on that Committee, and the Rev. Dr. COOKE was added to that Committee, for the avowed purpose of thus inspiring confidence in this great enterprise. Everybody (almost) said, that now we as a Church have nothing to do, but cease our bickerings and go to work. It will be remembered, also, that these concessions have all been made by one side; and a side which, if lines were strictly drawn, comprises a very large majority of our Bishops and of our Dioceses. To a gratifying extent, anticipations have been realized. The Reports of our Domestic Secretary, the Rev. Dr. VAN KLEECK, show increasing unity and efficiency in the work of Domestic Missions. The spirit of party strife and contention is dying out, and if let alone would soon disappear. A number of our Bishops have lately enjoined upon their several Dioceses the special duty of mutual confidence and brotherly love. The late admirable Address of the Bishop of New York deserves particular mention in this respect. And still—what has all along been predicted by some—it would appear that there is still left among us a spirit of faction, which will not be satisfied with compromise; and which is resolved on peace only on one condition. We need not say what that condition is. The Bishop of Tennessee has spoken of this whole matter frankly and truthfully, and he will be honored for it by every loyal Churchman in the land. Our hope is, that there is among us more of charity and unity, than the surface of events would seem to indicate. But of this, it must be left to the future to decide.

But what is this new organization at Philadelphia, to which the Bishop alludes? What are its pretensions? What are its claims? What are its complaints? On what grounds does it presume to sit in judgment on and condemn the Missionary Board of the Church; and to challenge for itself the special

confidence of Churchmen? These are plain questions. But the exigency of the case provokes the inquiry. Is it pretended that the funds of the Domestic Committee have been perverted to the support of men who are not true and loyal to the Church? Is it urged that there has been a Romish element developed in high stations of trust and authority among us within the last few years? Grant it. And yet, has there not been witnessed, also, the manifestation of a spirit of loyalty which has promptly and effectually repelled these men from our camp? And, besides, if there be the leaven of Popery in the Church, is it any the more likely to be purged out by the organizing of parties on such a basis? And is there no danger in such an event, of an opposite, and equally dangerous extreme in the other direction? If there be men in the Church who are treacherous to the Faith, and especially if there be such men as Missionaries, feeding upon the Church's charities, while they are undermining her citadel, then come forward manfully and frankly, and say so to the Domestic Committee. Name the men. Specify your charges. Instead of dark insinuations and wholesale denunciations, meaning, nobody knows what, and against, nobody knows whom, present your complaints to the proper authorities, and, our word for it, you shall have all the satisfaction you deserve.

But is it so, that the men who are preferring these complaints against the Missions and the Missionaries of the Church, and who, by imputations against their brethren, are seeking to stir up hatreds and divisions among us, are themselves so extraordinarily endowed with wisdom, that they alone can be trusted as the special and irresponsible guardians of the Church's honor and the Church's money? This, most certainly, would seem to be the plea. But who are they that make it? Is it themselves? And yet, unless such a point is to be taken for granted, are they indeed, not themselves, but others being judges, comparatively and above their brethren, so distinguished for their strict fidelity to the Church's standards, for their prudence, wisdom, and success, in doing the Church's work, that power, and irresponsible power, too, can be safely lodged only in their hands? There must be qualifications of a very remarkable character which shall avail to set off fully against the evils of such a movement in the Church; a movement which necessarily begins with imputations upon the character of a large number of our leading Bishops and Clergy; which implies that their piety or their wisdom is to be questioned or denied; and which, if successful, will assuredly result in the spectacle of the Church herself virtually rent in twain from one

extreme border of our country to the other ; her Clergy and the members of her parishes set in array against each other—and all on such a plea, and for such an end as this ! And, as an inevitable necessity, there will be developed, also, a bitterness of temper and of language, which has never yet been witnessed among us, and which will prove not the least of the evils of our distracted Church. Are we ready for all this ?

Many years of pretty close observation, and an acquaintance by no means limited, have served to convince us, very decidedly, that true love to CHRIST, and true loyalty to His Church, are not quite the exclusive possession of any one party among us ; and that true piety and true Churchmanship are full as likely to be found among those unostentatious, hard-working men, Clergy and Laity, and who, we believe, constitute the large majority of the Church in this country, as among those unquiet persons who boast of their piety or their Churchmanship, and who, under the one rallying cry or the other, are thus seeking to rend the Body of CHRIST. An earnest, living piety, a self-sacrificing, humble zeal for CHRIST, and for the salvation of souls, we honor and revere wherever we find it ; but we confess to no great respect for an element, however pretentious it be, if it be found to lack charity, manners, and morals.

The Church allows and tolerates very great diversity of doctrinal opinion and interpretation among her members, so that they be loyal to CHRIST and to His Church. Certain objective and certain subjective tendencies, certain inherent proclivities to Divine Sovereignty on the one hand, and to Free Grace and Human Accountability on the other, have always existed in the Church, from St. Augustine's day, and even from the time of St. Paul and St. James, to our own, and the reader of history knows with what malignity the weapons of this *odium theologicum* have been hurled on both sides. And yet, these opposite tendencies, to which we have adverted, always must and will exist. They are older than Platonism and Aristotelianism ; they grow out of the very constitution of human nature. They were ordered, we doubt not, by a wise Providence, as a counterbalance to, and check upon, each other. CHRIST'S ONE CHURCH must embrace both. No Church can be truly catholic in character ; no Church can be as comprehensive as our race ; no Church can live in unity and peace ; no Church can work effectively for the salvation of the world ; which does not recognize both these inherent susceptibilities and tendencies.

To those among ourselves, therefore, who would counsel strifes and divisions on such grounds as these, we would say, "Sirs, ye are brethren." In the pertinent and stirring language

of the Rev. Dr. Tyng :* “Have we any lines of division, or motives for separation, at all to be compared in importance and worth, with the reasons for our union, or with the facts on which we are actually agreed ?” “How inferior in consequence are the points in reference to Church authority and discipline, upon which we might differ in opinion, when compared with these ?” “If we are ever to find and enjoy anything like spiritual union on earth, the promised gift of the Saviour to His disciples, past events have sufficiently proved that we are to seek for it, and to expect it now, with a reasonable prospect of success, only within the limits of our own spiritual household.” “We have a perfectly common interest, an indissoluble unity of experience before us. *We stand or fall together.*”

We would retcho Dr. Tyng’s “Plea for Union,” in these, our own perilous times. Never before were there such golden opportunities before the Church, if, with eye to eye, and heart to heart, and hand to hand, she would only seize them. All around us are up and doing. Methodists, Papists, Presbyterians and Congregationalists are, one or other, or all, covering every nook and corner of this land with their Missionary web. And still the heart of the people is turned more and more toward us, as having something which they want. Is this a time for us, a comparatively feeble band in numbers, to be wasting our strength and life in fratricidal warfare? Let us rather throw our united zeal and strength into the great Missionary work of the Church. Let us know each other better, and we shall love each other more. We do not really differ from each other near as much as many suppose. It is quite possible that there may be some things to respect, perhaps to imitate, even among those whom at a distance we have been wont to look ungraciously upon. And while we have more confidence in each other, let us have more faith in CHRIST, Who hath placed us together to labor in the same Vineyard, and Who, most assuredly, will take care of His own Glory and of His own blessed cause. Let us remember that we ourselves differ from our brethren, just as much as they do from us. Let our motto be, “in essentials Unity, in non-essentials Liberty, and in all things Charity.” So, shall we “keep the unity of the Spirit in the bond of peace.” So, united the Church will stand, and will grow in beauty and power. So, CHRIST will be honored, and His enemies ashamed. And so, that last prayer will be answered, “That they all may be ONE ; as Thou, Father, art in me, and I in Thee, that they also may be one in us ; THAT THE WORLD MAY BELIEVE THAT THOU HAST SENT ME.”

* Convention Sermon, “PLEA FOR UNION,” Philadelphia, 1844.

ART. VI.—DR. PUSEY ON THE ELECTION OF BISHOPS.

MY DEAR ——— :

Our common friend ——— has asked me to look at that portion of Dr. Pusey's late work on "The Councils of the Church" which relates to the share of the Laity in the appointment of Bishops. He thinks it to be regretted that a name so deservedly eminent and venerable should be found committed to the statements there made.

I am as much surprised as sorry to find the ground that has been taken, and the course that has been pursued to make it good, such as they are. Elsewhere, I should have been apt to think them the result of ingenious theorizing, on a subject only superficially studied. Coming from the pen of one whose deep learning is as certain as his thorough honesty, they can only be viewed as a remarkable and startling exhibition of the force of prejudice.

I cannot but regard the whole passage as inaccurate and unreliable, both in its details and in its conclusions. But it is the air, and tone, and suggestive arrangement of the evidence and discussion that most dissatisfy me. Of course, there is no false statement made, no perversion or distortion of anything brought forward as fact or testimony. Yet there is a selection, a coloring given by collocation and the use of emphatic type, a reticence of facts equally and more important, as compared with those adduced, that avail greatly for the conveyal to the mind of the reader of impressions widely different from the truth of history.

Dr. Pusey's position is, as stated by himself, (*Contents*, p. iv,) that "Election of Bishops" was "made by Bishops, in presence, and with the testimony and goodwill of the People;" that "the new Bishop was chosen not 'by' but 'in the presence of the people;'" and "was 'given to the people,' not chosen by them." (p. 41.)

This is his own deliberate and final statement of it. Elsewhere, he makes it in a form liable to less exception. Treating of the indirect influence of the Laity in Church legislation, through the choice of those to whom it is committed or restricted, (p. 10,) he admits that "in St. Cyprian's time they "not only" "accepted the judgment of the Bishops of the province," or else "through their own personal knowledge of

those presented to them for their Bishops, *enabled* the Bishops to correct that judgment," but furthermore, as an alternative practice "*presented to the Synod of Bishops for their judgment* such persons as they themselves knew and valued."

Now as regards theory and practice, this statement, with one correction (the substitution of "*such person or persons*" for "*such persons*") is all that is contended for by the advocates of the rights of the Laity in Episcopal elections. It would fully meet all that is done in the American Church, or asked for in the British Colonial Churches.

But as regards historical fact, it still falls short of the whole truth. In reality, there is on record still a third alternative action of the Laity; they presented the person whom they desired to have for Bishop *to the consecrator*, for ordination.

The case proving this occurred in the middle of the period to which Dr. Pusey's book is limited, and, as nearly as can be known, during the episcopate of Cyprian, his first witness. It is recounted in detail by Gregory of Nyssa, in his Life of his famous namesake of Neo-Cæsarea.

According to his account, Cumana, (the Comana of Strabo,) a neighboring city, (seventy miles distant from Neo-Cæsarea,) sends a delegation to Gregory, asking him to establish a bishoprick there. He goes and stays some days, preparing them sedulously for the work before them. At length the time arrives for carrying their desire into effect, *καὶ ἀναδειχθῆναι τινὰ τῆς παρ' αὐτοῖς ἐκκλησίας ἀρχιερέα*, and for some one belonging to "the Church among them to receive the chief priesthood. Then the chief among them were all busied in bringing forward such as seemed to be preëminent for birth, for eloquence, and for other distinguishing qualities. For *they thought* that as these were conspicuous in Gregory himself, the person to be introduced into the same office must not be destitute of them. (τὸν ἐπὶ τὴν χάριν αὐτοῦ ἐρχόμενον.)"

Πολλαχῇ δὲ ταῖς ψήφοις μεριζομένων, καὶ ἄλλων ἄλλον προαιρουμένων,— '*the votes* being greatly divided, and some preferring one, some another,' Gregory looked for some divine direction, πρὸς τὸ προκείμενον συμβουλήν. He thought of Samuel and the sons of Jesse: 'paying no attention to the interest made for each of the nominees,' τὰς περὶ ἐκάστου τῶν ἐψηφισμένων σπουδὰς παραβλέπων, he concerned himself exclusively with the question whether there were any who before the nomination had lived as became the sacred office, in continence and virtue; and, as the people presented their several candidates with commendations each in behalf of the object of his own choice, ὡς δὲ ἰι μὲν, παρήγον τοὺς ὑποψηφισμένους μετ' ἐγκωμίων, ἕκαστος τὸν παρ' αὐτοῦ

προβαλλόμενος, and he, instead of attaching importance to their claims, recommended them to seek among those of lower station, of whom they might possibly find some one still more exalted in the things that pertain to the soul, and endowed with heavenly riches,—ὕψιν ὡς ἐν τοῖς τῶν προσεσσηκότων τῆς ψυχῆς—[I pray you, mark this expression! can anything more explicitly indicate a regularly conducted formal election?] “*one of those who had been presiding at the vote* felt himself insulted by the indisposition of the Bishop to accept of any of the candidates put forward for their superiority in rank, wealth, or eloquence, (μηδενὸς ἐπὶ ἱερωσύνην παραδεχθέντος.) and said to him in a taunting way, ‘Εἰ ταῦτα κελεύεις, If such is your determination, to overlook persons of such pretensions, τοὺς πάσης ἐξελεγμένους τῆς πόλεως, those who *have been chosen* out of the whole city, and to have some one from the very lowest ranks taken for elevation to the episcopate, εἰς προσταςίαν τῆς ἱερωσύνης ἀνηλεηδοῦναι τινα, it is time for you to call Alexander the charcoal burner to the episcopate (ὦρα σοι—καλεῖν ἐπὶ τὴν ἱερωσύνην:) and, if you say so, *transferring our votes*, the whole city will agree together upon him—μεταβάντες ἐπὶ τοῦτον, συμφωνήσωμεν πρὸς ἀλλήλους ταῖς ψήφοις ἢ πόλιν ἅπασαν.’—Gregory bethinks himself that it is not without divine overruling Providence that the charcoal burner ἐν μνήμῃ τῶν ψηφισάντων γενέσθαι, ‘*came into the mind of the voters.*’ The man is brought, taken aside and examined by the Bishop, and turns out to be not only a good Christian, but a man of eminent gifts. Gregory inquires concerning his connections and history, is satisfied, and gives orders to have him decently arrayed, fit for presentation to the assembly. In the meanwhile, (αὐτὸς δὲ πάλιν καταλειβὼν τὸ συνέδριον,) he occupies the assembly with a discourse on the holy ministry, the qualifications for it, and the suitable life—τοῖς τοιοῦτοις λόγοις περικατέχων τὸν σύλλογον. Alexander is brought back, cleansed and arrayed in a suit of Gregory’s own robes; ‘and all turning to him, and wonderfully affected by his appearance,’ receive a lecture from the Bishop on the danger of superficial judgments, after which προσάγει τῷ Θεῷ διὰ τῆς ἱερωσύνης τὸν ἄνδρα ‘he presents the man to God, by consecration, after the form prescribed for the impartation of the grace of the holy ministry.’”*

I have given this account very much at length, because I doubt whether there is another equally particular relation of the circumstances of an episcopal election within the first four centuries. Much of the language has been quoted, partly to show how certainly it expresses the process of election by the

* GREGOR. NYSSEN. *Vit. Gregorii Thaumaturgi*, pp. 286–291, ed. Ger. Vossii.

people, in terms not capable of any other explanation ; partly, to show how orderly the whole procedure is represented to have been ; and partly to exemplify the use in such connexion, of particular expressions, which, if they had occurred alone, might have been seized as proofs of an appointment by a Bishop, looking only for assent and approval on the people's part.

If there were nothing exceptional in this case, or liable to objections in the account of it, it seems to me that its minute and full details must be admitted to settle the question about lay voting in the election of a Bishop in the third century. Everything ambiguous or defective elsewhere, must be brought to them for interpretation. Nothing but express contradictory assertion would suffice to set the evidence aside.

But it must be admitted that the story, like some others in the same Life, has a graphic particularity which surprises us in a biographer writing at an interval of more than a century from the events he is narrating. St. Gregory, of Nyssa, living in the latter half of the fourth century, could hardly have had information from first sources of the transaction at Comana in the middle of the third. But then, any doubtfulness which this consideration might throw upon the detail of the narrative, must be counterbalanced by the testimony of the later age to the right in question. No doubt the narrator believed his story. He saw in it no improbability. He told it in language which seemed to him the fittest. Living in times when questions of ordinations and the involved rights had been brought up in every shape, and had occupied the closest attention of his own nearest friends, he could not have overlooked a peculiarity so great as the Comanan election must have been, as described by him, if elsewhere the Bishop was *given to the people, not chosen by them*. If the details of the narrative are the mere filling up of the general outlines of a remarkable incident in the episcopate of the Bishop of Neo-Cæsarea, then it is very clear that in the Nyssene Bishop's day, the part of the people in an election would have been such as he attributes to those of Comana in the preceding century. If, as is altogether likely, he repeats the particulars just as he received them, it is equally clear that he saw in the elective franchise of the Laity, exercised in the most formal and fullest manner, nothing enough out of the way to call for any remark or explanation. Nevertheless, the case of Comana, as related, is one of an exceptional class. It was, certainly, a creation of a *See*, as well as of a *Bishop* ; and on the mere face of the narrative, would seem to have been carried through by a single Bishop.

The latter is not likely. The narrator was too familiar with the canons forbidding such an ordination, not to have alleged the necessary justification for the subject of his eulogy, if the transaction had been a departure from the canonical usage, on the score of necessity. No doubt the Bishop of Neo-Cæsarea, the metropolis of Pontus Polemoniacus, had two or more of his suffragans with him; although, as the act was one of strictly metropolitan jurisdiction, and the authority (κῆρος) was, by usage, embodied in the subsequent Nicene canon, in the metropolitan alone, his biographer thought it unnecessary to mention an assistance which was a matter of course. His silence about *Bishops* in this case, shows how little can be concluded from the silence about *the people* in other statements made with much less detail.

But the case of the creation of a See is exceptional, and as such, the instance of Comana is all the more remarkable. The regular and formal election took place just where it might least be looked for; and where, if nothing of the kind had taken place, it would have been no proof against the rights of the Catholic Laity in an established See.

"The Catholic Laity," I say, using the judicious distinction of De Dominis: "Loquor de plebe Catholica fidei. Nam cum primum alicui plebi episcopus ordinatur, et mittitur ad eam convertendam, non est necesse ipsius expectare assensum; imo ut plurimum, invitis etiam est dandus pastor: et gentibus Evangelio reluctantibus, Apostoli Evangelistæ accesserunt."* In fact, we carry out the principle in the appointment of our Missionary Bishops, by the General Convention.

Obviously a diocese lapsed into heresy, or adjudicated schism, falls under this principle; and by its application, I believe, every clear instance of appointment of a Bishop without previous consultation of the Laity that is producible, may be explained. The instances of St. Basil's action, produced by Dr. Pusey, (pp. 243, s.) all belong to this class; although some, if not all of them, afford plain traces of more or less exercise of the rights of the Laity, notwithstanding. In that of Faustus, for instance, (on p. 259,) Dr. Pusey has omitted to mention that he came to St. Basil not only with the "letters from a certain Papa," but as the elect of the people of a See, the previous occupant of which, Cyril, had been acquitted of charges brought against him, by St. Basil, and nevertheless subsequently rejected by them.†

* *De Repub. Eccles.* III. iii. 51. (p. 414, D.)

† Hermant, *Vie de S. Basile*, I. 535, s., 540.

In such rejection, whether rightfully or wrongfully, they did but exercise a right asserted by St. Cyprian and the Carthaginian Synod, whose language, for want of attention to the preceding context, Dr. Pusey has misunderstood and applied to the case of election.

The letter of the African Bishops to their brethren in Spain has throughout a double reference, to the case of deposition of Bishops for evil living, as well as to the precaution necessary for the election of fit successors. Sabinus, who brought the Spanish appeal, had been properly elected in place of Basilides, properly deposed, with whom Stephen of Rome improperly kept up communion. The African Bishops vindicate the election and the deposition, and censure the hasty and insufficiently grounded action of the Roman Bishop. In order to this, they set out with proving, from passages of the Old and New Testaments, that the priesthood must be free from reproach. These are applied first to the case of election: "Quae ante oculos habentes," &c. "Keeping these things before our eyes, and anxiously and religiously considering them, we ought in the ordination of Bishops, to choose none but unblemished and upright priests," &c.* Then they turn to the case of deposition: "Nec sibi plebs blandiatur," &c. 'Nor let a people flatter itself that it can be free from the contagion of guilt while it communicates with a priest' (meaning *Bishop*) 'who is a sinner, and lends its consent to the unrighteous and unlawful Episcopate of its prelate,' &c.† This proved from Hosea, ix, 4, and Numbers xvi, 26, the inference as to Christian duty in both the first and second cases, is drawn in a sentence, the double reference of the last member of which has been overlooked by Dr. Pusey. "Propter quod plebs obsequens," &c.

* This is the Oxford translation: but here, as in other parts of the epistle, does not do entire justice to the accuracy of the original expression. The letter, it is to be observed, is addressed, not to Bishops, but to "Felix, presbyter, and the members of the congregations," (it is our nearest expression for '*plebibus consistentibus*') "at Leon and Astorga, and to Lælius, deacon, and the members of the congregation at Merida, brethren in the Lord." To these, principally lay brethren, the Bishops say,—“considering these things, in ordinations of priests” (meaning Bishops) “we ought to elect none prelates (*antistites*) but unblemished and upright persons.” The Synod speaks to the laity of ‘election’ as a common right and duty, in which, when ordinations occur, the principle contended for is to be observed. Of the person chosen, a term is used, implying an inferior relation on the part of some, at least, among the choosers. Bishops might elect ‘consacerdotes:’ but they must be joining the people with themselves when they say, “*antistites eligere debemus.*”

† Here, again, the Oxford translation is loose. By substituting a plural for the singular of the original, and changing its rendering of “*sacerdos*” from ‘Bishop,’ which it had just before used, it obscures the obvious reference to the case of a diocese, oppressed with the calamity of an unworthy Bishop.

"Wherefore a people which obeyeth the precepts of the Lord and feareth God, ought to separate itself from a prelate who is a sinner, nor mingle itself up with the sacrifices of a sacrilegious priest, (*bishop*;) especially since it has itself the power either of choosing worthy priests or rejecting the unworthy."* This last clause obviously looks back to the whole foregoing argument, and the double nature of the business before the parties: affirming the obligation of a diocese to keep itself free from sin, both in "refusing an unworthy Bishop," as Astorgas had done, and was still bound to do, in consenting to the deposition of Basilides, and resisting his attempted restoration by Stephen; and also in 'electing a worthy one,' as had also been done in the choice of Sabinus.

The immediately important object being the maintenance of the rightful election of Sabinus, as against the attempted restoration of Basilides, the Synod after merely affirming the power to "refuse" the latter, occupies itself with an elaborate proof of the importance of properly guarded ordination. It proves it first, "*de divina auctoritate descendere*"—"to be derived from divine authority that a priest should be chosen in the presence of the people," &c.; and then, secondly, "*Quod postea secundum divina magisteria observatur in actis apostolorum.*" "That afterwards the observance in the Acts of the Apostles accords with the divine teaching (or direction)," &c., citing Acts i, 15, vi, 2. To this divine teaching of the Old Testament and apostolic observance of the New, it affirms the importance of adhering, in the language which Dr. Pusey has transferred from the principle itself to the practice under it. "The Synod," he says, "speaks of the mode of election as a 'Divine Tradition and an Apostolic observance.'" (p. 39.) Surely it is not the 'mode of election' of a Bishop in the Christian Church that is so spoken of, but the divine authority for it in the Old Testament, and the apostolic recognition of that authority in practice! "On which account," says the Synod, "that is to be diligently kept and held, as of Divine tradition and apostolic observation, which we also and almost the whole of the provinces do hold, that in order to celebrate ordination rightly, the several neighboring Bishops of the same Province must come together to that people for which a prelate is ordained, and the Bishop must be appointed (*deligatur*) the people being present, which knows most fully the life of each, and is cognizant of the course of conduct of every one."

* This is the Oxford translation: adhering closely to the original. Perhaps in the last clause, it would be rendered still more accurate by giving "*vel*" its lower-Latin copulative sense—"the power *both* of choosing—and of rejecting."

Dr. Pusey, by his italics and repeated quotations of the phrase, seems to lay much stress on the clause, 'plebe præsente,' which he with the Oxford translation renders, "in the presence of the people;" as if it implied mere spectatorship, or at most, a permitted expression of opinion. But like several other of the expressions in the letter, it seems to be a legal term, technically used, signifying not only admission to the sight of a transaction, but official participation in it. 'Deligatio plebe præsente' is an appointment toward which the people has done its part, be that part more or less important. The African Synod regards that part as very important, and tells us why—because the people, from its knowledge of the person to be appointed, is best qualified to exercise a wholesome vigilance against the ordination of improper subjects.

The exercise of that vigilance is called in one place "Publicum iudicium ac testimonium;" in another "omnium suffragium et iudicium," in a third, "universa fraternitatis suffragium." These terms do more than imply, they very distinctly express, the use of an elective power. While they leave it open to discussion, in what mode, and at what stage of the procedure, the power may have been used, they are not consistent with the statement that the "plebs," the "universa fraternitas" to which they relate was held to the recognition of a Bishop as "*given to it not chosen by it.*" Nor are they found only in this one letter. It is Cyprian's use, to speak so of the part of the people in election. Cornelius, he says, (Ep. lv. Ox.) was "made Bishop—by the vote of the people then present—*de plebis qua tunc adfuit suffragio.*" His own election he vindicates against Fortunatus, as not to be meddled with "post *populi suffragium*, after the vote of the people." (Ep. lix. Ox.) In the last of these passages the "vote of the laity" is associated with the "consent (or agreement) of the Bishops"—"consensus co-episcoporum;" in the other with "the testimony of the clergy"—"clericorum pene omnium testimonio." These expressions occur in documents certainly drawn up with care, under circumstances which required of the writer the most guarded accuracy. It is a mere begging of the question to assume that he spoke loosely, and used "suffragium" in a large sense to signify approving acclamations. I find no indications of such laxity in the use of language in the Church writers who have occasion to approach this subject; but, on the contrary, the more carefully expressions which at a first superficial glance seem to be used hap-hazard are weighed and compared together, and collated with rules and principles, gathered out of the whole of the fragmentary infor-

mation in our possession, the more evident it becomes that they are used with a nice accuracy indicative of clear views of principles and much familiarity with their application. It is quite in character that Baronius should have felt this so strongly, that instead of quietly assuming, with Dr. Pusey, a loose use of "suffragium," he thought it preferable to change the language of St. Cyprian, and distinctly affirm that he meant to ascribe, and ought to have ascribed "suffragium ad clerum, iudicium vero, quod idem est quod testimonium, ad plebem." (*Annal.* Ao. 254. n. xlv, To. II, p. 468, B. ed. Rom.) But even the pretext of supposing such confusion of language will not avail for a second passage, in St. Cyprian's letter to Cornelius. He there expresses the whole process of "putting a Bishop in the place of one deceased" by "*Populi universi suffragio deligitur.*" 'He is chosen by the suffrages of the whole people.' (*Ox. Trans.* p. 156.) Now this last is the very word used (and italicized by Dr. Pusey) in the letter of the Synod, to express the part there supposed by Dr. Pusey to be distinctly attributed to the Bishops "*plebe præsente sub omnium oculis deligitur.*" 'He is chosen'—by the Bishops, says Dr. P., because, 1, the Bishops are just before spoken of, as convening in order to the action; 2, the knowledge of character and life which belongs to the people is alleged as the reason for their presence, in order to their judgment and testimony. But let St. Cyprian be the interpreter of his own language, and he sets aside that gloss. He expressly tells us, 1, That the Bishop "*is chosen by the vote of the people*;" 2, That this is done "*with the testimony of the clergy*," and 3, That it is ratified "*by the consent of the Bishops.*" No inconsistency is discoverable in his use of language in all three epistles; no inaccuracy in either. The need of explaining away the language in the Synodical epistle as loose, and in the others as inaccurate, arises entirely from an assumed interpretation of the first.*

* Dr. Pusey thinks that a passage in St. Cyprian's first epistle to Cornelius (*Ep. xlv.* Oxon) speaks of the election of a Bishop as made "with the testimony" of the people alleging it as confirmatory of the loose interpretation of "suffragium." But he assumes a chiasm in the passage without warrant, and against the evidence of the preceding part of the epistle. "When a Bishop is once made and approved by the testimony and judgment of his colleagues and the people another can by no means be appointed," (*Oxf. Trans.* p. 99.) Except one word, the rendering is accurate enough: "*Episcopo semel facto, et collegarum ac plebis testimonio et iudicio comprobato, alium constitui nullo modo posse.*" What warrants the inversion of the writer's order, to make 'testimony' appertain to 'the people' and 'judgment' to the 'colleagues'? But 'comprobatum' is not perfectly rendered by "approved;" and does not apply to the expression of *assent in election*, but to that of consentient approval *after* election. It sends us back a few sentences, to what the writer had already said: "*Gravitati nostri negavimus convenire, ut*

But Dr. Pusey thinks that "even a General Council used" the term "suffrage" loosely "to express glad concurrence of the Laity in the act of Bishops" in the election of Nectarius, during the Council of Constantinople, A. D. 381, (p. 45.) "The Bishops of the Council," says Dr. Pusey, "wrote to the Western Bishops '*We have made Nectarius Bishop, in the Œcumenical Council with common consent, in the presence of the Emperor Theodosius and the whole clergy, and the whole city concurring.*'" This certainly gives the meaning of the Council, but loosely expressed; and the looseness is not in the language of the Council, but in the rendering of a fragment of its statement, isolated from the necessary context. The Council is justifying its own action in filling the three great Sees of Antioch, Constantinople, and Jerusalem, as in accordance with law and usage. "As relates to the administrations locally existing in the Churches, it is, as ye know, both a rule which has been of force from of old, and a decree of the holy fathers in Nice, that in each Eparchy, those of the Eparchy, and if it be their will the neighboring (Bishops) with them, shall conduct the ordinations (*ποιεῖσθαι τὰς χειροτονίας*) as need may be; conformably with which (regulations—*δύς*) ye know that both the other Churches have been administered by us, and the Priests of the more eminent Churches have been appointed. (*τῶν ἐπισημοτάτων ἐκκλησιῶν ἀναδεδεῖχθαι τοὺς ἱερεῖς.*) Whence, in the one case, (*μὲν*) of the Church in Constantinople, newly founded, as one may say, which by the mercies of God we have just snatched, as it were from the jaws of the lion, out of the blasphemy of the heretics, *we have ordained Bishop* (*ἐπισκοπον χειροτονήκαμεν*) the most reverend and beloved of God *Nectarius, in the Œcumenical Council, with common consent*, (*ἐπὶ τῆς οἰκουμένης συνόδου μετὰ κοινῆς ὁμοθυμαδόν*), *in the presence both of the most religious Emperor Theodosius, and of the whole clergy*, (*ὅπ' ὕψους καὶ τοῦ—κυβερνήτου,—παντός τε τοῦ κλήρου.*) *and with the agreeing suffrage of all the city*, (*πάσης ἐπιψηφισμένης τῆς πόλεως.*) But in the other case (*δὲ*) of the very ancient and truly Apostolical Church of Antioch in Syria, in which first the honorable name

collegæ nostri jam delecti et ordinati, et laudabili multorum sententia comprobati ventilari—honorem—pateremur." "We denied that it became our gravity, to suffer the honor of our colleague, already chosen and ordained, and approved by the worthy sentence of many, to be farther canvassed." (Oxf. Trans. p. 99.) Here are 1, the choice—election—'delecti'; 2, the ordination, 'ordinati'; 3, a subsequent official acquiescence and approval. What that was, is recounted at length in the next letter to Cornelius, on the 'firma et solida auctoritas' of the African Bishops Pompeius and Stephanus, who had officially reported on the subject to their brethren. Closely looked into, it again becomes apparent that the language of St. Cyprian, instead of being loose, is nicely accurate.

of Christians was given, the most reverend and beloved of God bishop, Flavian, was canonically ordained by the assembled (Bishops) of the Eparchy and of the Eastern Diocese, (συνδραμόντες κανονικῶς χειροτόνησαν,) the whole Church with a consentient vote (πάσης συμψήφου τῆς ἐκκλησίας) having as with one voice (ὡςπερ διὰ μιᾶς φωνῆς) bestowed the honor on the man, which legitimate ordination was received also (ἦνπερ ἐνθυσμον χειροτονίαν ἐδέξατο) by the common (voice) of the Synod. But as for the (δέ γε) mother of all the Churches, which is in Jerusalem, of it we acknowledge the most reverend and beloved of God Cyril to be Bishop, (ἐπισκοπον εἶναι γνωρίζομεν,) both as having been canonically ordained (κανονικῶς—χειροτονηθέντα) by those (the Bishops) of the Eparchy of old, and as having undergone much conflict with the Arians in divers places.”*

Three cases are here distinctly reduced to the rules, (1, old custom; 2, the Nicene canon,) conformably with which the Council claims to have proceeded. In the last, the Council certifies that Cyril of Jerusalem had been *canonically ordained* according to the Nicene canon; but as it had been *long ago* (πάλαι) they enter into no further particulars; and, therefore, mention is made of nothing but the final action of the *Bishops* of the Eparchy, without allusion to previous procedures in conformity with ‘old custom.’ But in the two other cases, of recent occurrence, both *ordination* and *election* are vindicated, and express claim of ‘the suffrage (ψῆφος) of the people’ made in proof of (ἐνθυσμον χειροτονίαν) an ordination legitimate not only according to the canon, but by due observance of the ‘old custom’ also, in either case.† Naturally enough, the case of Nectarius, in which the Council was immediately concerned, is related with more fulness than either of the others. The statement, if the terms and order be duly weighed, is so far from bearing out Dr. Pusey’s views, that it tells strongly against it. It is, in fact, used by De Marca to *prove* the people’s right in election, and justly; though he also uses it to prove the *joint* right of clergy and people, which it does not.

* Ep. Synod. Conc. Const. in Theodoret. Hist. Eccl. V. ix. p. 211, ed. Vales. Conc. Gen. ed. Rom. I. 94, 95.

† How little ground there is for adducing the conciliar use of *συνψήφως* as a mere loose indication of “glad concurrence,” may be perceived by comparing the language afterwards used to describe such “concurrences” when election *had* really been restricted to the Bishops. In the second Council of Nice, A. D. 787, that restriction was made: Διὶ—ὅτι ἰπρισκόπων ψηφίζισθαι. Then when objection was made to Ignatius, as not duly elected to the Patriarchate, answer was made according to Nicetas Paphlago; Ψήφω πάντων ὁμοῦ τῶν ἀρχιερέων καὶ τῆς ἐκκλησίας συναινίσσι κανονικῶς καὶ ἐνθυσμῶς κηρύχισται: that he was ordained canonically and legitimately by the vote of all the Bishops together, and the concurrence of the Church.’ Citante De Marca, De Conc. S. imp. et Eccl. VIII. vii. 2. p. 308 ad Baluz.

Nectarius, the Council says, "*we have ordained* Bishop," (1) "in the Œcumenical synod," *i. e.* as a part of its action and business, (2) and so, as such part of the synodical action "with common consent (or agreement)." That, so resolved upon, was done "in the presence *both* of the emperor *and* of the whole clergy"—an equal share appearing to be assigned to the two parties: but not so of a third—"and with the agreeing suffrage (or vote) of the whole city" (by another rendering—"all the city voting for it.") The order of narration, beginning with the ordination, is here reversed from that of occurrence—first in procedure being last in mention; but for the share of the people, by which 'old use' was duly kept, its own distinct importance is maintained, not undesignedly, by its reservation to the last, as the basis of the whole transaction. Theodoret, it is true, speaks only of the Bishops in the Council as agents in appointing Nectarius. 'Those excellent Pastors,' says he, 'obeying the exhortation' of Gregory Nazianzen, "*ordained* Nectarius Bishop (*ἐπισκοπον χειροτόνησαν*) of the great city." (Eccl. Hist. V. viii. p. 207, C.) But his language conforms with that of the Council, as far as it goes. If we should follow Baronius and Fleury in accepting the romance of Sozomen, indeed, the share of the parties in the transaction would be hardly reconcilable with the Synodical Epistle; the election being represented by him as made by the *Emperor*, out of a list of candidates presented, *at his request and direction*, by the Bishops. (Eccl. Hist. Lib. VII. c. viii.) But Tillemont truly remarks of Sozomen's account, that its own details confute it;† and the irreconcilably different statement of the more judicious Socrates (Eccl. Hist. V. viii.) entirely accords with that of the Council, while it shows how little room there is for Dr. Pusey's gloss upon the language of the latter. The members of the Council, he says, "took counsel concerning the ordination of a Bishop" for Constantinople. (*περὶ χειροτονίας ἐπισκόπου.*) "Now there was one, Nectarius by name—who, having been seized upon *by the people*, was put into the episcopate, (*ἀρπασθεὶς ὑπὸ τοῦ λαοῦ, εἰς τὴν ἐπισκοπὴν προεβλήθη.*) the hundred and fifty Bishops then present, ordaining him," (*τῶν—ἐπισκόπων χειροτονήσαντων αὐτόν.*) (Vol. 244, vers. ed Steph.) A passage of Domnus of Antioch, preserved by Facundus, (*Pro defens. trium Capital. Lib. VIII. c. v. col. 724 B. ed. Migne, Pa-*

* Valesius' false translation, by which overlooking the *τε* and *ὅψεται*, he connects this last clause with that which follows, seems to have been the occasion of de Marca's misemployment of the case.

† "Les circonstances et son rapport le détruisent." Hist. des Emp. Theod. Art. X. Tom. V. p. 212.

trol.) would enable me, not only to weave together the perfectly consistent and accurately expressed accounts of the conciliar Epistle, Theodoret and Socrates; but to combine with them into a coherent and probable narrative, the main outlines of Sozomen's story, too; but it is needless for the present object.

Thus all Dr. Pusey's instances of supposed looseness in the use of words expressing the elective right of the laity, have failed.

The last instance exhibits that right in its most exaggerated exercise. Suggested to "the people" of Constantinople, in all probability, by the Emperor, Nectarius, when offered to the Bishops of the Eparchy for their "judgment," in order to his "ordination" to the Patriarchate, was not even a layman. An unbaptized catechumen was by the decision of the Œcumenical Council, recognized as capable of the "votes" of the "Laity" and fit to pass the "judgment" of the Bishops. I am not going to press this, though a good deal might be said about it. But strange as it seems to us, the well known case of Ambrose had furnished a precedent, in the other great section of the Church, only a few years before. He too, when only a catechumen, had been raised by the voice of the people to the Episcopate of an Eparchy, second only, if second, in the Western Empire, to that of Rome. The casual cry of an infant 'Ambrose Bishop!' had united on him the voices of conflicting factions whom, as secular magistrate, he was endeavoring to bring to peace and unity in the business for which they were assembled. Unanimous persistence in their sudden choice settled the question of his ordination. A formal report ('*relatio*') of the choice of the people was made to the Emperor. His joyful approval laid the reluctant object of the people's choice under the necessity of acquiescence. His baptism by a Catholic Bishop followed, as a matter of course; and in eight days more, he had passed through the minor orders, and was admitted to the Episcopate.* Now, what is especially to our purpose in this remarkable transaction, is, that in recording it, the contemporary historians make no observation on the part of the people in the procedure, as at all out of the way, or any assumption of right to the detriment of the Bishops who were to ordain. On the contrary, both Paulinus and Rufinus imply that the mode of election was the usual one, the determination of the person, and the incident by which it was brought about, being the only extraordinary features. Auxen-

* Paulini Vita S. Ambrosii, c. 7. & 9. Rufini Hist. Eccl. II. xi.

tius being dead, "the people" were distracted with party preferences. It was natural, the city being divided between the Arian and Catholic communions. Each had its candidate or candidates. *The people* were assembled in the cathedral to *decide who should be ordained*. ('Ad ecclesiam—alloqueretur *plebem*—qui—dissidebant, quia et Ariani sibi, et Catholici sibi, *episcopum cupiebant*, superatis alterutris, *ordinari*.' Paulin. c. 6.) On all this, the historians have nothing to remark; and no wonder: the history of the fourth and fifth centuries is full of similar occurrences.

Let me exemplify this by one that took place about three years before the election of St. Ambrose, in the East.

When Eunomius the heretic had been ejected from the See of Cyzicus, Demophilus, Patriarch of Constantinople, went thither with other Bishops (*ἐγκαταστήσαι*) to settle a Bishop in the vacant See. He could accomplish nothing, *οὐδὲν περαινέειν ἰδόντες*, because the people of the place (*τοὺς ἐν αὐτῇ*) steadfastly persisted in their Homoiousianism. But Demophilus and the other Bishops (*οἱ σὺν αὐτῷ*) having admitted the protest (or appeal—*ἀναθεξάμενων πρόκλησιν*) of the Cyzicenes, and having satisfied them, as the protest (or appeal) required, (*τοῦτο γὰρ ἡ πρόκλησις*;) as to their own orthodoxy, by denouncing publicly by word of mouth and in writing, Eunomius as an Anomoian, and anathematizing his faith and doctrine, are suffered to go on with the ordination, (*ὁφίστανται τὴν χειροτονίαν*.) Still the people would allow this to fall upon none but one indicated by *their own votes*, (*οὐκ ἕτερόν τινα ταύτην ἐλθεῖν ἀνασχεόμενοι, ἀλλ' ὃν αὐτῶν οἱ ψῆφοι προσέταττον*;) and he, on *being ordained* (*χειροτονηθεὶς*;) at once preached the Homo-ousion.

This narrative from Philostorgius,* shows how easily a defective knowledge of details may mislead us into false inferences from particular cases. Had the historian omitted his last sentence, this case would have been clear for Dr. Pusey. As it is, it not only distinctly exemplifies the right of the Laity, first, to secure a pure *source* for the orders of their future Bishops, and then to elect a proper *subject* for the grace, but also remarkably indicates (what our American experience confirms) the conservative value of the laic influence, in holding fast to sound doctrine and ancient discipline.

But to return to St. Ambrose. The language used in narrating his election destroys another of Dr. Pusey's arguments. His repeated emphasis on the notices of a Bishop's being "given" and "granted" to a diocese, "at the petition of the people,"

* Hist. Eccles. IX. xiii. p. 519. a. ed. Vales.

shows how much stress he lays on the fact that it is the customary way of speaking of arrangements for supply of a vacant diocese, to say that the people "*asked* a Bishop." No doubt that implies the absolute dependence of the Laity upon the Episcopal order for the continuance of the Episcopate; and in any given instance, the power of the Bishops having jurisdiction in the premises, to refuse coöperation for supply of the vacant See, and withhold ordination from one in their judgment unfit for its reception, by whomsoever recommended, or howsoever elected.

A case in point occurs to me, having several features of resemblance to that of St. Ambrose, which it preceded by about twelve years.

At Caesarea, the metropolis of Cappadocia Prima, the Bishops of the province were convened for the consecration of a successor to the Exarchate on the death of Diancus, A. D. 362. 'The people were divided,' says Gregory Nazianzen, who gives us the account;* 'some proposing one, some another, some even following the inclinations of private friendship, as is wont in such matters.' At last all agreed on Eusebius, one of the first men of the city, of unblemished life, but only a catechumen. They carried him off by force, helped by the soldiery, took him to the chief church, and presented him to the Bishops assembled for the election, asking them to baptize and ordain him. The Bishops demurred; the multitude at first entreated and then threatened; at last the Bishops gave way, baptized Eusebius, and then ordained and enthroned him; all under personal fear from the violence of the people. When restored to liberty, the majority of the Bishops were for declaring what they had done null and void, because it was done under constraint. Gregory of Nazianzum the elder, (father of the narrator,) was of a different mind. He held that they owed it to Eusebius, who had been as much constrained as they, not to degrade him; *they had done wrong in ceding* to the violence of the people, but *their* wrong was not to be remedied by punishing Eusebius. His opinion prevailed. The thing, when reported to the Emperor, displeased him as much as the Bishops, though for different reasons; and under instructions from the Emperor, the Governor of the Province insisted on the displacement of the new Exarch, accused the people of sedition in what they had done, and menaced the Bishops if they should refuse to undo their work by deposing Eusebius.

* ORAT. XIX. *Flavry, Hist. Eccl. XV. c. vii. To IV. p. 80. Baronius Ann. IV. 27. C. D. ed. Rom.*

The wise-hearted and stout old Bishop of Nazianzum opposed him, too, successfully. Admitting that the Bishops had done wrong, in acting as they had, he maintained that the thing done *was according to the canons* and agreeable to the Lord, and utterly denied the right of the civil authority to interfere. His judgment, you see, agreed with that of the Council of Constantinople, as to the conformity of the right of the people, even in its extremest exercise, with the canons of the Church. In this instance, the Bishops 'gave' what they ought not, because the 'asking' of the people had been both in an improper manner, and for a subject in their judgments unfit.

That the 'asking' implied nothing more than this, appears from the whole tenor of the narrative. So in the case of St. Ambrose, the language of Paulinus shows that the very business of the people in a vacant See, was to 'ask' a *Bishop*, the petition being for the gift of orders to the person whom they might choose, not for the bestowal upon them of any particular individual as a nominee for their acceptance. "*Cum populus ad seditionem surgeret in petendo episcopo*,"—"the people got into a sedition in the business of *asking a Bishop*." And so, the Emperor hearing of the choice, was greatly pleased that the person whom he had made a magistrate, "*ad sacerdotium peteretur*," 'was asked for the Priesthood'—plainly, was propounded to the Bishops, for their bestowal upon him of the holy office.

The phrase is perfectly explained by St. Ambrose himself, in a letter to the Church of Vercelli. Condoling with that Church, a metropolitan See, on account of its long vacancy, he expresses his grief "*quia Ecclesia Domini quæ est in vobis, sacerdotem non habet, ac—eget officio, quod ex ea aliæ sibi Ecclesiæ petere solebant*,"—"because the Church of the Lord among them is still without a priest, and—needs that same good office which *other Churches* have been wont to *ask of her*," viz: the supply of a Bishop. There can be no doubt that not the nomination of a person, but the impartation of the gift of orders to supply a vacant office, is what was here in question, as between Church and Church. But when St. Ambrose goes on to upbraid them with their *dissensions*, which hinder "*aut nos decernere, aut vos eligere, aut quisquam acquiescere, ut inter dissidentes suscipiat hoc munus*,"—"us (Bishops) from resolving on anything and *you from electing*, and any one from consenting to take the office among a people so dissenting," and exhorts them "*ut congruatis assensu ad postulandum sacerdotem*"—"to agree together in uniting to *ask* for a Bishop," it leaves no more room for question, that the election by the people of some one to prevent for ordination, was the mode of "*asking*" for a Bishop ;

the approval of the choice, and consent to ordain, the mode of his being "given" by the metropolitan and com-provincial Bishops. St. Ambrose, too, urges on them the example of the Vercellenses of former times, 'qui sanctum Eusebium, quem nunquam ante cognoverant, posthabitis civibus, simul ut viderunt et probaverunt quem *omnis elegit Ecclesia*: merito creditum quod divina *esset electus* iudicio, quem *omnes postulavissent*;' without previous knowledge of Eusebius, they had approved of him as soon as they saw him, in preference to their own citizens; and he was *elected by the whole Church*, and the *election* rightly deemed Providential, inasmuch as *all had asked* for him.*

The sense of "asking," wherever it occurs concerning the consecration of a Bishop, comes very clearly out in the sixth Sardican canon, on comparison of the Greek and old Latin forms: τὰ δὲ πλὴθὴ συναθροισθέντα παρακαλοῦν γίνεσθαι τὴν κατὰ τὰς τοῦ πατρ' αὐτῶν ἐπιζητούμενον ἐπισκόπου, 'if the assembled people desire that the settlement of the Bishop sought by them should take place,' which the parallel Latin version in the Roman edition,† renders "congregata *populi* multitudo suadeat et instet ut fiat *institutio* Episcopi, *qui ab eis postulatur*;" the 'Antiquissima Versio' from the Vatican published by the Balloirini‡ "*plebs autem conveniens roget fieri ordinationem Episcopi*."

And further on in the same Canon, the sense of "giving"—keeping the connexion in mind—becomes equally manifest. The absentee Bishop whose neglect the Canon is providing for, is to be admonished concerning the vacant See, ὅτι ἀξιοὶ τὰ πλὴθὴ ποιῦντα αὐτοῖς δοθῆναι, that *the people* asks to have a pastor *given* to it, that is, to have an ordination take place.

If more evidence were needed in explanation of the mutual relations of "the people" of a vacant See in *asking*, and the assembled Provincial Bishops in *giving*, the needed Bishops, I should be tempted by its satisfactory fullness to go a little beyond the limits of Dr. Pusey's field of examination, and adduce a passage from a letter of Leo the Great to the Bishops of the Province of Vienne. "Let those who are to be advanced to the Episcopate *be asked* in peace and quietness. Let there be furnished a subscription of the Clergy, a testimonial from the persons of honor, the agreement of the men of rank and of the people: let him who is to be set over all, be chosen by all. The ordination let each metropolitan in his own prov-

* Ambrosii Epis. lxiii. ed. Bened. Opp. Tom. II. p. 1023.

† Conc. Gen. Pauli Vauet. Romæ, 1608. Tom. I. p. 44 B.

‡ Opp. Leonis Magni. App. 591.

ince claim for himself, together with the seniors among his Bishops." Here (1,) *asking* ('postulentur') is the whole process; then (2) its two divisions are, the election ('eligatur') and the *ordination* ('ordinationem;') and (3) the election is to be *by all over whom* the elect is to be set, the laity making up three classes out of four, whose separate action is required. All this is indicated, not as an innovation, but as a return from innovations to the old time-honored practice of the universal Church; and it was so.* It is a sore trial to leave this Gallican ground, once entered; for never was richer harvest than the discussions between Zosimus, Cælestine, Leo and Hilary of Rome, and the Bishops of Southern Gaul afford to the vindicator of the rights of the Laity in the election of Bishops. But to go into it would be to send you a book instead of a letter.

I find, indeed, that before I have fairly taken up my notes for comment upon Dr. Pusey's episodical discussion, I have drawn largely on your patience and approached the limits of its reasonable extent.

Yet Dr. Pusey's use of language employed in the Council of Chalcedon (p. 45) to support his view of the *donation* to a See of the Bishop to be set over it by electing Bishops, is an irresistible inducement to look at some of the evidence to the contrary afforded by the Acts of that same Council. The case adduced by Dr. P. is that of the metropolitan of Ephesus, of which he finds the Council holding that one "who had the suffrages (*ψηφισθῆναι*) of all whose shepherd he is to be, should rule the Church;"† and that "there shall be *given* to the metropolis of Ephesus, as Bishop, one pointed out by God, and having the suffrages (*ψηφισθῆναι*) of all over whom he is to be shepherd, to be ordained by the Church there;"‡ and yet in one of its members, expressing the opinion, that "The Bishops of the Province know most about them, [the two Bishops who had, as rivals, been uncanonically intruded into the See;] so let them say, according to their reverence and awe of God, who ought to have the See of Ephesus." From this we are to infer that the Provincial Bishops were to settle the question who was to have the See; therefore, that the person of their choice would be *given* to the diocese; therefore that "the suffrages"

* Per pacem et quietem sacerdotes qui præfuturi sunt sunt *postulentur*. Tenetur subscriptio clericorum *honoratorum* testimonium, *ordinis consensus, et plebis: qui præfuturus est omnibus, ab omnibus eligatur*. Ordinationem sibi—singuli metropolitani suarum provinciarum, cum his qui cæteros sacerdotii antiquitate præveniunt—defendant." Conc. Gal. To. I. p. 83. aliter Opp. Leon. M. ed. Ballerin. To. I. p. 639.

† "Act. 12. Conc. iv. 1624."

‡ "Act. 11. p. 1617, 20."

of those over whom he should so be made shepherd, could only signify consent and approval, not election. It is obvious to remark that this being a case of contested claim of rival occupants of the See, the part of the Provincial Bishops in selecting one of them would only be to judge of and ratify a *previous election* by the people, pretended alike in either case. It may also be remarked, (and the remark applies to nearly every case adduced by Dr. Pusey,) that a metropolitan See differs from an ordinary Bishopric, in that, under Leo's maxim, "qui præfuturus est omnibus, ab omnibus eligatur," the provincial Bishops have a direct interest in the election of their future superior, and might reasonably, therefore, be expected to interfere to an extent not warranted in the addition to their number of a mere co-equal colleague. But leaving the case, with these remarks, to be set in comparison with those of Cyzicus, Cæsarea, Milan, and Vercelli, (all metropolitan,) let us see whether the records of this same Council do not furnish fuller and clearer evidence of the mode of filling metropolitan Sees, than those fragments of opinions of its members?

In the Sixteenth Session, in the discussion that grew out of the proposed Act recognizing patriarchal supervision of the Eparchies of Pontus, Asia, and Thrace on the part of the See of Constantinople, after the representatives of the Roman See had made their objections, and the Bishops who signed the proposed Act had severally denied their imputation of constraint, the small minority that had dissented, being called on by the Judges, who, on the part of the Emperor, administered the civil authority in the Synod, for their reasons:

"Eusebius, Bishop of Ancyra, said: 'I have my word to say, and that without meaning any prejudice to the proposal of the generality. That I am quite free from any desire to ordain,* I have shown by my acts. The Holy Bishop who just now attested his subscription, [Peter, metropolitan of Gangra,] and the one before him, I ordained. For *all the city* *ἅπαντα ἡ πόλις* came to me to Ancyra, and *they brought the suffrages, ἡ αὐτοκρατορία*, viz., the act, *δύναμις*, *decretum*,† attesting

* *Χειροτονία*; that is, to give official confirmation to, and preside at, the ordination of Metropolitan Bishops within the Eparchy of which his was the chief metropolis; which it was now proposed to make the duty of the Patriarch of Constantinople, by the new Act.

† "Fiet a sacerdotibus, clero et populo, *decretus*." Ordo Romanus VIII. in App. ad Opp. Gregor. Magi. (Curs. Patrol. Migne. LXXVIII. 1001. D.) "*Decretum*, sine Visitatoris presentia nemo conficiat, cujus testimonio *clericorum ac civium* possit unanimitas declarari." Symmachus Ep. Rom. (A. 493-514.) Forms used in the election of Boniface V. of Rome, (A. 617,) and later, amply

the election by the votes of the people and clergy,) I answered them, saying: I am not one of those who desire to ordain. They reminded me how their former Bishops had been ordained by the Bishop of Ancyra, one, two, three. I said, whatsoever you may say to me, I will not throw myself into a dispute. [*Viz:* to assert the privilege of his See in the case, against Constantinople.] After that they come and apply to the blessed Proclus, (the late Patriarch of Constantinople.)

"And as he (Eusebius) was saying this," the Acts go on, "Philip, the presbyter of the Church at Constantinople, said: 'Thy piety (your reverence) wrote concerning Callinicus, but according to what thy piety now says, the blessed Proclus ordained Peter.'

"Eusebius, of Ancyra, said: 'The blessed one sent letters to me; I ordained him. All this is not empty talk, but in proof of my predisposition in this matter, that after this I may bring in my wishes, and what I have to say upon such points as I have to notice. I went to Gangra; *I enthroned* the Bishop, (*ἐνεθρόνισα τον ἐπισκοπον.*) So it fell out, that he died within a few days. Again, *all those of the city* (*πάντες οἱ τῆς πόλεως*) coming to me, besought me to make another Bishop, (*παρεκάλουν, ὥστε ποιῆσαι.*) 'I answer you (said I) the same now, (as before,) I do not desire to ordain.' They, seeing my resolution in the matter, went to Constantinople, and took thither the lord Peter, who just now gave his attestation. Let these things, then, serve for proof of my resolution, and that I have no desire to ordain. But I intreat that the cities may not have to pay (the expenses) on account of ordination. For when *they who are elected by the city*, (*οἱ ψηφιζόμενοι παρὰ τῆς πόλεως.*) having been approved by the Synod of the Province, (*παρὰ τῆς συνόδου τῆς κατὰ τὴν ἐπαρχίαν δοκιμαζόμενοι.*) are ordained in the cities themselves, the expenses are paid by the (Church) funds. This I know by experience, for they had a heavy burden to pay off on account of him who was before me.'

"Philip, the presbyter, said: 'That is done away by the canon.* That is taken away by the laws and the canon. The altar is pure.'

exemplifying the share the laity then had in election. may be found in the *Liber Diurnus Romanorum Pontificum*, compiled in 718. The exact "*subscriptio laicorum*" occurs there, (ed. Garnier. in *Curs. Patrol.* To. CV. repetit. c. 33.) It is called "*decretales paginæ*" (ibid. Ad Jul. Ravennæ, col. 38 A.) and "*solenne decretum subscriptione omnium roboratum.*" (ibid. Ad Apocris. Rav. col. 38. C.)

* Canon II of the Council of Chalcedon, forbidding payments on account of ordination.

"Eusebis, of Ancyra, said: 'By the favor of God the reputation of the most holy Archbishop Anatolius is untarnished; but no one is immortal.'

"Anatolius, Bishop of Constantinople, said: 'By whom wast thou thyself ordained?'

"Eusebius said: 'By my misfortune I was found here, (i. e., at Constantinople, opposite to Chalcedon, across the strait;) and was ordained by the blessed Proclus.'

"Thalassius, Bishop of Cæsarea, (the Exarch of the whole Eparchy proposed to be put under Constantinople,) said: 'Let us go to the Lord Archbishop Anatolius; and so decree it.'

"The most glorious Judges said: 'As the result of what has been done, and of the attested opinions of each, let us decree, first of all that the primary and chief honor, according to the canons, is to be preserved to the Archbishop, beloved of God, of the elder Rome—but that the most holy Archbishop of the royal Constantinople, the new Rome, ought to enjoy the same honorable precedence, and have himself of his own right power to ordain the metropolitans in the Dioceses of Asia, Pontus, and of Thrace, after this sort: that of each metropolis the clergy, and the proprietors (κτητόρων) and the men of rank (καὶ λαμπροτάτων ἀνδρῶν) and moreover all the reverend Bishops in the Province, or the majority of them, shall elect (ψηφίζεσθαι) and choose (ἐπιλέγεσθαι) whomsoever the aforesaid (οἱ προσιωημένοι) shall approve (δοκιμάσουσιν) as worthy to be Bishop of the Church in the metropolis; but that it shall be referred by all the electors (παρὰ πάντων τῶν ἐπιλεγμένων) to the most holy Archbishop of the royal Constantinople, to rest with him whether he choose to have the elect (τὸν ἐπιλεγόμενον) brought hither (to Constantinople) to be ordained; or whether by precept from him (κατ' ἐπιτροπὴν αὐτοῦ) he (the elect) shall receive the office of the episcopate in the Province, (τῇ ψήφῳ τῆς ἐπισκοπῆς τυχεῖν;) but as for the holy Bishops in the several cities, they shall be ordained by all, or the majority, of the reverend Bishops of the province, the metropolitan having the ultimate approval (τὸ κέρος ἔχοντος τοῦ μετροπολίτου) according to the canon of the fathers that is before us,* and the most holy Archbishop of Constantinople having no participation in the ordinations of those Bishops. This is the way the matter stands in our view: but let the holy and Œcumenical Synod be pleased to instruct us how it presents itself to it.'

* Τὸν κείμενον: that already alleged in the discussion of the case; viz. the 6th of Nice, as re-inforced in the 2d of Constantinople; both of which had been read and laid on the table of the Council.

"The reverend Bishops cried out: 'That is the right vote.' 'That we all say.' 'That pleases all.' 'That is a just decision.' 'Let it stand decreed.' 'That is a right vote.' 'All things are duly decreed.' 'We pray, dismiss us,' &c." *

The concluding portion of this decree, as drawn up by the lay-assessors, and accepted by the Bishops, is a remarkable proof how little reliance can be placed on supposed evidence against the rights of the Laity in election derived from a pre-termination of mention of those rights in any canon regulating ordination.

The difference between the expressions used concerning the ordination of simple Bishops and those employed with reference to the case of metropolitans might lead to the supposition that the full rights of the Laity in the election of a metropolitan, so distinctly recognized, did not exist in the case of an inferior see; the concern of Bishops only, in such case, being regulated by the decree.

But an incidental production of evidence in the discussion of a case of contested metropolitan rights brought before this same Council, shows that such supposition would be false; and that the same process was pursued with regard to the metropolitan in the case of a suffragan Bishop as the Council required to be observed with regard to the Patriarch of Constantinople in the case of election of a metropolitan in the Eparchies concerned in the decree.

Nicæa had been raised to the civil dignity of a metropolis by one of the Valentinians. It had before been under Nicomedia, metropolis of Bithynia.

A country town formerly dependant on Nicæa, had, before this elevation of the latter, been made a city. The Bishop of Nicæa claimed it as his suffragan See, when the imperial decree made his city a metropolis.

The Archbishop of Nicomedia opposed his claim. They brought the case before the Council. Each was put to produce his proofs of jurisdiction over Basileopolis.

The Bishop of Nicæa alleged that his predecessor had ordained a Bishop for it.

The Archbishop of Nicomedia answered that this had been done surreptitiously, or during a vacancy of the metropolitical See. For his part, he said: 'I show the votes (*ψηφισματα*; the *dogma* or *decretum* attesting the result of voting at an election) of the Basileopolitans, wherein they applied for a Bishop:

* Conc. Chalcedon, Act. xvi. vers. fin. Concil. General ed. Roman. Tom. II. pp. 428—431.

(παρεκάλεσαν περί επισκόπου) do thou show where they applied to the Nicæans to give them a Bishop, (παρεκάλεσαν Νικαίαις, ὥστε δοῦναι ἀντὶ ἐπισκόπου.)*

Now it is especially observable that this application to "give a Bishop" could not have been to a synod, as the Bishop of Nicæa never claimed to have more suffragans than the one of the city in question. "Give," therefore, would not in such case have meant, elect by vote of a synod. Nor was the application supposed to have been to the Bishop alone, but "to the Nicæans," that is, *to the whole church*. But if made to them, it could only have been as made to the Archbishop, in the form of a certificate of ψηφίσματα, *votes* electing a certain person, and *asking* approval and consent, in order to his ordination by Bishops called together for the purpose.

This discussion, then, affords positive evidence what "votes" and "asking" do mean; and what "giving a Bishop" does not mean. It clinches all the conclusions drawn from a re-examination of the supposed inferential proof alleged by Dr. Pusey.

We are now enabled to go to a *dictum* of Celestine, Bishop of Rome, A. D. 428, quoted (from his Ep. 2, ad Episc. Gall. 3 c. 5) in part by Dr. Pusey, (p. 41,) and find in it, when given *entire*, exactly the reverse of what the portion of it is supposed to indicate. "Nullus invitis detur Episcopus" furnishes to Dr. Pusey the inference, "The Bishop was 'given to the People,' not chosen by them; yet he was not to be forced upon them, if unwilling."

"Nullus invitis detur Episcopus; *cleri, plebis et ordinis consensus ac desiderium requiratur*" is what I find in the original epistle of Celestine.† It affords me, as read by the light of the foregoing evidence; (1.) the ordination of a Bishop implied in "detur;" (2.) the '*petitio* episcopi' "asking" for an ordination, also implied in "detur;" (3.) the provision of a person to be so ordained, implied in "requiratur"—by whom? by the ordaining Bishops: *of* whom? of the petitioning people, diocese or church: *for* whom? for the object of their choice, on account of whom they make their petition, in order to his obtaining ordination which will *give* them, in him, a Bishop; (4.) the election, in order to such provision, implied in '*consensus et desiderium*'—not 'consensus' alone, but an agreeing desire of some one person; (5.) the participation of the Laity, both people and men of rank, '*plebis et ordinis*' together with the Clergy, in such election. Do I find more than our previously

* Concil. Gen. ed. Rom. II. 387, 388.

† Concil. Gallican. I, 57.

examined authorities abundantly bear me out in assuming to be there?

This introduction of Celestine, (A. D. 428,) and his distinct mention of classes of the Laity as severally participating in the election, induce me to go a little back in tracing both the testimony of the great See of Rome to the Catholic usage in this matter, and also, the progress of what certainly was an innovation in its form.

Siricius, Bishop of Rome, A. D. 385,* explicitly asserts the agency of the clergy and laity in raising the object of their choice to the episcopate. Tracing the course of one in lower orders, somewhat in the spirit of our last Collect in "The Ordering of Deacons"—'that they may be found worthy to be called unto the higher ministries in thy Church'—he says: "*Exinde jam accessu temporum, presbyterum vel episcopatum, si eum cleri ac plebis edecumavit electio, non immerito sortitur.*" 'In process of time he may not undeservedly attain to the Presbyterate or the Episcopate, if *the election of the clergy and people pick him out for it.*' Could a Bishop in the United States express his hopes for his newly ordained deacon otherwise?

If a commentary on the language of the Roman Bishop were needed, it might be obtained from his contemporary St. Jerome. "The Church," says he, "often elects a watchman [he is commenting on the portion of Ezekiel used for a Lesson in our Institution Office] from the last among her people. The watchman of the Church, whether Bishop or Presbyter, *because he is chosen by the people*, by the study of the Scriptures knowing and foreseeing what is to come to pass, must announce it to the people, and correct delinquents. Whence it is greatly to be dreaded lest we approach this duty being unworthy of it, and *being taken by the people*, give ourselves up to negligence and indolence."† A controversial purpose leads this same unimpeachable witness to testify still more fully to the fact of the election of Bishops by the people, while descanting upon some of its evil consequences. "The *election* of a Bishop itself, makes for me. That married men *are elected* to the Priesthood, I do not deny: because more

* Ep. ad Himer. c. x. n. 14, ed. Coustant.

† "*Ecclesia*—sæpe de novissimis populi sui speculatorem eligit.—Speculator—*Ecclesiæ, vel episcopus, vel presbyter, quia a populo electus est, et Scripturarum lectione cognoscens, et prævidens quæ futura sint annuntiet populo, et corrigit delinquentem. Unde magnopere formidandum est, ne ad hoc officium accedamus indigni, et assumpti a populo, negligentia nos demus atque desidia.*" Opp. V. 395, 396. ed. Benedict.

Priests are needed, than there are single men.—It happens sometimes that a severe style of dress, bent brows and a funeral gait *offend the people*, and having nothing to find fault with in the life, it vents its odium on the dress and walk. *Many are elected*, not out of love of them, but out of hatred of some other. Most frequently *votes are gained* by mere candor, which is contrasted by prudence and finesse on the other side, as if that were wickedness. Sometimes *the judgment of the people and the commonalty* errs, and in judging of the characters of Priests *each decides in favor of his own disposition, so as to seek*, not so much one that is good, as one that is like himself, *to be a prelate*. It happens sometimes, that *in preferring* a married man to a single one, *the married men, who make up the majority of the people*, are in fact as it were passing an encomium on their own condition.”* Can anything describe more clearly than this a popular election with all its features? Can anything be more irreconcilable with the hypothesis that in those days Dioceses received their Bishops *by gift* from the Synod of assembled Bishops? I wish I had time and room to append to Jerome’s graphic querimony the curious and amusingly naive enumeration made by Sidonius Apollinaris, Bishop of Clermont, in an address to the Church of Bourges, of the difficulties he found in making choice of a Bishop to suit the people, who by express vote had left it to him to fill their See.† Some of our vacant Dioceses might think themselves described; although I doubt whether any could be found to act so wisely.

But to return to the practice of the Roman See. The contested election of Boniface I, in 418, led to the address of a formal memorial to the Emperor by the Clergy who supported him. Vindicating their choice, and the way in which it had been effected, they describe what were admitted requisites of legitimate procedure. “*We*,” they say, (the writers are the “Roman Presbyters,”) “after the death of the holy Zosimus, as usage required, and the very discipline of religion dictated, *assembled* together several Priests, (i. e. Bishops,) that *we*

* *Ipsa episcopalis electio mecum facit.*—Eliguntur mariti in sacerdotium, non nego: quia non sunt tanti virgines, quanti necessarii sunt sacerdotes.—Evenit interdum, ut tristior cultus, adductum supercilium, incessus pompæ feroculis similis, *offendat populum*, et quia nihil habet quod reprehendat in vita, habitum solum oderit et incessum. *Multi eliguntur non amore sui, sed alterius odio.* In plerisque *suffragium meretur sola simplicitas*, et alterius prudentiæ et calliditati quasi malitiis opponuntur. Nonnunquam *errat plebis vulgusque judicium*, et in sacerdotibus comprobandis, *unusquisque suis moribus favet*, ut non tam bonum, quam sui similem *querat præpositum*. Evenit aliquoties, ut mariti, *quæ pars major in populo est*, maritis quasi sibi applaudant—si maritum virgini *præferant*.” Adv. Jovinian. I. xxxiv. Opp. ed. Ben. II. 291, 292.

† A. D. 472. Sidonii Concilio in Concil. Gallican. I. 144, s. Epist. ad Perpetuum (Lib. vii, Ep. 9.) Ibid. 143

might consult, in the exercise of the common judgment, for the appointment of a successor. We convened, by notice given to all, at the same Church where before all had been assembled: and there, in joint counsel with the Christian people, we elected one marked out by the Divine precepts, (quem Deus iussit.) For we secured the venerable man Boniface, an old Presbyter, very learned in the law and of tried good character, and what still more recommended him, himself unwilling, by *the acclamation of the whole people and consent of the principal men of the city*, for consecration to the divinely instituted order, (*adscivimus divinæ institutionis ordine consecratum.*) For it is certain that the benediction was celebrated at a suitable time, with the subscriptions of seventy Presbyters, more or less, and the assistance (*adstantibus*) of nine Bishops of various Provinces; and all previous solemnities, required by use, were duly fulfilled." * These allegations show that it was then universally understood and admitted that the established usage and discipline required in the case of a vacancy, the initiative by the Clergy of the vacant Diocese; the presence of comprovincial Bishops to make further proceedings valid; the assemblage of the whole Church, Clergy and Laity; and the nomination of candidates for ordination by the votes of the people and principal men, and the subscriptions of the Clergy. As there were Clergy, Laity and Bishops on both sides, and both candidates were ordained, the authority of the Emperor was invoked to decide to whom the See rightfully belonged. He took measures to convoke a Council; but before the final judgment of the Bishops could be obtained, the opponent of Boniface, by his own misconduct, forfeited his claim, and no opponent remaining, the sole lawful claimant was recognized by the Emperor, and the summons of the Council of Bishops from all Italy, Gaul and Africa, revoked. The correspondence on the subject occupies ten folio pages of Baronius,† throughout which, the distinction between the question of *fact*, as to which candidate was duly elected, and the question of *right*, as to which was rightfully ordained, is kept clearly and steadily in view.

Had there been merely rival *elections*, the principle on which the assembled Bishops of the Eparchy *ought* to have acted, (and on which the Council of the whole civil diocese summoned by Honorius, *must* have acted, had its action been final,) is clearly laid down by Leo I, in entire conformity with the

* *Epistola Romanorum Presbyterorum ad Honorium Imperatorem*, inter *Epistolis S. Bonifacii I. Papæ* Epist. I. *Curs. Patrologiæ*, Migne. To. XX. col. 750.
† *Annales Ao. 419. Tom. V, pp. 429-440, ed. Rom.*

Presbyters, as made twenty-six years before, both the indispensableness and the necessity by the clergy and people. "When the election is under discussion, he *must be pre-ferred from the consent of the clergy and of the people*, with agreement: provided, that if the people be divided, and part given to some other, sentence shall be given, according to the judgment of the metropolitan, to that one who shall be recommended by the largest support and greatest merit; only that he be ordained for a people unwilling and not asking either contempt or hate a Bishop not desired become less religious than is fitting, through not having the person whom it would."† This rule is a confirmative expression of the popular will a necessary condition to ordination; and accordingly Leo goes on to instruct the Exarch, to require of the metropolitan as to the fitness of the Bishop elect, and as to the *consent of the clergy and people*, before he gives sanction to the ordination, as due and proper.‡ The direction in the settlement of a metropolitan is, if possible, even still more explicitly to the point. "The provincial Bishops ought to assemble at the metropolitan city, in order that by the assent of *the will of all the clergy and of all the citizens*, the best of the Presbyters or of the deacons of the same *may be elected*, whose name the provincial Bishops should report to the Exarch, ready to *fulfill the votes of those who ask for him*, when they shall have ascertained that the Exarch also is satisfied with that which has been satisfactory to them."§ As the Exarch, so the provincial Bishops, have

* Leonis Magni Epist. XIV. (ed. Ballerin. al. XII.) ad Anast. Thessal. c. v. copied into the Decretum Gratiani. Dist. 68. c. ult.

† The sense is as above; but it is hard to bring out, without too much indulgence in paraphrase, the full bearing of the original on the question before us. Almost every word might be commented on, to the purpose. "Cum ergo de summi sacerdotis electione tractabitur, ille omnibus præponatur quem cleri plebsque consensu concorditer postularit: ita ut si in aliam forte personam partem se vota dividerint, metropolitani judicio is alteri præferatur qui majoribus et cunctis juvatur et meritis: tantum ut nullus irritis et non præsentibus ordinetur; ne civitas episcopum non optatum aut contemnat aut oderit; et fiat minus religiosa quam convenit, cui non licuerit habere quem voluit."

‡ "De persona autem consecrandi episcopi, et de cleri plebisque consensu—referat:—ut ordinationem rite celebrandam tua quoque firmet auctoritas." Ibid. c. vi.

§ "—ut omnium clericorum atque civium voluntate discussa—optimus eligatur, de ejus nomine—referant sacerdotes, impetrari vota poscentium, cum quod ipsis placuit, tibi quoque placuisse cognoverint." Ibid. c. vi. n. 2. p. 688, 689. ed. Ball. Decret. Gratiani. Dist. 68. cap. 12.

only to pronounce upon the fitness of a person whose name is laid before them, as that on which the wills of the clergy and laity of the city are agreed, and for which the *gift* of ordination, and by the performance of that necessary rite, of a Bishop for the city, is *asked*. You perceive how completely this bears out what was remarked, above, on the question of metropolitical ordinations, as it came up in the Council of Chalcedon, with which this evidence of St. Leo is contemporary. East and West agree exactly, each contributing some detail to supply the deficiency of the other.

I had intended to bring down the chain of Roman evidence to the time of Gregory the Great, and adduce a few of the many noticeable cases which his correspondence furnishes; (more than one in which he recognizes, as valid and sufficient, elections of Bishops made *by laity alone*; and one* in which as Exarch he requests a layman, the Judge of Campania, to convoke "*priores vel populum civitatis, ut de electione alterius cogitatis*"—the chief persons of a city, to take order for an election;) but I am passing all reasonable limits. Allowing myself to be led, by connection of points as they severally rose, from case to case, I have regularly examined but a small portion of Dr. Pusey's argument. My position would be continually strengthened by going on with a thorough investigation of the remainder. Much lies before me in my notes, as satisfactory as anything that has been adduced, and for its variety of bearings on the question, likely to add greatly to the degree of conviction which the evidence already given may have sufficed to produce. But I cannot think it necessary to detain you longer. Indeed, nothing but the apparently perfect confidence in his cause of such a scholar as Dr. Pusey, and the transparent candor and earnest piety which lend a weight to his advocacy of it not at all belonging to the array of facts or argument presented, could have justified me in writing at such length against a view held in opposition to some of the very chiefest authorities in such questions.

That great light and glory of our branch of the Church, Bishop Andrewes, says, in refutation of Bellarmine, that "*It is false, that in the age of Cyprian (then when the Church was yet under the cross) the votes of the people did not intervene, and therefore Bishops were not selected for office by such votes. That practice lasted long after Cyprian's time, and might well be allowed as a consolation to the people groaning under the cross and hourly expecting death, and therefore*

* Epist. XV. Lib. III. Indict. xi.

religiously careful to elect the very best man for the office.”* The whole of Dr. Pusey’s argument from Cyprian and Origen, that ‘the new Bishop was chosen not *by* but *in the presence of* the people,’ he sets aside in a single sentence. “The ‘presence of’ the people in Cyprian includes their testimony concerning the life, but it does not exclude their vote for the person.”†

“Yea,” says Francis Mason, the learned vindicator of Anglican orders, “the suffrages of the people are a thing so clearly set downe in antiquitie, that *Pamelius* himselfe cannot deny them: ‘Wee deny not (saith hee) the olde rite of electing Bishops, by which they are wont to bee chosen, the people being present, yea rather by the voyces of the people; for that it was obserued in Africk, is evident by the election of Eradius, the successor of S. Austin, concerning which there is extant his 110 Epistle; in Greece in the age of Chrysostome, as appeareth by his third booke of Priesthood; in Spaine by this place of Cyprian, and Isidor in his booke of Offices; in France by the epistle of Celestinus; at Rome by those things which were spoken before upon the epistle to Antonianus; yea everywhere else by the 87 Epistle of Leo; and that this custome continued untill Gregory the first appeareth by his Epistles; yea, even unto the times of the Emperours Charles and Lodowick, as it is manifest enough out of the first booke of their Chapters;’ and the same *Pamelius* in another place saith: ‘The manner of chusing the Bishop of Rome was often changed; first Saint Peter chose his successours Linus, Cletus, and Clemens; then Anacletus and the rest unto the second Schisme betweene Damasus and Ursicinus, were created by the suffrages of the clergie and the people.’ Behold how *Pamelius*, who a little before interpreted the peoples elections in Cyprian, as though they elected onely by way of testimonie (a colde and a hungry interpretation) is now forced to confesse (O the evidence of truth) that they *elect*ed by way of *suffrage*; yea, and that the Roman Bishops from Anacletus to Damasus, (that is, from the ycere 103 to the yeere 307, [L. 370]) were so elected. Wherefore it is most true which is affirmed by our

* “Peræque vero falsum—Cypriani sæculo (tum cum esset adhuc sub *Cruce* Ecclesia, *suffragia plebis* non intervenisse, adeoque Episcopos eorum calculis allectos non fuisse. Nam id diu post durasse. Et id quidem *populo* permittitur poterat in solatium sub cruce gementi, in horas singulas mortem expectanti, cui proin religio summa optimum quemque deligendi.” Ad Cardinalis Bellarmini Apologiam Responsio, p. 313. (Oxf. ed. p. 433.)

† “Præsentia quidem plebis, apud Cyprianum, includit *Testimonium de vita*, nec excludit *suffragium de persona*.” Ibid.

learned Bishop, 'Presentia plebis,' &c.," quoting Bishop Andrewes, as above.*

"Let those know that they err," says the incontestably learned and able De Dominis, "who consider that of old the part of the people consisted only in rendering testimony of the life and manners of the candidate."† In a whole chapter of his great work, through more than thirty closely printed folio pages, he maintains, with a solid and well digested mass of learning, the right and practice of the Laity to exercise "a judicial and effective power, by way of proper suffrage and election" in the appointment of Bishops, throughout the first eight centuries, in every portion of the Church.

Bingham (whose language in describing the position of Andrewes and Mason I have just been using) with his usual happiness of method, fills the second chapter of his Fourth Book with a selection from the evidence of the judicial and elective power of the Laity in the election of a Bishop.‡

Pearson adds to the same side the weight of his wonderfully accurate learning and critical acuteness. He confutes by anticipation Dr. Pusey's argument from the Synodical letter of Egyptian Bishops concerning the election of St. Athanasius, by showing that at Alexandria, *as in other Churches*, the people had their share in the election of the Bishop, and that "indeed the Bishops of Alexandria seem, from the most ancient times, to have been elected by the people."§ Nay, he adduces the direct testimony of St. Gregory Nazianzen, in contradiction of Dr. Pusey's construction of the letter; that "*by*" the incidents described in it, "by the vote of all the people," Athanasius was "in a spiritual and apostolical way" elected.¶

Sirmond says, in language, every word of which is weighed and measured with the exactest conformity to history: "It was the ancient custom of the whole Church, that Bishops should be created by the suffrages of the clergy and people over whom they were to be. Innumerable instances, everywhere,

* Of the Consecration of the Bishops in the Church of England: &c. Lib. IV. Chap. 4. p. 159. ed. Lond. 1613.

† "Qui plebis partes non alias ponunt antiquitas, nisi ut testimonium reddat de vita et moribus promovendi—errare se cognoscant." De Repub. Ecol. III. iii. 42. Tom. I. p. 411. E. ed. London, 1617.

‡ Antiquities, &c., Book IV. ch. ii.

§ "—populum Alexandria, ut in aliis Ecclesiis, suas in eligendo Episcopo antiquitus partes habuisse." "—et sane videntur ab antiquissimis temporibus a populo eligi Alexandrinum Episcopum." Vind. Ignat. P. I. c. xi. 339 A. 338 B. in apost. Patr. Amstelod.

¶ Orat. 21. 'Οὕτω μὲν οὖν καὶ διὰ ταῦτα, ὡς καὶ τὸ λαὸς πάντες—ἀποστολικῶς τε καὶ ἐκκλησιαστικῶς ἐν τῷ Μάρτυρι θρόνῳ ἀνάγεται. Pearson. ub. sup.

show that *the right of voting* in the appointment of Bishops remained *in the people*, in the Western Churches," down to the time of the Carolingian empire. "In the Gauls, it is plain that *the votes of the clergy and of the people in the election of Bishops were free*, as long as they were under the Roman empire."*

"The election of a Bishop," says Petan, "was in such wise left to the votes of the people, that Bishops were present, or rather presided, for the purpose of preserving order in the proceedings, and directing them. *Nothing can be more absurd than to say* that this custom was abrogated by the Council of Nice, and *election reserved to the Bishops*. On the contrary, it continued long after the Nicene Council to be the practice that *the Bishops were created by the people*." After citing Celestine, and Leo, and the Fourth Council of Carthage and the Second of Arles, he breaks off—"sed in re trita et vulgata, nihil opus est testimoniis."†

It is in contradiction to the judgment of such men that we are now asked to receive an account of the procedure of the early Church in Episcopal appointments, according to which they would be fitly and truly described in the severe but just language used by Hooker of appointments of another kind. When the assembled Bishops "have chosen whom they think good, the people's consent thereunto is asked, and if they give their approbation, the thing standeth warranted for sound and good. But if not, is the former choice overthrown? No, but the people is to yield to reason; and if they which have made the choice, do so like the people's reason, as to reverse their own deed at the hearing of it, then a new election is to be made; otherwise the former to stand, notwithstanding the people's negative and dislike. What is this else, but to deal with the people as those nurses do with infants, whose mouths they besmear with the backside of the spoon, as though they had fed them, when they themselves devour the food?"‡

Dr. Pusey's misapplication of the 18th canon of the Coun-

* "Vetus olim totius Ecclesiæ mos, episcopos cleri et plebis, cui præfutura erant, suffragiis creari." *Concil. Gallican.* II, 633. "In Occidentalibus Ecclesiis—jus suffragii populo in renuntiandis Episcopis—perseverasse—innumera passim exempla declarant." *Ibid.* 651. "Apparet libera in Galliis, quamdiu imperio Romano paruerunt, cleri plebisque in Episcoporum electione suffragia fuisse." *Ibid.* On that same "vetus mos" (τὸ παλαιὸν ἔθος, νέον δὲ καὶ ἔθος, διὰ τὸ ἄγαν ἀσθενεῖν τοῦ θύου καὶ τὸν παλαιὸν ἔθος, as St. Basil says of it, Ep. 197, al. 160) much might be said, bearing on the root of all this question. See Gothofredi Comm. in Lib. XVI. Cod. Theodos. Tit. ii. De Episcopia. L. Omni. 45.

† In Synesium Nota Dion. Petavii. p. 56. ed. 1633.

‡ Ecc. Pol. VII, xiv, 10, III. 229. Keble.

cil of Antioch, (p. 44,) to the case of a refusal to elect in order to consecration, instead of that to which it really applies, a falling off from an election made after consecration had, brings his view of the relation between the Bishops and the people strictly within the range of Hooker's withering sarcasm: "The People might reject the Bishop provided for them," yet the case must be "referred back to the full Synod," that is, to the Bishops who had "provided" him!

The canon in question did not contemplate the invasion of popular right under a delusory recognition which Dr. Pusey finds in it: but it does exemplify very well the peculiar difficulties that attend the study of this question, growing partly out of the paucity and indirectness of the proofs in the short period of the liberty of the Church; partly out of the disturbing influence of the civil power, increased and sadly complicated by the three hundred years of struggle with schisms and heresies which succeeded the first three hundred years of strife with heathen rule. In every direction there were continually recurring temptations to strain, distort, or alter law to meet circumstances; and all that we know of the action of the Church, comes down to us through a medium of more or less prejudice and party spirit. Our information, too, is naturally derived mostly from the history of the greater Sees, in the management of which all the worst elements of strife and corruption were incessantly interfering with the operation of established principle and law.

Thus it was that at Antioch the persecutors of Athanasius, set on by the Arianizing court of Constantius, legislated to keep him out of the See whence he had been unjustly expelled, against the will of his people, who had rejected the intruder Gregory, forced upon them by the Arian Bishops and the court. The 4th, 11th, 12th, 18th, and 19th canons obviously bear on the circumstances, real or alleged, of Athanasius and the intruder into his See; and several of the others are as obviously framed with reference to the condition of the Alexandrian patriarchate at the time. Of such legislation the very utmost to be expected is that it shall not be found flagrantly to violate law or usage offering inconvenient hindrance to the schemes of unrighteous usurpation. A reference to a Provincial Synod was doubtless thought ample concession to the aggrieved rights of the Laity; for contempt of which, St. Athanasius charges Constantius with showing himself as Antichrist; inasmuch as he "has undertaken to change the law, setting aside the ordinance of the Lord by the Apostles, changing the custom of the Church, and in-

venting a new sort of ordinations," of which, the alleged anomalies are: 1, bringing Bishops from strange and distant places; 2, "*to people who will them not*;" and 3, with threats and letters to the civil governors, "instead of proper recommendations *to the people*."* Here the people are the aggrieved claimants, whose rights by custom of the Church, old law, and the constitution of the Lord by the Apostles, have been infringed upon. The Bishops in question were ordained and sent, under the Emperor's command, by other *Bishops*. Athanasius does not insist on the rights of the provincial Bishops, so rudely set aside, as the main ground of grievance, (or even *sole* ground, as it would have been, by Dr. Pusey's hypothesis,) nor as *any*. The *people*, and their *will*, are his ground of claim. *They* had chosen him. *They* had rejected Gregory. For violating *their* rights, he regarded Constantius as little better than an Antichrist. And yet it was to aid in carrying through that violation, that the Eusebians at the Synod of the Dedication passed the Antiochene canon about rejected Bishops!

A very different course had been pursued, nine years before, by the father of Constantius. He, too, at the instigation of the same Eusebians, had sanctioned the displacement from the very See where this Council was now held, of the orthodox Bishop. Eusebius describes the resulting difficulties† (no doubt really arising from sympathy with their unrighteously condemned Bishop) as growing up among *the Laity* (*ἐς δύο μὲν τμήματα διαφείσθαι τῶν τῆς ἐκκλησίας λαῶν*) and as spreading from them to the commonalty of the city, and even to the governors and military: and says that the strenuous exertions of Constantine and his emissaries *εἰς τοῦ πλήθους ἀνέστειλεν ὄμας* composed the storms of *the multitude*. These, says the panegyrist, 'he taught to do what befitted godliness,' (*ἐδιδόκεν πράττειν θεοσεβείᾳ προπόντως*.)—they *had* the management of affairs, then, to some extent. Thus they were brought to acquiesce in the deprivation of their Bishop, and the appointment of a substitute. But unfortunately for the latter purpose, the choice of the people fell on Eusebius, already Bishop of Cæsarea, who had distinguished himself by his successful eloquence in furtherance of the Emperor's purposes.

Eusebius, declining to give the imperial letters preceding

* Ep. ad Solitar. 974, fin. ἐκνέησιν ἀλλοιωσαι νόμον, παραλῶν μὲν τοῦ κυρίου διὰ τῶν Ἀποστόλων διδάξαν, τὰ δὲ τῆς ἐκκλησίας ἀλλοττων εἶη καὶ καινὴν αὐτῷ ἐκινῶν τρόπον τῶν πατριασάσιων.—πρὸς τοὺς μὴ θίλοντας λαοὺς—ἀντὶ γνώσεως τῆς πρὸς τοὺς λαοὺς. (Hist. Arian. Ch. vii. n. 15, p. 286, Ox. Tr.)

† Vit. Constantin. III, lix, (f. 145 ed Steph.)

his own election, on the ground that being full of matter of accusation, their publication might stir up anew old griefs, transcribes those only which followed the settlement of the troubles; "by which the Emperor exhorted the Antiochenes by no means to will the translation of the ruler of others, but in pursuance of the law of the Church, to choose for their Pastor whomsoever the Saviour of all should indicate, writing separately both to the people and to the Bishops."* The choice, it must be remembered, was to be of a metropolitan, in which the elective part of the Bishops was more direct than in filling an ordinary See. But there, the people are first thought of and addressed as having, in the exercise of their will and choice, the right and duty of carrying out the law of the Church, and ministering in the providential government of the Saviour.

In his letter separately addressed to the people, (τῷ λαῷ Ἀντιοχείων,) Constantine, setting before them the reasons for not persisting in their choice of Eusebius, (of which they had sent him records (ἐπιμνημόματα) of their proceedings, in which were recorded αἱ ἐντομαὶ καὶ μαρτυραὶ αἱ εἰς Ἐυσέβιον, the cries of the people, their plaudits and epithets of praise when they declared their choice of him,) speaks of it as depending on the mind of the multitude—ἀν θ' οὕτως ἀν θ' ἐτέροις τὰ πλεῖστα φρονεῖ. He urges them to 'See—θεάσασθε—that according to the good rule of their customary usage—ὁ τῆς δευτέρας συνήθειας ἐστὶν ἀρχαὶ γράμμη—they bestow the necessary pains in seeking out (σπουδῇ—εἰς ἐκτελέσειν) such a man as they want, excluding all factious and disorderly clamor.† For such procedure is always unjust, and out of the collisions of different (interests in behalf of the several objects of preference) sparks and flames arise.' He ends with cautioning them so to manage the course of things, as not a second time to fail for want of counsel, and make their trouble profitless. All this, to the people. In the Emperor's letter to Eusebius, it is noticeable, that in recounting what he has done, he mentions "the Epistle to the people" first, and after that, its companion-letter "to the other fellow-priests" of Eusebius, (the Bishops;) 'who,' he says, 'had themselves written to him on the matter.' So in his letter to the assembled Bishops themselves,—after acknowledging the account which he had received from them and from his secular officers, and

* Δὲ τὸν ἀρχιεπίσκοπον ἀλλοτριῶν μὴν ἀρχόντος—μὴδ αὖτις ἐθέλειν μεταποιεῖσθαι, θεομῆ δ' ἐκκλησίας τοῦτον ἀρεσκῶς ποιμενα, δὲ αὐτοῖς ἀναδείξουσιν ὁ ποιὴς δὲ ὅλων Συνόδου. Γράφει δὲ αὐτῷ τὸ πᾶν λαῷ, καὶ πᾶσι ἐπισκόποις διαφόροις.

† No doubt the Emperor means by this to suggest that there are to be no Eustathian votes—no shouts of commendation for the deposed Bishops!

referring them to an appended copy of his letter "To the People of the Antiochians," in which he had counseled them what would be pleasing to God and for the good of the Church—he refers to the statement in their letter to him, "that according to the mind and will of the people, and of your resolution, Eusebius has been promoted to the Episcopate of the Antiochians."* This clause no doubt, as Valesius notes, was a mere extract from the Bishops' letter to the Emperor. They, therefore, had spoken in those terms, and in that order, of the transaction.

Constantine goes on to recommend two Presbyters, as reported to him to be worthy of the Episcopate, whom he thinks it well to indicate to the Bishops (δηλώσαι τῇ συνέσει ὑμῶν) as fit to be by them, with any others whom they might think worthy of the Episcopate προχειρισμένων—*nominated* or *proposed* for election;† in doing which, the Bishops would take action in the matter conformably with the tradition of the Apostles. 'Thus should the rule of the Church and the Apostolic tradition be maintained in the regulation of the election (τὴν χειροτονίαν, 'electionem' Vales.) in consonance with ecclesiastic observance.'‡ The *election of their Bishop* by the people of Antioch, would thus be upon nomination of *their metropolitan* (or Exarch, afterwards Patriarch) *by the Bishop of the Eparchy*; the latter, in this case, making the nomination upon suggestion by the Emperor, himself not even a Layman but a mere catechumen.

Under the wise father, the Bishops of the Antiochene Synod, in 332, recognized and directed the power, which, to gratify the ill-advised son, in 341, the Bishops of the later Synod legislated to thwart and nullify. The Council of 341 while it could not deny, sought to destroy the right of the Laity of a Diocese to reject an intruded Bishop, by affirming a final appellate control over it by a Provincial Synod. Constantine and the Synod of 332, while they fully owned, cautiously wrought upon and directed, the Lay responsibility for the *person*, selected to receive *office* from those in whose sole

* —Ὅστε κατὰ τὴν τοῦ λαοῦ καὶ τῆς ὑμετέρας προαιρέσεως σύνεσις τε καὶ βούλησιν Ἐυσεβίου ἐπὶ τῆς [ἐκκλησίας] Ἀντιοχείων προκαθίσταται—where are to be observed, 1, the precedence again given to the people and their action; 2, the provision or conciliar action of the Bishops; 3, the use of σύνεσις and βούλησις *jointly* of the action of both people and Bishops.

† Valesius, in a valuable and instructive note, shows that such is the meaning; and that in settlement of a Bishop, προχειρισμός was followed by scrutiny (into life and character;) that, by election; and that, lastly, by ordination or consecration.

‡ Vit. Const. III. lxii. f. 146, ed. Steph.

keeping the power to confer it was by all alike held to be reserved.

It is too important to this question not to be distinctly brought out, that the absolute right of Bishops to grant or withhold ordination, is utterly untouched by the interest of the Laity in providing objects for the exercise of that right. It is as true here, in the United States, where the Laity have a voice in all admissions to Holy Orders, as it ever was anywhere, that in all cases "the decision lies with the Bishops,"—the person ordained "is given to the people" by those who have a perfect and unquestionable right to withhold the gift. Hooker's description of the first constitution of the diaconate applies perfectly, *mutatis mutandis*, to our American admissions to Orders of any degree, and to the primitive proceedings in the settlement of a Bishop.

"When Deacons having not been before in the Church of Christ, the Apostles saw it needful to have such ordained, they first assemble the multitude, and show them how needful it is that Deacons [a Bishop] be made: secondly, they name unto them what number they judge convenient, what quality the man must be of, and to the people they commit the care of finding such out: thirdly, the people hereunto assenting, make their choice of Stephen and the rest; [a candidate for the Episcopate:] those chosen men they bring and present before the Apostles: howbeit, all this does not endue them with any ecclesiastical power. But when so much was done, the Apostles, finding no cause to take exception, did with prayer and imposition of hands make them Deacons, [a Bishop.] This was it which gave them their very being; all other things besides were only preparations unto this."

Our clear, consistent reading of history depends entirely on the attention with which we keep distinct the several agencies thus concerned in bringing together the *person* and the *office*, under diverse responsibilities and with separate instrumentalities in creating the resulting *officer*.

On the occurrence of a vacancy in the Episcopate, or of a need for the erection of a new See, an Office is presented to be filled. It is in the trust and keeping of certain officers and stewards. They have to answer for its right bestowal, on their peril. They give it, or withhold it, as they find it consistent with their trust to do. It is to be asked of them. It can never be obtained, but by their grant. Of the duty and fitness of making that grant, they must be the judges. Every time they make it, they act judicially and authoritatively. Until they decide to give, and act on their decision, all preliminaries are worthless and ineffectual.

But these trustees hold under certain obligations. He who created the trust *may* have created it as a limited trust. He

may have laid down laws for its exercise. He *may* have prescribed conditions indispensably pre-requisite to its being called into operation.

They themselves, moreover, inasmuch as they exercise a joint trust in common, *must* have certain regulations, of force among themselves for their own government in the administration of their trust.

Such regulations must prescribe the conditions under which office is to be imparted or created, and to some extent establish the principles on which judgment is to be given in bestowing it.

A See is vacant, or a new See to be created.

Who is to fill it? The nearest Bishops? If so, how many which? *Any*, conjoined by hazard? or only those in certain relations? if so, in what relations? how determined? under what sanctions? with what limits and restraints?

All these questions, obviously, concern only the mode of discharging trust in conveying *office*. Their settlement on one or another principle, in one or another way, in no wise affect the fulness and absoluteness of the trust.

But office requires *person* as its subject.

Who is charged with the provision of that subject?

It is certainly conceivable that such provision should be an independent and coördinate trust. It would be consistent with many analogies in nature and Providence that it should be so. All life is dependent on the coincidence of two coördinates for its origination and continuation. The concretion of abstract Office into the officer may be rendered contingent on the coöperation of two several trusts, either absolutely incapable of separate discharge, or mutually dependent for right and efficient action, or subordinated the one to the other, so that the interdependence, though general, shall not be universal, admitting of differences of relation, and degrees of limitation. This last condition, again, would be in accordance with analogies all but universal.

The question in discussion is, whether such independent and coördinate trusts, absolute or modified, do exist in the case of the Episcopate? Whether, in the fulfillment of the organic functions of the Church, provision has been made for the supply of persons to fill its highest trust by an instrumentality different from that to which is committed the continuance of the trust itself? Whether, while the *Office* is committed, for perpetuation, to those who hold it as a joint trust in common to be given or withheld under rules governing themselves and themselves only, the provision of *persons* to bear the Office

has been left, more or less absolute or restricted, to what may be generalized under "the *personality*" of the Church—the whole body of those *not* bearing Office!

The analogical probability is, *a priori*, strongly in favor of the affirmative. All nature, all life, all society, seems to work by such combination of binary forces. The unlikelihood is on the side of a trust *not* coparcenary. An organ in a body not dependant on other organs for nutriment, increment, development, and direction of forces, would be monstrous. An Office in a society, held and filled at the independent and uncontrolled will and conscience of its occupants would be little, if at all less so. As an organ of the Body of Christ, as an Office in the Society of which He is Head and Captain, a self-electing Episcopate, kept up by its own accretion to itself of material of its own choice and provision, would be equally anomalous and unexampled.

But there are grave reasons, in this case, in the nature of the trust itself, why it must be participated in by the people, *οἱ λαοὶ*, as well as the segregated ministry, *ὁ κληρὸς*.

The Catholic maxim "*Ecclesia est in Episcopo*" is true, first, because the commission "to send as sent" involves the continuation and extension of the work of Christ in His Church in all its means and appliances, and in the work, of all its fruits; but secondly, also, because the visible type and outward mean of the unity of the Church is in the Bishop. In the Diocese with its Bishop, is the visible earthly plenitude of the Church, *ἡ ἐκκλησία* in its *idion* *ἐκκλησία* according to Ignatius, the "*omnium corpus*" of Polycarp, in the old Latin version of his Epistle. To the constitution of that completeness two factors must contribute: 1, a representation of its One Head in heaven; 2, a representation of the members *as one*; the coincidence of these in one being the visible symbol and pledge, the living sacrament, as it were, of the oneness of the whole in its entirety. They coincide in the Bishop, when he is *really* the representative of the people, *οἱ λαοὶ*, (the clergy and laity, in this respect, making up but one body,) and at the same time actually by commission from Christ, *His* representative. Of this twofold delegacy of the Bishop his brethren in the ministry of lower degrees are inferior sharers, each in his place and station, holding for portions of the flock and for seasons of more or less duration, a share of the commission of the Bishop, and receiving for that share, an appointment from the people, more or less directly. Through the Bishop the commission from heaven radiates, and in him the delegacy of the community culminates. Only in the *joint* representation which he bears

does he become the actual symbol and quoin, as it were, of the oneness of the body, in which it is a *church*.

Again : it has appeared in many of the passages I have had occasion to adduce, how perfectly the early writers acquiesced in the view of the Episcopate, as the Priesthood of the Church in its highest and a quite peculiar type. 'O *ἱερεὺς* and *Sacerdos*, "the priest" by way of eminence, are quite as often as any other term the designation of the chief minister of the diocese.

It is as the "minister" or servant, *both* of Christ and of *His people*, that the Bishop is thus preëminently the Priest. Ministering for the ONE TRUE PRIEST in heaven, he represents in the functions of his office the one only Oblation and Intercession, and is the instrument of the Great High Priest for carrying on His work on earth. So does every minister. So do all the ministers in the diocese. But their ministry concentrates in their chief, through whom it is imparted, and by whom it is directed. For and to the Church he represents the Priesthood of Christ, carried on by its human instruments. But the Priesthood of Christ is imparted to all His Church, making it a "kingdom of priests." That Priesthood in the membership is continually exercised in all acts of worship. The offering to God through Christ is made by the whole Body, every part participating in the sacrificial act. Of that universal Priesthood the chief representative of the people is the focus—the point, as it were, of the ascending flame. In the coincidence of that representative Priesthood of the people with the ministerial Priesthood of Christ, the Priesthood of the Church on earth receives its unity and perfectness. It has them, when the man elected by the people to serve them in the Priesthood receives his commission from Christ to minister in His behalf in the things pertaining to God.

Further : the organic life of the Church on earth as a Divinely constituted human Body consists, in one aspect, in the exercise of powers and the submission to that exercise, meeting and coalescing ; in another, in the discharge of functions and the acknowledgment of those functions in the persons of the bearers, mutually coinciding. Power to act in the Church must be *from* Christ, exercised by His representative. Submission to its exercise must be *by* the people of Christ, and implies choice of the object *to* which it is made. "Willing in the day of the power of their Lord," they show their willingness by receiving in His Name whom He sends to them ; but as a people they do this by delegation of one from among themselves to be their symbol and bear that Name. As such, the Bishop is the perpetual type of Christ's

people bearing the Master's yoke, while on the part of the Lord, whose commission they have chosen him to receive, he represents the power of which, in the office of his ministry, he is the instrument.

The functions of that office are received by the Bishop *from* the whole Church, and *for* the whole. His ordainers represent the Episcopate in common, (*in solidum*;) and his orders are good throughout the Catholic Church. But in him the functions are committed to a person, whom the whole Church knows only through his office. The recognition of the office in the person, and consequent acknowledgment of the functions, is made for the diocese by those interested in their discharge, the people. In minor degree, this takes place in each order of the ministry; but it culminates in the Bishop, and is, therefore, preëminently requisite in his appointment. As in marriage, not only does the man take the woman to his wedded wife, but the woman also, for her part, takes him for her wedded husband; so the restraint of the Episcopate, held in common of all its members, begins when the diocese fixes on the man in whom it shall be vested, and is consummated in the impartation of the office so restrained to the person thereby capacitated for its reception.

Such, my dear ———, are some of the reasons lying behind the facts of history, why the right of the Laity in the election of a Bishop seems to me a matter of too much moment to be left without vindication when assailed. The higher the authority arrayed against it, the more venerable, on every account, the name by which it is in danger of being borne down, the more bounden the duty of marshaling in its defense whatever slender stores any one, however humble, may happen to be able to command.

Faithfully and affectionately, yours,

EDITORIAL NOTE.—We commence, on the following page, the promised reprint of the PRAYER BOOK, known as "THE PROPOSED BOOK" of 1785. We give in this No. the Title Page, Contents, Preface, Proper Lessons appointed for Sundays and Holy Days, and The Morning and Evening Prayer. In another Number will appear the Catechism, the Baptismal Service, the Articles, &c. A careful comparison of these with the PRAYER BOOK as ratified and established in the Convention of 1789, will show the variations between these two Books, some of which are significant. Other variations between the two Books, and in parts which will not be reprinted, may be found in the arrangement of the Psalter, a considerable number of Psalms being altogether omitted; in the Epistles and Gospels; and in the Order for the administration of the LORD'S SUPPER. A more full account of the "alterations," &c. in the present "PRAYER BOOK," as drawn up by Bishop White, will also be given in a subsequent No.; together with the opinion entertained of this "Proposed Book" by Bishop Seabury. The formal action of the Church upon "THE PROPOSED BOOK," and the "PRAYER BOOK," will also appear in the Early Journals of the General Conventions, which will be reprinted in full in subsequent Numbers of the CHURCH REVIEW. There are some other important documents on the Early History of the Church in this country, which will appear in due time, and which are now entirely out of print, and some of them utterly unknown save to a few. Having been requested to reprint extra copies of these historical papers, we beg to say, that we have no such intention. The labor of procuring, compiling, and arranging this important material, was of course expressly designed to give permanent value to THE AMERICAN QUARTERLY CHURCH REVIEW.

AMERICAN ECCLESIASTICAL HISTORY.
THE PROPOSED BOOK.

T H E
B O O K
O F
COMMON PRAYER,
And ADMINISTRATION of the
S A C R A M E N T S,
And other
RITES and CEREMONIES,
As revised and proposed to the Use
O F
The Protestant Episcopal CHURCH,

At a Convention of the said CHURCH in the States of

NEW-YORK,
NEW-JERSEY,
PENNSYLVANIA,
DELAWARE,

MARYLAND,
VIRGINIA,
AND
SOUTH-CAROLINA,

Held in *Philadelphia*, from *September 27th* to *October 7th*, 1785.

PHILADELPHIA,

Printed by HALL and SELLERS:

And sold for the Benefit of sundry Corporations and Societies, instituted for the
Support of the Widows and Children of deceased Clergymen. MDCCCLXXXVI.

Extract from the Minutes of the Convention.

R E S O L V E D, That a Committee be appointed to publish the Book of Common Prayer with the alterations, as well those now ratified in order to render the Liturgy consistent with the American revolution and the constitutions of the respective states, as the alterations and new offices recommended to this Church; and that the Book be accompanied with a proper Preface or Address, setting forth the reason and expediency of the alterations; and that the committee have the liberty to make verbal and grammatical corrections; but in such manner, as that nothing in form or substance be altered.

Agreeably to the above Resolve, the BOOK OF COMMON PRAYER, as proposed by the Convention, is now published by their Committee.

I JONATHAN BAYARD SMITH, Prothonotary of the Court of Common Pleas of the county of *Philadelphia*, do certify that Messieurs *Hall* and *Sellers*, printers and assignees, have entered, according to act of Assembly, a book, entitled "The Book of Common Prayer, and Administration of the Sacraments, and other Rites and Ceremonies, as revised and proposed for the Use of the Protestant Episcopal Church; at a Convention of the said Church in the States of New-York, New-Jersey, Pennsylvania, Delaware, Maryland, Virginia and South-Carolina, held in *Philadelphia*, from September 27th to October 7th, 1785."

J. B. SMITH.

April 1, 1786.

T H E

CONTENTS of this B O O K.

- 1 THE Preface.
- 2 Tables of the Moveable and Immoveable Feasts, and of the Days of Fasting and Abstinence through the whole Year.
- 3 Tables of Lessons of Holy Scripture, to be read at Morning and Evening Prayer, throughout the Year.
- 4 Tables for finding the Holy-Days.
- 5 The Order for Daily Morning Prayer.
- 6 The Order for Daily Evening Prayer.
- 7 Prayers and Thanksgivings upon several Occasions, to be used before the two final Prayers of Morning and Evening Service.

- 8 Collects that may be said after the Collects of Morning or Evening Prayer, or Communion, at the Discretion of the Minister.
- 9 The Order for the Administration of the Lord's Supper, or Holy Communion.
- 10 The Collects, Epistles, and Gospels, to be used throughout the Year.
- 11 The Ministration of Public Baptism of Infants, to be used in the Church.
- 12 The Ministration of Private Baptism of Children in Houses.
- 13 The Ministration of Baptism to such as are of riper Years, and able to answer for themselves.
- 14 A Catechism; that is to say, an Instruction to be learned by every Person before he be brought to be confirmed by the Bishop.
- 15 The Order of Confirmation, or laying on of Hands upon those who are baptized, and come to Years of Discretion.
- 16 The Form of Solemnization of Matrimony.
- 17 The Order for the Visitation of the Sick.
- 18 The Communion of the Sick.
- 19 A Form of Prayer for the Visitation of Prisoners.
- 20 The Order for the Burial of the Dead.
- 21 Forms of Prayer to be used at Sea.
- 22 A Form of Prayer and Thanksgiving to Almighty God, for the inestimable Blessings of Religious and Civil Liberty; to be used yearly on the Fourth Day of July, unless it happen to be on Sunday, and then on the Day following.
- 23 A Form of Prayer and Thanksgiving to Almighty God, for the Fruits of the Earth and all the other Blessings of his merciful Providence; to be used yearly on the first Thursday in November.
- 24 Articles of Religion.
- 25 The Psalter; selected from the Psalms of David.
- 26 Psalms fitted to the Tunes used in Churches, selected from the Psalms of David; Portions of which are to be sung at suitable Times in Divine Service, according to the Discretion of the Minister.
- 27 Hymns suited to the Feasts and Fasts of the Church, and other Occasions of Public Worship; to be used at the Discretion of the Minister.

The P R E F A C E.

IT is a most invaluable part of that blessed "*liberty wherewith CHRIST hath made us free*"—that, in his worship, different *forms* and *usages* may without offence be allowed, provided the *substance of the faith* be kept entire; and that, in every church, what cannot be clearly determined to belong to *doctrine* must be referred to *discipline*; and therefore, by common consent and authority may be altered, abridged, enlarged, amended, or otherwise disposed of, as may seem most convenient for the edification of the people, "according to the various exigencies of times and occasions."

THE CHURCH of ENGLAND, to which the Protestant Episcopal Church in these States is indebted, under GOD, for her first foundation and a long continuance of nursing care and protection, hath in the preface of her book of common prayer laid it down as a rule, that—"The particular forms of divine worship, and the rites and ceremonies appointed to be used therein, being things in their own nature indifferent and alterable, and so acknowledged, it is but reasonable that, upon weighty and important considerations, according to the various exigencies of times and occasions, such changes and alterations should be made therein, as to those who are in place of authority should, from time to time, seem either necessary or expedient."

This is not only the doctrine of the Church of England, and other Protestant Churches, but likewise of the *Church of Rome*; which hath declared, by the * Council of Trent—"That the church always had a power of making such constitutions and alterations in the dispensation of the *Sacraments*, provided their substance be preserved entire, as, with regard to the variety of circumstances and places, she should judge to be most expedient for the salvation of the receivers, or the veneration of the sacraments themselves.

The Church of England has, not only in her *preface*, but likewise in her *articles*† and *homilies*,‡ declared the necessity and expediency of

* *Declarat (sancta synodus) hanc potestatem perpetuo in ecclesia fuisse; ut in sacramentorum dispensatione, salva illorum substantia, ea statueret vel mutaret quæ suscipientium salutem, seu ipsorum sacramentorum venerationem, pro rerum, temporum et locorum varietate, magis expedire judicaverit.* Sess. 21, cap. 2. Concil. Trident. And agreeably to this, their Breviary and Missal have been frequently reviewed; the Breviary heretofore three times in the short space of sixteen years only.

† "It is not necessary that traditions and ceremonies be in all places one, or utterly alike, for at all times they have been divers, and may be changed according to the diversity of countries, times and manners; so that nothing be ordained against God's word; [And therefore] every particular or national church hath authority to ordain, change and abolish ceremonies or rites of the church, ordained only by man's authority; so that all things be done to edifying." Art. 34.

‡ "God's church ought not, neither can it be so tied to any orders now made, or hereafter to be made and devised, by the authority of man; but that it may, for just causes, alter, change or mitigate—yea recede wholly from, and also break them"—&c. And again—"The church is not bound to observe any order, law or decree made by man to prescribe a form of RELIGION; but hath full power and authority from God, to change and alter the same, when need shall require. Homily on Fasting. Part 1.

occasional alterations and amendments in her forms of public worship ; and we find accordingly, that seeking to " keep the happy mean between too much *stiffness* in *refusing* and too much *easiness* in *admitting* variations in things once advisedly established, she hath, in the reign of several * princes, since the first compiling of her *liturgy* in the time of Edward the Sixth, upon just and weighty considerations her thereunto moving, yielded to make such alterations in some particulars, as in their respective times were thought convenient : Yet so as the main body and essential parts of the same (as well in the chiefest materials, as in the frame and order thereof) have still been continued firm and unshaken."—

" Her general aim in these different *reviews* and *alterations* hath been (as she further declares in her said preface) to do that which, according to her best understanding, might most tend to the preservation of *peace* and *unity* in the church ; the procuring of reverence, and the exciting of piety and devotion in the worship of God ; and (finally) the cutting off occasion, from them that seek occasion, of cavil or quarrel against her *liturgy*." And the necessity and expediency of the several variations made from time to time (whether by alteration, addition, or otherwise) she states chiefly under the following heads : viz.

1st. *For the better direction of them that are to officiate in any part of divine service ; which is chiefly done in the CALENDARS and RUBRICS.*

2d. *For the more proper expressing of some words or phrases of ancient usage in terms more suitable to the language of the present times ; and the clearer explanation of some other words and phrases that were of a doubtful signification, or otherwise liable to misconstruction ; or*

3d. *For a more perfect RENDERING (or translation) of such portions of holy scripture as are inserted into the liturgy (and made a part of the daily service ;) with the addition of some OFFICES, PRAYERS AND THANKSGIVINGS, fitted to special occasions.*

If, therefore, from the reasons above set forth (namely the change of times and circumstances, and the fluctuation of our language itself) so many different reviews, alterations and amendments were found necessary in the first *hundred and twelve* years after the reformation ; it could not be expected, but (the same causes and reasons still operating) some subsequent reviews, alterations and amendments would not only be found necessary, but be earnestly desired by many true members of the church, in the course of at least *one hundred and twenty* years more. And we accordingly find that in less than *thirty* years after the last review in 1661 (viz. on the 13th of September 1689) a commission for a further review of the liturgy and canons, &c. was issued out to a number of bishops and other divines ; than whom (it hath been truly acknowledged) the Church of England was never, at any one time, blessed with either wiser or better, since it was a church."

* *The Liturgy, in sundry particulars, hath been reviewed—altered and amended about eight different times, from its first publication, according to act of parliament in 1594 ; and its last review was in 1661, as it now stands, according to the Act of Uniformity.*

The chief matters proposed for a *review* at that time, and which have been since repeatedly *proposed* and stated under the decent and modest form of *queries*, are included under the following heads.

1st. Whether the *public service* on Sunday mornings be not of too *great length*, and tends rather to diminish than encrease devotion, especially among the lukewarm and negligent?

2d. Whether it might not be conveniently *contracted*, by omitting all unnecessary *repetitions* of the same prayers or subject matter; and whether a better adjustment of the necessary parts of the three different services, usually read every Sunday morning in the church, would not render the whole frame of the service more uniform, animated and compleat?

3d. Whether the old and new translations of the psalms ought not to be compared, in order to render both more agreeable to each other and to their divine original; so as to have but one translation, and that as compleat as possible?

4th. Whether *all the PSALMS* of David are applicable to the state and condition of *christian societies*, and ought to be read *promiscuously* as they now are; and whether some other method of reading them might not be appointed; including a *choice* of psalms and hymns, as well for ordinary use, as for the *festivals* and *fasts*, and other special occasions of public worship?

5th. Whether the subject matter of our *psalmody* or *singing* psalms should not be extended beyond those of David, which include but a few heads of *christian worship*, and whether much excellent matter might not be taken from the New Testament, as well as some parts of the Old Testament, especially the prophets; so as to introduce a greater variety of *anthems* and *hymns*, suited to the different festivals and other occasions of daily worship, private as well as public?

6th. Whether, in particular, a psalm or anthem should not be adapted to and sung at the celebration of the *Eucharist*, as was the primitive practice, and that recommended in our first liturgy?

7th. Whether all the lessons which are appointed to be read in the ordinary course are well chosen; and whether many of them may not be subject to one or more of the following objections, viz.—1. Either inexpedient to be read in mixt assemblies; or 2. Containing genealogies and passages either obscure, or of little benefit to be read in our congregations; or 3. Improperly divided; sometimes abrupt and unconnected in their beginning, as having respect to something that had gone before; and sometimes either too *short* or too *long*, and *apocryphal lessons* included among the number?

8th. Whether our epistles and gospels are all of them well selected; and whether after so many other portions of scripture they are necessary, especially unless the first design of inserting them, viz. as introductory to the communion, should be more regarded, and the communion be again made a daily part of the service of the church?

9th. Whether our *collects*, which in the main are excellent, are always suited to the epistles and gospels; and whether too many of them are

not of one sort, consisting of the same kind of substance! and whether there is any occasion of using the collect for the day twice in the same service!

10th. Whether the Athanasian creed may not, consistently with *piety, faith* and *charity*, be either wholly omitted, or left indifferent in itself!

11th. Whether our catechism may not require illustration in some points and enlargement in others; so that it may not only be rendered fit for children, but a help to those who become candidates for confirmation! And whether all the other offices, viz. the litany, the communion office, the offices of confirmation, matrimony, visitation of the sick, churching of women, and more especially those of baptism, burial and communion, do not call for a review and amendment in sundry particulars!

12th. Whether the calendars and rubricks do not demand a review and better adjustment; and whether any *words* and *phrases* in our common prayer, which are now less intelligible or common, or any way changed in their present acceptation from their original sense, should be retained! And whether others should not be substituted which are more modern, intelligible, and less liable to any misapprehension or construction!

13th. Whether the *articles of religion* may not deserve a *review*; and the subscription to them and the common prayer be contrived after some other manner, less exceptionable than at present!

These are the principal matters which have been long held up for public consideration, as still requiring a review in the book of common prayer; and altho' in the judgment of the church there be nothing in it "contrary to the word of God, or to sound doctrine, or which a godly man may not submit unto, or which is not fairly defensible if allowed such just and favourable construction as in common equity ought to be allowed to all human compositions; yet, upon the principles already laid down, (namely "the promoting of *peace* and *unity* in the church; the exciting of *piety* and *devotion*, and the removing, as far as possible, of all occasion of cavil or quarrel against the liturgy,") the pious and excellent divines who were commissioned in 1689, proceeded to the execution of the great work assigned them. They had before them all the exceptions which had, since the act of uniformity, been at any time made against any parts of the church service, which are chiefly set forth in the foregoing *queries*. They had likewise many propositions and advices, which had been offered at several times by some of the most eminent Bishops and Divines upon the different heads in question. Matters were well considered, freely and calmly debated; and all was digested into *one entire* * *correction* of every thing that seemed liable to

* It will, without doubt, be agreeable to the members of our church, and those who esteem our liturgy and public service, to have at least a general account of the alterations and amendments which were desired and designed by such great and good men as Archbishop Tillotson and others, whose names are in the following account taken from Bishop Burnet, who was also in the commission, and from Dr. Nichols.



any just objection. But this great and good work miscarried at that time; and the civil authority in Great Britain hath not since thought it proper to revive it by any new commission.

But when, in the course of divine providence, these American States became *independent* with respect to civil government, their *ecclesiastical independence* was necessarily included; and the different religious denominations of christians in these states were left at full and equal liberty to model and organize their respective churches and forms of worship and discipline, in such manner as they might judge most convenient for their future prosperity; consistently with the constitution and laws of their country.

The attention of this church was, in the first place, drawn to those alterations in the liturgy which became necessary in the *prayers* for our civil rulers, in consequence of the revolution; and the principal care herein was to make them conformable to what ought to be the proper end of all such prayers, namely, that "*rulers* may have grace, wisdom and understanding to execute justice and to maintain truth; and that the *people* may lead quiet and peaceable lives, in all godliness and honesty."

But while these alterations were in *review* before the late CONVENTION, they could not but, with gratitude to God, embrace the happy occasion which was offered to them (uninfluenced and unrestrained by any worldly authority whatsoever) to take a further review of the *public service*, and to propose to the church at large such other alterations

"*They began with reviewing the liturgy; and first they examined the calendar; in which, in the room of the apocryphal lessons, they ordered certain chapters of canonical scripture to be read, that were more for the peoples edification. The Athanasian creed being disliked by many persons on account of the damnable clause, it was left at the minister's choice to use or change it for the Apostles creed. New collects were drawn up more agreeable to the epistles and gospels, for the whole course of the year, and with a force and beauty of expression capable of affecting and raising the mind in the strongest manner. The first draught was by Dr. PATRICK, who was esteemed to have a peculiar talent for composing prayers. Dr. BURNET added to them yet further force and spirit. Dr. STILLINGFLEET then examined every word in them with the exactest judgement. Dr. TILLOTSON gave them the last hand, by the free and masterly touches of his flowing eloquence. Dr. KIDDER, who was well versed in the oriental languages, made a new translation of the psalms, more conformable to the original. Dr. TENNISON having collected the words and expressions throughout the liturgy, which had been excepted against, proposed others in their room, which were more clear and plain. Other things were likewise proposed, as that the cross in baptism might be either used or omitted at the choice of the parents; and it is further added from other certain accounts, "that if any refused or scrupled to receive the Lord's Supper kneeling, it may be administered to them in their pews; that a rubrick be made, declaring the intention of the Lent fasts to consist only in extraordinary acts of devotion; not in distinction of meats; that the absolution may be read by a deacon; the word priest to be changed into minister; the Gloria Patri not to be repeated at the end of every psalm, but of all appointed for morning and evening—that the words in the Te Deum, Thine honourable, true and only Son, be changed into thine only begotten Son; that the Benedicite be changed into the 128th psalm, and other psalms appointed for the Benedictus and Nunc Dimittis; that if any desire to have godfathers and godmothers omitted, their children may be presented in their own names," &c.*

and amendments therein as might be deemed expedient ; whether consisting of those which have been heretofore so long desired by many, or those which the late change of our circumstances might require, in our religious as well as civil capacity.

By comparing the following book, as now *offered* to the Church, with this *preface* and the *notes* annexed, it will appear that most of the amendments or alterations which had the sanction of the *great Divines* of 1689, have been adopted, with such others as are thought reasonable and expedient.

The service is arranged so as to stand as nearly as possible in the *order* in which it is to be read. A *selection* is made both of the *reading* and *singing* psalms, commonly so called. Wherever the Bible-translation of the former appeared preferable to the old translation, it hath been adopted ; and in consequence of the new selection, a new division and considerable abridgement of the daily portions to be read became necessary ; and as the "Glory be to the Father," &c. is once said or sung before the reading of the psalms in Morning and Evening prayer, it was conceived that, in order to avoid repetition, the solemnity would be increased by allowing the Minister to conclude the portion of the psalms which is at any time read, with that excellent doxology somewhat shortened, "Glory to God on high," &c. especially when it can be properly sung. With respect to the *psalmody* or *singing psalms*, for the greater ease of chusing such as are suited to particular subjects and occasions, they are disposed under the several *metres* and the *few* general heads to which they can be referred ; and a *collection of hymns* are added, upon those *evangelical* subjects and other heads of christian worship, to which the psalms of *David* are less adapted, or do not generally extend.

It seems unnecessary to enumerate particularly all the different alterations and amendments which are proposed. They will readily appear, and it is hoped the reason of them also, upon a comparison of this with the former book. The *Calendar* and *Rubricks* have been altered where it appeared necessary, and the same reasons which occasioned a table of *first lessons* for Sundays and other Holy-days, seemed to require the making of a table of *second lessons* also, which is accordingly done. Those for the morning are intended to suit the several seasons, without any material repetition of the epistles and gospels for the same seasons ; and those for the evening are selected in the order of the sacred books. Besides this, the table of first lessons has been reviewed ; and some new chapters are introduced on the supposition of their being more edifying ; and some transpositions of lessons have been made, the better to suit the seasons.

And whereas it hath been the practice of the church of England to set apart certain days of thanksgiving to Almighty God for signal mercies vouchsafed to that church and nation, it hath here also been considered as conducive to godliness, that there should be two *annual* solemn days of prayer and thanksgiving to Almighty God set apart ; viz. the fourth DAY OF JULY, commemorative of the blessings of *civil and*

religious liberty in the land wherein we live ; and the *first Thursday* of November for the *fruits of the earth* ; in order that we may be thereby stirred up to a more particular remembrance of the signal mercies of God towards us ; the neglect of which might otherwise be the occasion of licentiousness, civil miseries and punishments.

The case of such unhappy persons as may be imprisoned for debt or crimes claimed the attention of this church ; which hath accordingly adopted into her liturgy the form for the visitation of prisons in use in the church of Ireland.

In the creed commonly called the *Apostles creed*, one clause* is omitted, as being of uncertain meaning ; and the *articles of religion* have been reduced in number ; yet it is humbly conceived that the doctrines of the church of England are preserved entire, as being judged perfectly agreeable to the gospel.

It is far from the intention of this Church to depart from the Church of England, any farther than local circumstances require, or to deviate in any thing essential to the true meaning of the thirty-nine articles ; although the number of them be abridged by some variations in the mode of expression, and the omission of such articles as were more evidently adapted to the times when they were first framed and to the political constitution of England.

And now, this important work being brought to a conclusion, it is hoped the whole will be received and examined by every true member of our church and every sincere christian with a meek, candid and charitable frame of mind ; without prejudice or prepossessions ; seriously considering what *christianity* is, and what the truths of the gospel are ; and earnestly beseeching Almighty God, to accompany with his blessing every endeavour for promulgating them to mankind in the clearest, plainest, most affecting and majestic manner, for the sake of Jesus Christ, our blessed Lord and Saviour.

* The clause meant is, "Christ's descent into hell," which, as Bishop Burnet, Bishop Pearson, and other writers inform us, is found in no creed, nor mentioned by any writer, until about the beginning of the 5th century ; and in the first creeds that have this clause or article, that of Christ's burial not being mentioned in them, it follows that they understood the descent into hell only of his burial or descent into the grave, as the word is otherwise translated in the Bible. The Nicene creed hath only the burial, and the Athanasian only the descent into hell.

¶ **T A B L E S** of the Moveable and Immoveable Feasts, and of the Days of Fasting and Abstinence, through the whole Year.

A T A B L E of the Feasts that are appointed to be observed in this Church, throughout the year.

All Sundays in the year.
 The Circumcision of our Lord Jesus Christ.
 The Epiphany.
 Monday and Tuesday in Easter Week.
 The Ascension of our Lord Jesus Christ.
 Monday and Tuesday in Whitsun Week.
 The Nativity of our Lord Jesus Christ.

A T A B L E of other Feasts which may be observed in this Church.

The Conversion of St. Paul.	St. Bartholomew the Apostle.
The Purification of the Blessed Virgin.	St. Matthew the Apostle.
St. Matthias the Apostle.	St. Michael and all Angels.
The Annunciation of the Blessed Virgin.	St. Luke the Evangelist.
St. Mark the Evangelist.	St. Simon and St. Jude, the Apostles.
St. Philip and St. James, the Apostles.	All Saints.
St. Barnabas.	St. Andrew the Apostle.
The Nativity of St. John Baptist.	St. Thomas the Apostle.
St. Peter the Apostle.	St. Stephen the Martyr.
St. James the Apostle.	St. John the Evangelist.
	The Holy Innocents.

Days of Fasting or Abstinence, appointed to be observed in this Church.

Ash-Wednesday. Good-Friday.

Other Days of Fasting or Abstinence which may be observed in this Church.

1st. The Forty Days of Lent.
 2d. The Wednesday, Friday and Saturday after the first Sunday in Lent, the Feast of Pentecost, September 14, and December 13.
 3d. The Monday, Tuesday and Wednesday before the Festival of the Ascension.
 4th. All the Fridays in the year, except Christmas Day.

Certain solemn Days, for which particular Services are appointed.

1st. The fourth day of July, unless it happen on Sunday, and then on the day following; to be observed with prayer and thanksgiving to Almighty God, for the inestimable blessings of religious and civil liberty.
 2d. The first Thursday in November; to be observed with prayer and thanksgiving to Almighty God, for the fruits of the earth and all the other blessings of his merciful providence.

¶ T A B L E S of LESSONS of Holy Scripture, to
read at Morning and Evening Prayer throughout the Year.

¶ Note, That on the Sundays and other Holy-Days, the Lessons which are according to the Calendur, shall be omitted.

A Table of Lessons for Sundays and other Holy-Days, appointed to be observed in this Church.

Holy-Days.	M O R N I N G.		E V E N I N G.	
	First Lessons.	Second Lessons.	First Lessons.	Second Lessons.
1 S. in Adv.	Isaiah 1	Luke 1 to v. 39	Isai. 2	Rom. 12
2	5	v. 39	24	13
3	25	3 to v. 19	26	14
4	30	Mat. 3 to v. 13	32	1 Cor. 1
Nativity.	9 to v. 8	Luke 2 to v. 15	7 v. 10 to 17	Tit. 3 v. 4 to
1 S. af. Chr.	35	v. 25	38	1 Cor. 2
Circumcision.	Gen. 17	Rom. 2	Deu. 10 v. 17	Coloss. 2
2 S. af. Chr.	Isaiah 41	2	Isai. 43	2
Epiphany.	60	Rom. 11	49	John 2 to v. 1
1 S. af. Epi.	44	Mat. 2 v. 13	46	1 Cor. 13
2	51	John 1 v. 29	53	15
3	55	Mat. 4 v. 12	56	2 Cor. 4
4	57	Lu. 4 v. 14 to 33	58	5
5	59	Mat. 5	64	Gal. 2
6	65	6	66	3
Sept. Sund.	Jeremiah 5	7	Jere. 22	Ephes. 1
Sezag. Sund.	30	Luke 7 v. 19	31	2
Quing. Sund.	35	Mark 6 v. 14	36	3
Ash-Wednes.	Isaiah 58	Lu. 5 v. 27 to 36	Jona. 3	2 Pet. 3 to v. 1
1 S. in Lent.	Ezekiel 2	Mat. 10	Eze. 13	Ephes. 4
2	14	Luke 10 to v. 23	18	5
3	20	Mark 9 to v. 14	24	6
4	Micah 6	Luke 19 v. 28	Hab. 2	Phil. 2
5	Daniel 2	21	Dan. 7	3
6	9	Mat. 26	Mal. 3 & 4	Heb. 5 to v. 1
Good-Friday.	Gen. 22 to v. 20	John 18	Isai. 53	1 Pet. 2
Easter Day.	Exo. 12 to v. 37	Rom. 6	Exo. 12 v. 37	Acts 2 v. 1
Monday.	Daniel 12	Mat. 28	Job 19	3
Tuesday.	Isai. 26 to v. 20	Luke 24 to v. 13	Isai. 52	1 Cor. 15
1 S. af. Eas.	Prov. 1	Acts 1	Prov. 2	Coloss. 1
2	3	3	8	2
3	11	4 to v. 34	12	3
4	13	5 v. 19	14	1 The. 4
5	15	6	17	5

TABLE of LESSONS, &c.

Holy-Days.	MORNING.		EVENING.	
	First Lessons.	Second Lessons.	First Lessons.	Second Less.
<i>Ascen. Day.</i>	2 Ki. 2 to v. 15	Luke 24 v. 44	2 Kin. 2 v. 15	Eph. 4 to v. 17
<i>S. of. Ascen.</i>	Prov. 17	John 17	Prov. 19	2 Th. 3 to v. 17
<i>Whitsunday.</i>	Deu. 16 to v. 18	Acts 10 v. 34	Isaiah 11	Ac. 19 to v. 21
<i>Monday.</i>	Gen. 11 to v. 10	1 Cor. 12	Num. 11	1 Cor. 14
			v. 16 to 30	to v. 26
<i>Tuesday.</i>	1 Sam. 19 v. 18	1 The. 5	Deut. 30	1 John 4
		v. 12 to 24		to v. 14
<i>Trin. Sunday.</i>	Gen. 1	Mat. 3	Gen. 2	5
<i>1 S. of Trin.</i>	3	Acts 9 to v. 32	6	1 Tim. 6
2	9 to v. 20	10	15 to v. 19	2 Tim. 2
3	37	11	42	3 & 4 to v. 9
4	48	14	45	Titus 2 & 3 to v. 9
5	49	15	50	Heb. 10
6	Exod. 3	17	Exod. 5	11
7	9	20	10	12
8	12	24	14	13
9	Num. 16	26	Num. 20	James 1
10	23	28	24	2
11	Deut. 4 to v. 41	Mat. 18	Deut. 5	3
12	6	19	7	4
13	8	23	9	5
14	33	25	34	1 Pet. 1
15	Josh. 23	Luke 12	Josh. 24	2
16	1 Sam. 12	13	1 Sam. 16 to v. 14	3
17	1 Ch. 11 to v. 20	14	1 Ch. 17	4
18	2 Ch. 6	15 v. 11	2 Chr. 7	5
19	1 Ki. 12	20	1 Ki. 13	2 Pet. 1
20	18	John 3	19	2
21	2 Ki. 5	7	2 Ki. 19	3
22	22	8 to v. 46	23 to v. 26	1 John 2
23	23 v. 36 & c. 24	9	25	3
24	Dan. 3	10	Dan. 6	4
25	Ezra 1	11	Ezra 3	5
26	6	15	7 v. 6	Jude

A T A B L E of LESSONS for other Holy-Days which may be served in this Church.

Note, These Lessons shall always be for the Days on which the Holy-Days fall.

HOLY-DAYS.	MORNING.	EVENING.
<i>Saint Andrew.</i>	Prover. 20	Prover. 21
<i>St. Thomas the Apostle.</i>	23	24
<i>St. Stephen.</i>		
1 Lesson	28	Ecclesiias. 4
2 Lesson	Ac. 6 v. 8 & c. 7 to v. 30	Ac. 7 v. 30 to v. 55
<i>St. John.</i>		
1 Lesson	Ecclesiias. 5	Ecclesiias. 6
2 Lesson	Revelati. 1	Revela. 22
<i>Innocents Day.</i>	Jeremi. 31 to v. 18	Wisdom 1
<i>Conversion of St. Paul.</i>		
1 Lesson	Wisdom 5	Wisdom 6
2 Lesson	Acts 22 to v. 22	Acts 26
<i>Purification Vir. Mary.</i>	Wisdom 9	Wisd. 12
<i>St. Matthias.</i>	19	Ecclesiias. 1
<i>Anun. of V. Mary.</i>	Ecclesiias. 2	3
<i>Easter Even.</i>		
1 Lesson	Zechari. 9	Exodus 18
2 Lesson	Luke 23 to v. 50	Hebrews 4
<i>St. Mark.</i>	Ecclesiias. 4	Ecclesiias. 5
<i>St. Philip & St. James.</i>		
1 Lesson	7	9
2 Lesson	John 1 to v. 43	
<i>St. Barnabas.</i>		
1 Lesson	Ecclesi. 10	12
2 Lesson	Acts 14	Acts 15 to v. 36
<i>St. John Baptist.</i>		
1 Lesson	Malachi 3	Malachi 4
2 Lesson	Matthew 3	Matth. 14 to v. 13
<i>St. Peter.</i>		
1 Lesson	Ecclesi. 15	19
2 Lesson	Acts 3	Acts 4
<i>St. James.</i>	Ecclesi. 21	Ecclesi. 22
<i>St. Bartholomew.</i>	24	29
<i>St. Matthew.</i>	35	38
<i>St. Michael.</i>		
1 Lesson	Genesis 32	Daniel 10 v. 5
2 Lesson	Acts 12 to v. 20	Jude v. 6 to v. 16
<i>St. Luke.</i>	Ecclesi. 51	Job 1
<i>St. Simon & St. Jude.</i>	Job 24 25	42
<i>All Saints.</i>		
1 Lesson	Wisdom 3 to v. 10	Wisdom 5 to v. 17
2 Lesson	He. 11 v. 32 & c. 12 to v. 7	Revela. 19 to v. 17

The O R D E R for
Daily M O R N I N G P R A Y E R.

T *The Minister shall begin the M O R N I N G P R A Y E R by reading, with an audible voice, some of the following sentences of scripture.*

T H E Lord is in his holy temple ; let all the earth keep silence before him. *Hab. ii. 20.*

From the rising of the sun even unto the going down of the same, my name shall be great among the Gentiles ; and in every place incense shall be offered unto my name and a pure offering ; for my name shall be great among the heathen, saith the Lord of Hosts. *Mal. i. 11.*

When the wicked man turneth away from his wickedness that he hath committed, and doeth that which is lawful and right, he shall save his soul alive. *Ezek. xviii. 27.*

I acknowledge my transgressions, and my sin is ever before me. *Psal. li. 3.*

Hide thy face from my sins, and blot out all my iniquities. *Psal. li. 9.*

The sacrifices of God are a broken spirit : a broken and a contrite heart, O God, thou wilt not despise. *Psal. li. 17.*

Render your hearts, and not your garments, and turn unto the Lord your God : for he is gracious and merciful, slow to anger, and of great kindness, and repenteth him of the evil. *Joel ii. 13.*

To the Lord our God belong mercies and forgivenesses, though we have rebelled against him : neither have we obeyed the voice of the Lord our God, to walk in his laws which he set before us. *Dan. ix. 9, 10.*

O Lord, correct me, but with judgment : not in thine anger, lest thou bring me to nothing. *Jer. x. 24. Psal. vi. 1.*

Repent ye ; for the kingdom of heaven is at hand. *St. Mat. iii. 2.*

I will arise, and go to my father ; and will say unto him, Father, I have sinned against heaven, and before thee, and am no more worthy to be called thy son. *St. Luke xv. 18, 19.*

Enter not into judgment with thy servant, O Lord ; for in thy sight shall no man living be justified. *Psal. cxliii. 2.*

If we say that we have no sin, we deceive ourselves, and the truth is not in us : But if we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. *1 St. John i. 8, 9.*

D Early beloved brethren, the scripture moveth us in sundry places to acknowledge and confess our manifold sins and wickedness ; and that we should not dissemble nor cloke them before the face of Almighty God our heavenly Father ; but confess them with an humble, lowly, penitent, and obedient heart ; to the end that we may obtain forgiveness of the same, by his infinite goodness and mercy. And although we

ought at all times humbly to acknowledge our sins before God ; yet ought we chiefly so to do, when we assemble and meet together, to render thanks for the great benefits that we have received at his hands, to set forth his most worthy praise, to hear his most holy word, and to ask those things which are requisite and necessary as well for the body as for the soul. Wherefore I pray and beseech you, as many as are here present, to accompany me with a pure heart and humble voice, unto the throne of the heavenly grace, saying after me :

¶ *A general Confession, to be said by the whole Congregation, after the Minister, all kneeling.*

Almighty and most merciful Father, We have erred and strayed from thy ways like lost sheep : We have followed too much the devices and desires of our own hearts : We have offended against thy holy laws : We have left undone those things which we ought to have done : And we have done those things which we ought not to have done ; And there is no health in us. But thou, O Lord, have mercy upon us, miserable offenders. Spare thou those, O God, who confess their faults : Restore thou those who are penitent ; According to thy promises, declared unto mankind in Christ Jesus our Lord. And grant, O most merciful Father for his sake, That we may hereafter live a godly, righteous and sober life, To the glory of thy holy Name. *Amen.*

¶ *A Declaration concerning the Forgiveness of Sins ; to be made by the Minister alone, standing ; the People still kneeling.*

Almighty God, the Father of our Lord Jesus Christ, desireth not the death of a sinner, but rather that he may turn from his wickedness and live ; and hath given power and commandment to his Ministers, to declare and pronounce to his People, being penitent, the Absolution and Remission of their sins. He pardoneth and absolveth all those who truly repent, and unfeignedly believe his holy Gospel. Wherefore let us beseech him to grant us true repentance, and his holy Spirit ; that those things may please him which we do at this present, and that the rest of our life hereafter may be pure and holy ; so that at the last we may come to his eternal joy, through Jesus Christ our Lord.

¶ *The People shall answer here, and at the end of all other Prayers, Amen.*

¶ *Then the Minister shall kneel, and say the Lord's Prayer with an audible voice ; the People also kneeling, and repeating it with him, both here, and wheresoever else it is used in Divine Service.*

Our Father, who art in Heaven, Hallowed be thy Name ; Thy Kingdom come ; Thy will be done in Earth, As it is in Heaven : Give us this day our daily bread ; And forgive us our trespasses, As we forgive those who trespass against us ; And lead us not into temptation, But deliver us from evil : For thine is the Kingdom, And the Power, And the Glory, For ever and ever. *Amen.*

¶ *Then likewise he shall say,*

O Lord, open thou our lips;

Ans. And our mouth shall shew forth thy praise.

Minister. O God, make speed to save us.

Ans. O Lord, make haste to help us.

¶ *Here all standing up, the Minister shall say,*

Glory be to the Father, and to the Son; and to the Holy Ghost;

Ans. As it was in the beginning, is now, and ever shall be: world without end. Amen.

Minister. Praise ye the Lord.

Ans. The Lord's name be praised.

¶ *Then shall be said or sung, this Psalm following: Except on Easter Day, upon which another Anthem is appointed. Psal. 95.*

O Come, let us sing unto the Lord: let us heartily rejoice in the strength of our salvation.

Let us come before his presence with thanksgiving: and shew ourselves glad in him with psalms.

For the Lord is a great God: and a great King above all gods.

In his hand are all the corners of the earth: and the strength of the hills is his also.

The sea is his, and he made it: and his hands prepared the dry land.

O come, let us worship, and fall down: and kneel before the Lord our Maker.

For he is the Lord our God: and we are the people of his pasture, and the sheep of his hand.

To day if ye will hear his voice, harden not your hearts: as in the provocation, and as in the day of temptation in the wilderness;

When your fathers tempted me: proved me, and saw my works.

Forty years long was I grieved with this generation, and said: It is a people that do err in their hearts, for they have not known my ways:

Unto whom I sware in my wrath: that they should not enter into my rest.

¶ *Then shall follow the Psalms in order as appointed, and instead of saying the Gloria Patri at the end of each Psalm, let it be said only at the end of the whole portion of Psalms; or, in the place thereof, let the following Anthem be said or sung:*

Glory be to God on high, and in earth peace, good will towards men. We praise thee, we bless thee, we worship thee, we glorify thee, we give thanks to thee for thy great glory, O Lord God, heavenly king, God the Father Almighty.

O Lord, the only begotten Son Jesus Christ; O Lord God, Lamb of God, who hast taken away the sins of the world, and now sittest at the right hand of God the Father, have mercy upon us.

For thou only art holy; thou only art the Lord; thou only, O Christ, with the Holy Ghost, art most high in the Glory of God the Father. Amen.

¶ *Then shall be read the first Lesson, according to the Table or Calendar; after which shall be said or sung the following Hymn.*

¶ *Note, That before every Lesson the Minister shall say, Here beginneth such a Chapter, or Verse of such a Chapter of such a Book: And after every Lesson, Here endeth the First, or the Second Lesson.*

WE praise thee, O God; we acknowledge thee to be the Lord.

All the earth doth worship thee; the Father everlasting.

To thee all Angels cry aloud: the Heavens and all the Powers therein.

To thee Cherubin, and Seraphin: continually do cry,

Holy, Holy, Holy: Lord God of Sabaoth.

Heaven and Earth are full of thy Majesty: of thy Glory.

The glorious company of the Apostles: praise thee.

The goodly fellowship of the Prophets: praise thee.

The noble army of Martyrs: praise thee.

The holy Church throughout all the world: doth acknowledge thee;

The Father: of an infinite Majesty;

Thine adorable, true: and only Son;

Also the Holy Ghost: the Comforter.

Thou art the King of Glory: O Christ.

Thou art the everlasting Son: of the Father.

When thou tookest upon thee to deliver man: thou didst humble thyself to be born of a pure Virgin.

When thou hadst overcome the sharpness of death: thou didst open the kingdom of Heaven to all believers.

Thou sittest at the right hand of God: in the Glory of the Father.

We believe that thou shalt come: to be our Judge.

We therefore pray thee, help thy servants: whom thou hast redeemed with thy precious blood.

Make them to be numbered with thy saints: in Glory everlasting.

O Lord, save thy people: and bless thine heritage.

Govern them: and lift them up for ever.

Day by day: we magnify thee;

And we worship thy Name: ever world without end.

Vouchsafe, O Lord: to keep us this day without sin.

O Lord, have mercy upon us: have mercy upon us.

O Lord, let thy mercy be upon us: as our trust is in thee.

¶ *Then shall be read in like manner the Second Lesson, taken out of the New Testament. And after that, the Hymn following.*

St. Luke 1, 68.

BLessed be the Lord God of Israel: for he hath visited and redeemed his people;

And hath raised up a mighty salvation for us: in the house of his servant David;

As he spake by the mouth of his holy Prophets: which have been since the world began;

That we should be saved from our enemies : and from the hand of all
that hate us ;

To perform the mercy promised to our forefathers : and to remember
the holy Covenant ;

To perform the oath which he swore to our forefather Abraham :
that he would give us ;

That we being delivered out of the hand of our enemies : might
serve him without fear,

In holiness and righteousness before him : all the days of our life.

And thou, Child, shalt be called the Prophet of the Highest : for
thou shalt go before the face of the Lord to prepare his ways ;

To give knowledge of salvation unto his people : for the remission of
their sins,

Through the tender mercy of our God : whereby the Dayspring from
on high hath visited us ;

To give light to them that sit in darkness, and in the shadow of
death : and to guide our feet into the way of peace.

¶ *Or this.*

Psal. 100.

) Be joyful in the Lord, all ye lands : serve the Lord with gladness,
and come before his presence with a song.

Be ye sure that the Lord he is God ; it is he that hath made us, and
not we ourselves ; we are his people, and the sheep of his pasture.

O go your way into his gates with thanksgiving, and into his courts
with praise : be thankful unto him, and speak good of his Name.

For the Lord is gracious, his mercy is everlasting : and his truth
endureth from generation to generation.

[*Then shall be said the Apostle's Creed by the Minister and the Peo-
ple, standing.*

[Believe in God the Father Almighty, Maker of heaven and earth :

And in Jesus Christ his only Son our Lord ; Who was conceived
by the Holy Ghost, Born of the Virgin Mary, Suffered under Pontius
Pilate, Was crucified, dead, and buried ; The third day he rose again
from the dead ; He ascended into heaven, And sitteth on the right hand
of God the Father Almighty ; From thence he shall come to judge the
quick and the dead.

I believe in the Holy Ghost ; The holy Catholick Church ; The Com-
munion of Saints ; The forgiveness of Sins ; The resurrection of the
body, and the life everlasting. Amen.

[*And after that, these Prayers following, all devoutly kneeling ; the
Minister first pronouncing,*

Minister. The Lord be with you :

Answ. And with thy spirit.

¶ *Minister.* Let us pray.

O Lord, shew thy mercy upon us ;

Answ. And grant us thy salvation.

Minister. O Lord, bless and preserve these United States ;

Answ. And mercifully hear us, when we call upon thee.

Minister. Endue thy Ministers with righteousness ;

Answ. And make thy people joyful.

Minister. O God, make clean our hearts within us ;

Answ. And take not thy Holy Spirit from us.

¶ *A Collect for Peace.*

O God, who art the author of peace and lover of concord, in knowledge of whom standeth our eternal life, whose service is perfect freedom ; Defend us thy humble servants in all assaults of our enemies that we surely trusting in thy defence, may not fear the power of adversaries, through the might of Jesus Christ our Lord. *Amen.*

¶ *A Collect for Grace.*

O Lord, our heavenly Father, Almighty and everlasting God, who hast safely brought us to the beginning of this day ; Defend us the same with thy mighty power ; and grant that this day we fall into no sin, neither run into any kind of danger ; but that all our doings may, by thy governance, be righteous in thy sight, through Jesus Christ our Lord. *Amen.*

¶ *The LITANY, or GENERAL SUPPLICATION, to be used in Morning Service, and at other times as the Minister shall think fit*

O God the Father of heaven : have mercy upon us miserable sinners.

O God the Father of heaven : have mercy upon us miserable sinners

O God the Son, Redeemer of the world : have mercy upon us miserable sinners.

O God the Son, Redeemer of the world : have mercy upon us miserable sinners.

O God the Holy Ghost, proceeding from the Father, and the Son, have mercy upon us miserable sinners.

O God the Holy Ghost, proceeding from the Father, and the Son have mercy upon us miserable sinners.

O holy, blessed, and glorious Trinity, three persons, and one God, have mercy upon us miserable sinners.

O holy, blessed, and glorious Trinity, three persons, and one God have mercy upon us miserable sinners.

Remember not, Lord, our offences, nor the offences of our forefathers ; neither take thou vengeance of our sins : spare us, good Lord, spare thy people, whom thou hast redeemed with thy most precious blood, and be not angry with us for ever.

Spare us, good Lord.

From all evil and mischief ; from sin, from the crafts and assaults of the devil ; from thy wrath, and from everlasting damnation ;

Good Lord, deliver us.

From all blindness of heart ; from pride, vain-glory, and hypocrisy ;
from envy, hatred, and malice, and all uncharitableness ;

Good Lord, deliver us.

From fornication, and all other deadly sin ; and from all the deceits
of the world, the flesh, and the devil ;

Good Lord, deliver us.

From lightning and tempest ; from plague, pestilence, and famine ;
from battle, and murder, and from sudden death ;

Good Lord, deliver us.

From all sedition, privy conspiracy, and rebellion ; from all false
doctrine, heresy and schism ; from hardness of heart, and contempt of
thy Word and Commandment ;

Good Lord, deliver us.

By the mystery of thy holy Incarnation ; by thy holy Nativity and
Circumcision ; by thy Baptism, Fasting and Temptation ;

Good Lord, deliver us.

By thine Agony and bloody Sweat ; by thy Cross and Passion ; by
thy precious Death and Burial ; by thy glorious Resurrection and Ascen-
sion ; and by the coming of the Holy Ghost ;

Good Lord, deliver us.

In all time of our tribulation ; in all time of our wealth ; in the hour
of death, and in the day of judgment ;

Good Lord, deliver us.

We sinners do beseech thee to hear us, O Lord God, and that it may
please thee to rule and govern thy holy Church universal in the right
way ;

We beseech thee to hear us, good Lord.

That it may please thee to endue the Congress of these United States,
and all others in authority, legislative, judicial and executive, with grace,
wisdom and understanding ; to execute justice, and to maintain truth ;

We beseech thee to hear us, good Lord.

That it may please thee to illuminate all Bishops, and other Pastors,
with true knowledge and understanding of thy Word, and that both by
their preaching and living they may set it forth and shew it accordingly ;

We beseech thee to hear us, good Lord.

That it may please thee to bless and keep all thy people ;

We beseech thee to hear us, good Lord.

That it may please thee to give to all Nations unity, peace, and
concord ;

We beseech thee to hear us, good Lord.

That it may please thee to give us an heart to love and dread thee,
and diligently to live after thy commandments ;

We beseech thee to hear us, good Lord.

That it may please thee to give to all thy people increase of grace, to
bear meekly thy Word, and to receive it with pure affection, and to
bring forth the fruits of the Spirit ;

We beseech thee to hear us, good Lord.

That it may please thee to bring into the way of truth all such have erred, and are deceived ;

We beseech thee to hear us, good Lord.

That it may please thee to strengthen such as do stand, and to comfort and help the weak hearted, and to raise up those who fall, and finally to beat down Satan under our feet ;

We beseech thee to hear us, good Lord.

That it may please thee to succour, help, and comfort all who are in danger, necessity, and tribulation ;

We beseech thee to hear us, good Lord.

That it may please thee to preserve all who travel by land or by water, all women in childbirth, all sick persons, and young children, and to shew thy pity upon all prisoners and captives ;

We beseech thee to hear us, good Lord.

That it may please thee to defend, and provide for, the fatherless children, and widows, and all who are desolate and oppressed ;

We beseech thee to hear us, good Lord.

That it may please thee to have mercy upon all men ;

We beseech thee to hear us, good Lord.

That it may please thee to forgive our enemies, persecutors, and slanderers, and to turn their hearts ;

We beseech thee to hear us, good Lord.

That it may please thee to give and preserve to our use the kindly fruits of the earth, so as in due time we may enjoy them ;

We beseech thee to hear us, good Lord.

That it may please thee to give us true repentance, to forgive us all our sins, negligences, and ignorances, and to endue us with the grace of thy Holy Spirit to amend our lives according to thy holy Word ;

We beseech thee to hear us, good Lord.

Son of God : we beseech thee to hear us.

Son of God : we beseech thee to hear us.

O Lamb of God : who takest away the sins of the world ;

Grant us thy peace.

O Christ, hear us.

O Christ, hear us.

Lord, have mercy upon us, and deal not with us according to our sins.

Neither reward us according to our iniquities.

O God, merciful Father, who despiseth not the sighing of a contrite heart, nor the desire of such as are sorrowful ; Mercifully assist our prayers which we make before thee in all our troubles and adversities whensoever they oppress us ; and graciously hear us, that those evils, which the craft and subtilty of the devil or man worketh against us, may, by thy good providence, be brought to nought ; that we thy servants, being hurt by no persecutions, may evermore give thanks unto thee in thy holy Church, through Jesus Christ our Lord.

O Lord, arise, help us, and deliver us for thy Name's sake.

O God, we have heard with our ears, and our fathers have declared unto us, the noble works that thou didst in their days, and in the old time before them.

O Lord, arise, help us, and deliver us for thine Honour.

From our enemies defend us, O Christ.

Graciously look upon our afflictions.

Pitifully behold the sorrows of our hearts.

Mercifully forgive the sins of thy people.

Favourably with mercy hear our prayers.

O Son of David, have mercy upon us.

Both now and ever vouchsafe to hear us, O Christ.

Graciously hear us, O Christ ; graciously hear us, O Lord Christ.

O Lord, let thy mercy be shewed upon us.

As we do put our trust in thee.

WE humbly beseech thee, O Father, mercifully to look upon our infirmities ; and for the glory of thy Name, turn from us all those evils that we most justly have deserved ; and grant, that in all our troubles we may put our whole trust and confidence in thy mercy, and evermore serve thee in holiness and pureness of living, to thy honour and glory, through our only Mediator and Advocate Jesus Christ our Lord. *Amen.*

Here endeth the LITANY.

¶ *A General Thanksgiving.*

Almighty God, Father of all mercies, we thine unworthy servants do give thee most humble and hearty thanks for all thy goodness and loving kindness to us, and to all men : [** This to be said when any who have been prayed for, desire to return praise.* ** particularly to those who desire now to offer up their praises and thanksgivings for thy late mercies vouchsafed unto them.*] We bless thee for our creation, preservation and all the blessings of this life ; but above all, for thine inestimable love in the redemption of the world by our Lord Jesus Christ ; for the means of grace, and for the hope of glory. And we beseech thee, give us that due sense of all thy mercies, that our hearts may be unfeignedly thankful, and that we may shew forth thy praise, not only with our lips, but in our lives ; by giving up ourselves to thy service, and by walking before thee in holiness and righteousness all our days, through Jesus Christ our Lord ; to whom with thee and the Holy Ghost, be all honour and glory, world without end. *Amen.*

¶ *A Prayer of St. Chrysostom.*

Almighty God, who hast given us grace at this time with one accord to make our common supplications unto thee ; and dost promise, that when two or three are gathered together in thy Name, thou wilt grant their requests ; fulfil now, O Lord, the desires and petitions of thy servants, as may be most expedient for them ; granting us in this world knowledge of thy truth, and in the world to come life everlasting. *Amen.*

2 Cor. 13, 14.

The grace of our Lord Jesus Christ, and the Love of God, and the fellowship of the Holy Ghost, be with us all evermore. *Amen.*

Here endeth the Morning Prayer.

The ORDER for
Daily EVENING PRAYER.

¶ *The EVENING PRAYER is to be read the same as MORNING PRAYER, to the Answer, "The Lord's name be praised," preceding the Psalms; then shall be said or sung the Psalms in Order as they are appointed, with the Doxology, as in the Morning Service; then the Lesson from the Old Testament; after which this HYMN:*

St. Luke 1, 46.

MY soul doth magnify the Lord; and my spirit hath rejoiced in God my Saviour.

For he hath regarded: the lowliness of his hand-maiden.

For behold, from henceforth: all generations shall call me blessed.

For he that is mighty hath magnified me: and holy is his Name.

And his mercy is on them that fear him: throughout all generations.

He hath shewed strength with his arm: He hath scattered the proud in the imagination of their hearts.

He hath put down the mighty from their seat: and hath exalted the humble and meek.

He hath filled the hungry with good things: and the rich he hath sent empty away.

He remembering his mercy hath holpen his servant Israel: as he promised to our fore-fathers, Abraham and his seed, for ever.

¶ *Or else this. Psal. 98.*

O Sing unto the Lord a new song: for he hath done marvellous things.

With his own right hand, and with his holy arm: hath he gotten himself the victory.

The Lord declared his salvation: his righteousness hath he openly shewed in the sight of the heathen.

He hath remembered his mercy and truth towards the house of Israel: and all the ends of the world have seen the salvation of our God.

Shew yourselves joyful unto the Lord, all ye lands: sing, rejoice, and give thanks.

Praise the Lord upon the harp: sing to the harp with a psalm of thanksgiving.

With trumpets also and shawms: O shew yourselves joyful before the Lord the King.

Let the sea make a noise, and all that therein is: the round world and they that dwell therein.

Let the floods clap their hands, and let the hills be joyful together before the Lord: for he cometh to judge the earth.

With righteousness shall he judge the world : and the people with equity.

¶ *Then a Lesson of the New Testament, as it is appointed : And after that, shall be sung or said this hymn.*

St. Luke 2. 29.

Lord, now lettest thou thy servant depart in peace : according to thy word.

For mine eyes have seen : thy salvation.

Which thou hast prepared : before the face of all people ;

To be a light to lighten the Gentiles : and to be the glory of thy people Israel.

¶ *Or else this. Psal. 67.*

God be merciful unto us, and bless us : and shew us the light of his countenance, and be merciful unto us :

That thy way may be known upon earth : thy saving health among all nations.

Let the people praise thee, O God : yea, let all the people praise thee.

O let the nations rejoice and be glad : for thou shalt judge the folk righteously, and govern the nations upon earth.

Let the people praise thee, O God : yea, let all the people praise thee.

Then shall the earth bring forth her increase : and God, even our own God, shall give us his blessing.

God shall bless us : and all the ends of the world shall fear him.

¶ *Then shall be said the Apostles Creed by the Minister and the People, standing.*

I believe in God the Father Almighty, Maker of heaven and earth :

And in Jesus Christ his only Son our Lord ; Who was conceived by the Holy Ghost, Born of the Virgin Mary, Suffered under Pontius Pilate, Was crucified, dead, and buried ; The third day he rose again from the dead, He ascended into heaven, And sitteth on the right hand of God the Father Almighty ; From thence he shall come to judge the quick and the dead.

I believe in the Holy Ghost ; The Holy Catholic Church ; The Communion of Saints ; The forgiveness of Sins ; The resurrection of the body, And the life everlasting. Amen.

¶ *And after that, these Prayers following, all devoutly kneeling ; the Minister first pronouncing,*

The Lord be with you :

Answ. And with thy Spirit.

¶ *Minister.* Let us pray.

O Lord, shew thy mercy upon us ;

Answ. And grant us thy salvation.

Minister. O Lord, bless and preserve these United States.

Answ. And mercifully hear us, when we call upon thee.

Minister. Endue thy Ministers with righteousness ;

Answ. And make thy people joyful.

Minister. O God, make clean our hearts within us ;

Answ. And take not thy Holy Spirit from us.

C O L L E C T S.

O God, from whom all holy desires, all good counsels, and all just works do proceed ; Give unto thy servants that peace, which the world cannot give ; that both our hearts may be set to obey thy commandments, and also that by thee we being defended from the fear of our enemies, may pass our time in rest and quietness, through the merits of Jesus Christ our Saviour. *Amen.*

Enlighen our minds, O Lord, we beseech thee, with thy truth ; and by thy great mercy defend us from all perils and dangers of this night, for the love of thy only Son our Saviour Jesus Christ. *Amen.*

¶ *These four Prayers following, are always to be used in the Evening Service, and at other Times when the Litany is not said.*

¶ *A Prayer for the Congress.*

Most gracious God, we humbly beseech thee, as for these *United States* in general, so especially for their Delegates in Congress : that thou wouldest be pleased to direct and prosper all their consultations to the advancement of thy Glory, the good of thy Church, the safety, honour and welfare of thy people ; that all things may be so ordered and settled by their endeavours, upon the best and surest foundations, that peace and happiness, truth and justice, religion and piety may be established among us for all generations. These and all other necessities for them, for us, and thy whole Church, we humbly beg in the Name and mediation of Jesus Christ our most blessed Lord and Saviour. *Amen.*

¶ *A Prayer for our Civil Rulers.*

O Lord our heavenly Father, the high and mighty Ruler of the Universe, who dost from thy throne behold all the dwellers upon earth ; most heartily we beseech thee with thy favour to behold all in authority, legislative, judicial and executive, in these United States ; and so replenish them with the grace of thy Holy Spirit, that they may always incline to thy will, and walk in thy way : Endue them plenteously with heavenly gifts ; grant them in health and wealth long to live ; and finally, after this life, to attain everlasting joy and felicity, through Jesus Christ our Lord. *Amen.*

¶ *A Prayer for the Clergy and People.*

Almighty and everlasting God, send down upon all Bishops and other Pastors, and the Congregations committed to their charge, the healthful Spirit of thy grace ; and that they may truly please thee, pour upon them the continual dew of thy blessing : Grant this, O Lord, for the honour of our Advocate and Mediator Jesus Christ. *Amen.*

¶ *A Prayer for all Conditions of Men.*

O God, the Creator and Preserver of all mankind, we humbly beseech thee for all sorts and conditions of men, that thou wouldest be pleased to make thy ways known unto them, thy saving health unto all nations. More especially we pray for thy holy Church universal; that it may be so guided and governed by thy good Spirit, that all who profess and call themselves Christians, may be led into the way of truth, and hold the faith in unity of spirit, in the bond of peace, and in righteousness of life. Finally we commend to thy Fatherly goodness, all those who are any ways afflicted or distressed in mind, body, or estate; [** especially those for whom our prayers are desired;*] that it may please thee to comfort and relieve them, according to their several necessities, giving them patience under their sufferings, and a happy issue out of all their afflictions: And this we beg for Jesus Christ's sake. *Amen.*

¶ *Then the General Thanksgiving and Prayer of St. Chrysostom and the blessing, as in the Morning Service.*

Here endeth the Evening Prayer.

BOOK NOTICES.

BIBLICAL COMMENTARY ON THE NEW TESTAMENT. By Dr. HERMANN OLSHAUSEN, Professor of Theology in the University of Erlangen. Translated from the German for Clark's Foreign and Theological Library. First American Edition, revised after the Fourth German Edition, by A. C. KENDRICK, D. D., Professor of Greek in the University of Rochester. To which is prefixed Olshausen's Proof of the Genuineness of the writings of the New Testament, Translated by DAVID FOSDICK, Jr. In six volumes. 8vo. pp. 621, 624, 615, 586, 624. New York: Sheldon, Blakeman & Co. 1857-58.

We regret to be compelled to speak of this work within the brief limits of a Book Notice; and more especially as we differ somewhat in our judgment of the Commentary from the opinions hitherto expressed, as far as we have seen, by the Church press. We own to a very strong conviction as to the inherent character of German speculation, and to its inevitable tendency, when applied to Biblical interpretation. Ten years of daily intimacy with one of the best German scholars in this country, who had made German Theology and German Philosophy a specialty in his studies, has given us some opportunity of watching the phases of this modern German movement. Olshausen is undoubtedly one of the very best of Modern German Commentators. Our objection to him is one which lies primarily against the whole system of interpretation of the Modern German School, and against the test to which these men insist on bringing God's Revealed Word. While we have no more idea of resolving heresy into a mere question of races, than we have of resolving crime into a mere question of physiological conformations, yet there does seem to be something in the Germanic intellect constitutionally facile to skepticism. Everything, human and divine, finite and infinite, it subjects to the sole tribunal of Human Reason. Inspiration, Miracles, Sacraments, Institutions, all must bow before the throne of this omnipotent, infallible Ego. Now if, as we most cheerfully grant, Olshausen is often right in his conclusions, if he is always learned, is usually devout in his tone, and often kindles with the warmth and fire of religious feeling; if he is practical and subjective in his teaching, and if, as we grant, he oftentimes throws floods of light upon a passage by the affluence and philological accuracy of his learning, still we must not forget that the very same system of exegesis has conducted DeWette and Strauss, and Paulus, to widely different results. Nor is Olshausen always to be trusted in his conclusions. The American Editor admits, that "he speculates sometimes with a subtlety, and sometimes with a mysticism, characteristically German, and sometimes bends philology to the support of the favorite heresies of the German theologians." This admission, from such a source, is broad enough, and strong enough, to cover all that we might wish to say on this point. We gave our opinions on some of these German heresies and Platonic idealities, in the Jan. No. of the Eighth Volume of this Review, and to that Article we refer the reader. There is not learning enough in Christendom to redeem such speculations from condemnation.

Olshausen belongs, it is said, to a different School of theology. And yet in respect to the Miracles of our Saviour, he regards the "pool of Bethesda" (St. John v, 2-9) as a "medicinal spring," and says that "the water from time to time fitfully bubbled, and in such seasons the greatest efficacy was ascribed to it." As to the movement of the water being ascribed to an angel, he says, "even the best modern expositors, Lucke and Tholuck, regard this as a legend." Thus much as to Miracles; though he is not always so rationalistic as in this instance.

In respect to the Constitution of the Ministry, Olshausen, or rather Wiesinger, (who with Dr. Ebrard finished the work from the point where Olshausen was in-

terrupted by his death,) says, "that the expression *presbuteroi* designates the same office as *episcopi*, is acknowledged by all who can acknowledge it."

In respect to the Sacraments, Olshausen is nearer orthodoxy in his teachings; but yet he comes far short of the full avowals of the German Reformed School in this country. Thus in the proof text, (St. John vi, 51-53,) he acknowledges that our Saviour had reference to the Lord's Supper; and yet not to the Sacrament, but to the "*idea* of the Sacrament." And so also of Baptism; he says that that strong text (St. John iii, 6) has "a reference to baptism, though that reference is not to the sacrament, but to the *idea* of baptism." And even this qualified language is still further frittered away by the American Editor.

And so, also, in respect to the doctrine of Original Sin; while the doctrine itself is recognized, yet it is so entangled with German speculations, that the reader finds himself looking at it in a rationalistic point of view; and divested of those bold outlines of fact, with which the Scriptures represent it.

We greatly regret that the work of editing the American Edition did not fall into the hands of one who sympathizes with our Formularies of Faith; and who would have poured upon it the reflected light of wisdom, learning, and piety, gathered from the Early and modern Church. Prof. Kendrick has vastly improved the English translation in a scholarly point of view, but has failed to render the Commentary altogether acceptable to American Churchmen, either in respect to Doctrine or Discipline.

We are pained to speak in this language, of caution and qualification, of a work on which such a profusion of learning has been expended. In certain departments of learning, especially in Philology and its cognate branches, the modern Germans have taken the lead in profound scholarship among European scholars. In Biblical criticism, the Commentary before us is the very best fruit of that scholarship. While it will be studied for the illumination it casts upon the text of the sacred page, the reader should guard against its rationalistic tendencies, as well as against the conclusions to which it often leads him.

Five volumes of this Commentary have already appeared in the American edition; a sixth and concluding one will soon be published. Olshausen carried the Commentary through the Gospels, the Acts, and the Epistles to the Romans, Corinthians, Galatians, Colossians, Ephesians, and Thessalonians; and at his death, Ebrard completed the Exposition of Hebrews, and the Revelation; and Wiesinger has finished his Commentary upon Philippians, the Pastoral Epistles, St. James, and 1st of St. Peter; and is now employed on the other Catholic Epistles. Prof. Kendrick has taken some liberties with the authors in the way of condensation; and still more with the English Translation from the German.

LECTURES ON THE HISTORY OF ANCIENT PHILOSOPHY. By WILLIAM ARCHER BUTLER, M. A., late Professor of Moral Philosophy in the University of Dublin. Edited from the Author's MSS., with Notes by WILLIAM HEFORTH THOMPSON, M. A., Fellow of Trinity College, and Regius Professor of Greek in the University of Cambridge. In two volumes. 12mo. pp. 436, 415. Philadelphia: Parry & McMillan. 1857.

This work is too full of matter to be digested in a mere notice, and our thinking readers will be gratified with an appreciative examination of it in our next Number.

THE TESTIMONY OF THE ROCKS; or Geology in its Bearings on the Two Theologies, Natural and Revealed. By HUGH MILLER, Author of "Old Red Sandstone," &c. With Memorials of the Death and Character of the Author. 12mo. pp. 502. Boston: Gould & Lincoln. 1857.

There is no department of Physical Science which seems destined to struggle with such difficulties as Geology; and, not one, which is pursued so unphilosophically on the part of its devotees. Men first frame their theories, and then attempt to make facts bend to them; or from a few unconnected isolated phenomena, they jump at conclusions which more perfect investigations are sure to upset; and attempt to reach and establish general principles without submitting

to the previous study of particular facts. Geology is saddled with another load of difficulties. Infidels have thought they had found in its disclosures facts irreconcilable with the Mosaic account of the Creation; first, as to time; and then, as to causation. They profess to have discovered certain powers in nature, or certain plastic and spermatogenic qualities in matter, by which not only vegetable but animal life, instead of owing its existence to the creative power of God, came into being by certain natural laws. And so, by mere development, there is first the monad, then the animalcule, the mollusk, the reptile, the bird, the quadruped, the monkey, the ourang-outang, and then, at last, and finally, Man! And all this, in accordance with the *Novum Organum*! That these philosophers are worthy of the origin to which they would carry back the human race, we will not deny; but, after all, is there the least plausibility in the theory? The author of the "Vestiges of Creation" affirmed it; and so have Lamarck, and Oken, and Maillet. This theory, Hugh Miller refuted so effectually in his "Footprints of the Creator," that we believe it is now thoroughly abandoned. Brewster, also, and Lyell, have exposed its utter folly, and on principles of the soundest philosophy. If anything could be wanting to complete the argument, late fossil discoveries, by Mr. Beckles, in Dorsetshire, of numerous perfectly organized mammals, and of at least fourteen different species, in *secondary rocks*, have exploded the "Development Theory" into a thousand fragments.

But Mr. Miller, in the volume before us, seems to us to have been guilty, in some respects, of violating the rules of fair induction, not less really than the men whose infidel speculations he has overthrown. In this work, he examines what he calls The Palaeontological History of Plants and Animals; The Two Records, Mosaic and Geological, and the Mosaic vision of Creation; Geology and the Two Theologies; The Noachian Deluge; The Distinctive Provinces of Natural and Revealed Theology, and the Geology of the Anti-Geologists; and the less known Fossil Floras of Scotland. We do not hesitate to say, that Mr. Miller has taken ground on some of these points, which has greatly gratified those men who are engaged in sapping the foundations of the Christian Faith. Thus, on the "Noachian Deluge," as he calls it, his proofs in favor of only a partial inundation are neither new nor satisfactory; while the tone of his argument is altogether unworthy of the author.

In respect to the great question, of the length of time in the work of the Creation, and the harmony of the Mosaic narrative in the first chapter of Genesis with the discoveries of Science, his theory is, that the Mosaic record gives simply the *order and succession of appearances* as they would appear to an eye-witness, or to the eye of the seer turned backward; and that that record is not to be tested either in this, or in other matters, by its truthfulness to scientific facts; but to the *order and succession of appearances*. And, in this sense, he maintains that the Mosaic record is confirmed by Geology. He claims, that Geological discoveries, and that too by universal consent, range themselves under three great parts, or divisions; characterized, severally, by their *floral*, *reptilian*, and *mammalian* forms of life; and that these agree indisputably with the Mosaic history of the third, fifth, and sixth days of the Creation. At the close of the sixth day man comes upon the stage; and then, God rests from His work, save in the work of man's redemption. Of course, Mr. Miller holds that these periods must have been of indefinite and very prolonged existence. We commend his fourth Lecture to those who wish for a clear and forcible statement of the facts of the question, clothed, too, in the most eloquent diction.

On this whole subject, we venture to say, that Geology, as a science, is yet in its infancy. Even its elementary facts, on points, too, of vital importance to the system as such, its most learned professors are at loggerheads about. And yet the field of observation is, for obvious reasons, most difficult to explore. To collect together a sufficient number of well authenticated facts, to classify these facts, and then to draw the lessons which they teach us, is a work yet to be done. Twenty years' history of this Geological question, has shown at least this, that believers in Revelation have as yet nothing to fear from men who

fight the Ark of God from behind the Mask of Science, and who are either the merest Sciolists in their own profession, or at utter disagreement among themselves. Voltaire studied Calmet, not to solve difficulties, but to find them. Of the Bible itself, he was an ignoramus. In this, Voltaire was not alone. So, also, the famous Zodiac of Dendera, which the French infidels made to be at least 17,000 years old, is found, at last, to date back to the year A. D. 37. Christians, while they have nothing to fear from attacks like these, yet may not hope to silence assault by merely denouncing infidelity and German rationalism, while they shut their eyes to the unquestionable discoveries of Modern Science.

Hugh Miller was born in the North of Scotland, Oct. 10, 1802, and died by his own hand, Dec. 23, 1856. He was a remarkable man, self-educated, a sturdy Presbyterian, a vigorous controversialist, and a racy, forcible writer. "The Testimony of the Rocks," was his last work; and the labor and excitement of its preparation was the proximate cause of his melancholy death.

LIFE OF JAMES MONTGOMERY. By MRS. HELEN C. KNIGHT, Author of "Lady Huntington and her Friends," etc. Boston: Gould & Lincoln. 1857. 12mo. pp. 416.

The place which James Montgomery fills, and will continue to fill, in the hearts of Christians, is too large to let his memory perish. A Scotchman by birth, though of Irish descent, a Moravian in Religion, yet of broad and most genial sympathies, it is as the "Sheffield Bard," or rather as the "Christian Poet," that his name will live forever in the Church militant. Pounced upon by Jeffrey with an almost savage ferocity in the *Edinburgh Review*, almost eclipsed in the popular mind for the time, by his contemporaries, Byron, and Coleridge, and Wordsworth, and Scott, he has yet left behind him a deathless fame. The finest Missionary Hymn in our language, "Oh Spirit of the Living God," and that beautiful lyric, "Glory to the Father give," which has attuned the heart to heavenly music of many a sweet child now in Paradise,—so, also, those popular lyrics, "Who are these in bright array," and, "O where shall rest be found," were his, and have given him a reputation which will outlast all that ever came from the resplendent genius of those men; for it is a reputation luminous in a light which no darkness can ever hide. His poetry is characterized by great tenderness of feeling, boldness of imagery, a rich and flowing harmony, and the outgushing of a full, broken, contrite heart, in language of perfect simplicity and truthfulness. Early and more thorough culture would have widened the range of his muse, and given him higher rank as a literary man; but we question if it would have added sweetness or richness to his verse as a Christian poet. It would have spoiled Burns; it might have spoiled Montgomery. His religious character possessed all that simplicity and intense subjectivity which the followers of Zinzendorf have so often evinced; and there is a peculiar tenderness and depth of tone in his piety, evidently imparted to it by the Moravian Ritual, and which, a Churchman regards as most truly saint-like. Mrs. Knight has sketched his character, and given the leading points in his history, neatly and forcibly. She has also preserved some valuable letters of Southey and Wordsworth. The early life of Montgomery was chequered by wayward, rather than vicious follies, and gave little promise of realizing the expectations and prayers of his parents, who were missionaries to the West India Islands. As Editor at Sheffield, he was constantly embroiled for a time in troubles with the Government, on account of his sympathy with the French Revolutionists. If there was little in his whole career which the world will mark as great or heroic, yet that true piety which lives nearest the Cross will trace his history with gratitude and pleasure.

ESSAYS IN BIOGRAPHY AND CRITICISM. By PETER BAYNE, M. A. First Series. Boston: Gould & Lincoln. 1857.

Mr. Bayne made his appearance amongst us a year or two ago, as the author of a volume entitled *The Christian Life*, which, his publishers say, "men of all de-

nominations agree in pronouncing one of the most admirable works of the age." This is exceedingly probable, works of all sorts and kinds being daily pronounced the most admirable of the age; but for this very reason, the commendation is hardly decisive. We have never read the book, and we candidly confess that we have no desire of reading it, if it resembles the book before us. A less prepossessing production than this volume of Essays has not fallen into our hands for a long time.

Mr. Bayne is wholly destitute of the first charm which attracts us to an unknown writer. He has no idea, apparently, of modesty, or of its influence on thought or style. What he thinks, or assumes to think, is thrust directly into our faces; we must accept it, he says, or we have nothing worth accepting. He is especially severe upon critics who differ from him. "Dear, pedantic critic," is a phrase of his more playful moments; "grandiose mediocrity" betrays rising excitement; and the full burst of his displeasure brings out "the pretentious feebleness of the Quarterly, the insolence of the Edinburgh, and the baseness of Blackwood." Doubting his own power, or his own judgment, is not his habit. "It is perhaps not too presumptuous to say that I have exhibited some little capacity at least for the enjoyment of Tennyson's poetry." "Sir Archibald Alison," says the preface, "has testified to the correctness of the view given of his political theories; and it may be added, that Mr. DeQuincey expressed a very favorable opinion of the essay to which his name is appended." It is true that Mr. Bayne occasionally hints at defects of which he is sensible; but such a suggestion we have found to be almost universally followed up by a fresh assertion of his merits. The self-complacency of the preface is positively offensive.

Well, and what is the book? Eight Essays on DeQuincey, Tennyson, Mrs. Browning, Recent British Art, Ruskin, Hugh Miller, The Modern Novel, and Currer Bell. We are promised a second series upon kindred subjects; but though we had both volumes, we might find it difficult to determine why these writings should ever have been collected. They are not, of course, without their good points; yet, even passing by their bad points, we do not readily see in their good ones sufficient reasons for this deliberate republication. The publishers, unquestionably, find it for their interest to issue the volumes; the newspaper critics applaud them, the public buy them. But the inherent claims of the Essays to the renewed consideration of any thoughtful mind, are really quite undistinguishable. It is not the style, assuredly, which entitles these productions to lasting regard. There are animated, and occasionally striking passages, but the effect of the whole is of a strained and arrogant character. In a word, it is the *sensation* style, which Mr. Bayne has adopted. We have no room for extracts on this point; a few phrases, taken here and there, will show which way the wind blows throughout the volume. We read of "the grand physiognomic outlines of DeQuincey's mind," "the icy guerdon of a pedant's approbation," "weak, Wordsworthian self-canonization," "tip-toe mediocrity," and of a hundred other statements equally true to taste and to nature.

Is it the critical power of the author, his judgment upon the great principles of literature or of life, that commends his Essays? He shall answer the question for himself. In the paper on Mrs. Browning, after shaking his head at the "petrified aristocratism of antiquity," and then sneering at "that narrow chamber, narrowing with every generation, in which Gray, Collins and such erudite minstrels, receive frost bitten compliments from critics and pedants," he says, "I deliberately assign her (Mrs. Browning) the same place among women as Shakespeare occupied among men." To expound or write of this stamp, he may well call "an august task." "I know not where," he exclaims over a passage from the Drama of Exile, "out of sacred writ, a pathos more sublime is attained." "Mrs Browning has drunk more freely of the Gospel," declares the critic, "and it may even be, looked with greater earnestness and amazement upon certain of its most sublime facts, than Milton."

We have had no pleasure in making these brief comments upon Mr. Bayne's Essays. Indeed, we shrank from writing a word about the volume, after turning over its pages as it first fell into our hands. But to say, in a few lines, what we

thought of it, to deny its claims to circulation, or to influence among our householders, seemed to be a duty as incumbent as it has been painful.

BRAZIL AND THE BRAZILIANS, Portrayed in Historical and Descriptive Sketches. By Rev. D. P. KIDDER, D. D., and Rev. J. C. FLETCHER. Illustrated by one hundred and fifty Engravings. Philadelphia: Childs & Peterson. 1857. 8vo. pp. 630.

This work deserves more than a passing notice, and will afford the subject and abundant materials for an Article on Brazil, which we design shall appear in an early Number of the *Church Review*. The volume is not the production of one of our professional book-makers; it is a solid contribution to Geographical Science by men who have spent twenty years in Brazil, and is the most complete description of that country which has ever been given to the public. The publishers have "brought out" the work with a liberality lavish of expense; and it deserves a place in every library by the side of their late publication the "Arctic Explorations" by Dr. Kane. A general diffusion of the information which the volume contains would effect important changes in our commercial intercourse with Brazil; an intercourse by which the British are already reaping such rich harvests; and would open new fields of missionary effort on the part of the Church of the most promising character.

THE GREYSON LETTERS: Selections from the Correspondence of R. E. H. Greyson, Esq. Edited by HENRY ROGERS, Author of "The Eclipse of Faith," etc. Boston: Gould & Lincoln. 1857. 12mo. pp. 518.

In our April No. 1853, we took occasion, in reviewing Mr. Rogers' "Eclipse of Faith," to speak of the assaults of the author on the strongest ramparts of infidelity, and to commend the method of his attack. He does not stop to plead for Christianity, nor to answer, for the thousandth time, petty cavils and sneering innuendoes. Turning the weapons of modern skeptics upon themselves, he shows them, with merciless point and force, that they have no retreat from their position, but in the baldest Atheism. These "Greyson Letters," "edited by Henry Rogers," are Mr. Rogers' own productions. The Advertisement to the American Edition says, that this work shows the author "to be not the inferior of Charles Lamb as a humorist." But we do not think Mr. Rogers to be a humorist at all. He exhibits keen wit and biting sarcasm; and he has a deep, rich vein of strong common sense; he is sometimes playful; but as for genuine humor, we really do not think he has a bit of it in him. Speculative controversy is his strong forte, but he writes pleasantly on a great variety of subjects, from Metaphysics to Mesmerism, and from Cookery to true Catholicism. On this last point, a keen antagonist would send him limping from the field; formal, objective Christianity as an organic Institution, he evidently has little conception of. But his work will do good, in quieting a great deal of senseless prattle against orthodox Christianity, and it amuses while it instructs. We notice that the author has recently become Principal of Lancashire Independent College.

THE CITY OF THE GREAT KING; OR JERUSALEM AS IT WAS, AS IT IS, AND AS IT IS TO BE. By J. T. BARCLAY, M. D., Missionary to Jerusalem. New York: Stanford & Delisser. 1858. 8vo. pp. 627.

Numerous and valuable as have been recent descriptive works on the Holy City, this large volume of Dr. Barclay, in several important particulars, surpasses them all in interest. The author, who is an American, resided in Jerusalem nearly four years. By his medical skill he secured the gratitude of the Turkish Effendi, who was sent by the Sultan as architect to repair the Mosk of Omar and other sacred Mohammedan buildings; and being a skillful draughtsman, an experienced chemist, and having some philosophical instruments, he became at the request of that Turkish official, associated with him in designing necessary repairs, alterations, &c. in the Mohammedan temples. By this means he gained free

access to buildings hitherto impenetrable to Christians since the days of Frank domination. His descriptions and photographic sketches, for example, of *THE MOSK OF OMAR*, which is on Mount Moriah, and covers the site of the Holy of Holies of the Jewish Temple, and of his visits to the subterranean caves of Mount Bezetha, where the stone was quarried for the walls and palaces of the city, are new, and have the value of discoveries. Fourteen chapters treat of Jerusalem "as it was;" and six describe the city "as it is." With regard to Jerusalem "as it is to be," Dr. Barclay is a thorough literalist. The volume is profusely illustrated; and photographs taken on the spot, and with a view to topographical illustration, and the numerous maps which are entirely original, the author claims to be perfectly reliable. While Dr. Barclay agrees with Dr. Robinson generally as to sacred localities, he yet differs from him in several important particulars. The book will assuredly find its way into our family, Sunday School and Parish Libraries.

BIOGRAPHY OF ELISHA KENT KANE. By WILLIAM ELDER. Philadelphia: 1858. 8 vo. pp. 416.

The Life of Dr. Kane, advertised to appear in May last, has at length been published. The author pleads as reason for the delay, the impossibility of earlier securing the information necessary to prepare the work. The public, we may almost say the world, are familiar with the exploits, the discoveries, the heroism and the sufferings of Dr. KANE. What Dr. Elder has attempted, is a full and faithful portrait of the man himself. Dr. Kane was a remarkable man. There were rare traits of character in him, and still more rarely are they found blended in such beautiful combination and symmetrical proportion. None but a master can do justice to his memory; for none but a master can appreciate him. Dr. Elder has given us the details of his life fully, and we presume accurately; and has enumerated and illustrated the varied claims of Dr. Kane to the respect and gratitude of his country. Fully one half of the matter of the volume is made up of letters to the publishers by Dr. Hayes, Amos Bonsall, and Henry Goodfellow, who were members of Dr. Kane's Expedition; and also of an account of the honors paid to his memory on the occasion of his decease, by various civic, literary, and scientific bodies. This last, and large portion of the volume, was prepared by the Hon. JOSEPH R. CHANDLER. Mr. Elder says in his Introduction, "I think I have not diluted my narrative with anything except my own personality,—for which I respectfully refuse to offer either justification or apology." If we cannot but pause for a moment over such a passage, and no a few others of a similar tone, in the life of such a man as Dr. Kane, still the severest judgment will not withhold the tribute of gratitude to the author for the reverent devotion with which he has attempted the features of the noble subject of his labors.

HEAVEN; Or, an Earnest and Scriptural Inquiry into the Abode of the Sainted Dead. By the Rev. H. HARBAUGH, Pastor of the First German Reformed Church, Lancaster, Pa. Thirteenth Edition. Philadelphia: Lindsay & Blakiston. 1857. 12mo. pp. 290.

THE HEAVENLY RECOGNITION. Or an Earnest and Scriptural Discussion of the Question, Will we know our Friends in Heaven? By Rev. H. HARBAUGH. Eleventh Edition. Philadelphia: Lindsay & Blakiston. 1858. 12mo. pp. 288.

We take pleasure, and are sure that we do our readers a kindness, in calling their attention to these volumes of the Rev. Mr. Harbaugh. They both treat of subjects on which, if little is actually revealed, yet our conceptions in their shaping, distinctness, and power, will depend upon our views of the nature of CHRIST'S Kingdom. The author belongs to that German Reformed School to which we have so pointedly referred in our present No. of the *Review*, and concerning which we shall have more to say hereafter. These men, in their teaching

of the nature of the Church and of the Sacraments, of the powers and functions of the Ministry, &c., are so Orthodox, and so little removed from the teachings of the Church, that a mere speculation separates them from us. But, alas! a speculation to the mind of a German is a vast reality.

These books are written in the full consciousness and deep appreciation of the verity of our living Union with CHRIST, and of the communion of saints, the living and the dead with CHRIST, and with each other, in virtue of that union. The first of these volumes is much the least satisfactory to us of the two; is most speculative, and on many points, least conclusive. Yet it is full of rich thoughts, and will conduce to the edification of all who read it in a right spirit. Strange indeed it is, that Heaven, which lies so near us, where all our treasures are, or ought to be laid up, and of which so much is clearly revealed, holds so small a place in our thoughts and anticipations. Mr. Harbaugh discusses the proposition, that Heaven is a *place*, not a mere *state*; also, the question, Where is Heaven? He aims to prove that the Saints do, at death, immediately pass into Heaven; and has a valuable chapter on the Sympathy between Heaven and Earth. In his chapter on the Intermediate State, (which state he denies,) he seems to have confounded the *theories* concerning that state which obtained in the Early Church, and the errors which at an early day grew out of the Gnostic Philosophy, with the Doctrine itself which has always been held and taught in the Church. He says that "the idea is held most extensively in the Episcopal Communion," that "there is something *remedial* connected with this place." We beg to assure Mr. Harbaugh, that he has, doubtless unintentionally, but most grossly and grievously misrepresented us on this point. We know of no standard writer among us who does not teach the doctrine; nor of one who admits such a *remedial* process or efficacy. On this point the author is all wrong, as to his teaching; as he certainly is in this particular statement. Indeed, in his other and subsequent volume, he makes admissions, which, in our judgment, overthrow his own arguments.

The other work, "The Heavenly Recognition," is written with more care, more learning, with less of ideal and individual speculation, and is in all respects a delightful book. The author traces the doctrine of the "Heavenly Recognition," in the light of pagan tradition, and heathen philosophy; of a universal belief, hope, and desire; of Reason; of Jewish opinion and sentiment; of CHRIST's teaching; and in the teaching of the Apostles, the Christian Fathers, Theologians, and the Poets. He also meets the objections to the doctrine; and, in his concluding chapter, notices the influence of this doctrine in its practical effects. This sentiment, thoroughly embraced by multitudes of the noblest and best minds of our race, has been embalmed in language befitting such a theme, and the volume abounds in extracts full of beauty and power. If any of our readers have been called to bury in the grave much, or most, of what bound them to earth, we know that their stricken hearts will be comforted by such abundant evidences of a sweet reunion and recognition so soon awaiting them beyond the veil.

"Tis sweet, as year by year we lose
Friends out of sight, in faith to muse
How grows in Paradise our store."

AN INTRODUCTION TO THE STUDY OF PHILOSOPHY, WITH AN OUTLINE-TREATISE ON LOGIC. By Rev. E. V. GERHART, D. D., President of Franklin and Marshall College. pp. 358. 12mo. Lindsay & Blakiston. Philadelphia: 1858.

The original portion of this work is the "Introduction," which extends to the fifth page. The Logic is "a free and somewhat amplified translation of a German work, by Dr. Beck, originally published at Stuttgart, in 1815." It is, as its name implies, a mere "outline"—the briefest that has fallen in our way. But it is luminous and suggestive; and well adapted to second the instructor who possesses in himself large resources of illustration and exposition with which to clothe with warm living flesh the skeleton of the text-book. We think, indeed, that this would be the best mode of preparing all text-books, if teachers were, even generally, what their name implies, and not mere machines for grinding out recitations.

We have examined the Introduction to Philosophy with no common interest and we regard it as a really valuable contribution to the department of the higher Metaphysics. The author is an earnest Christian thinker, and there is a freshness and vigor in his thinking which is very attractive. He is a pupil of the late Dr. Rauch, to whose "Memory" he dedicates these first fruits (as we believe) of his labor in that noble field, which his master so successfully cultivated. The influence of Dr. Rauch's teaching is seen at various points, especially in the view which is taken of the organic unity of soul and body. Dr. Gerhart shows great familiarity with German modes of thought, and a strong bias towards that idealism which is at once the glory and the shame of Germany. The *Reason* is the great faculty in his system, and all else is kept in due subordination to this noblest of man's powers by which he is made partaker in the divine reason—the light that lighteneth every man that cometh into the world. *Christ* is the centre of his philosophy. And that perplexing *dualism*, which has been the bane of nearly every system which the world has yet seen, is here solved in the *God-man*—who unites in Himself finite and infinite. Philosophy is subordinate to Christianity. The doctrine clearly revealed, rules the idea. Religion is no longer, as with Cousin, a department of Philosophy and subject to her laws, but Philosophy is the reverent ready handmaid of Religion. It is not our purpose, at present, to show how the author unfolds and maintains his system. That we propose to do on a future occasion, when we shall take the opportunity to point out certain features of his theory which we cannot accept. We refer particularly—and we will now simply indicate the reference—to his doctrine of three coördinate ideas—self-consciousness, world-consciousness, and God-consciousness. In relation to the latter, the following view is put forth: "The reason refers itself to God under all the forms of its activity in virtue of its nature; that is, no third entity intervenes between the reason and God, from which the idea of God is derived. If the reason be but normally developed, the idea is evolved out of its own being as an original element, or an immediate fact of consciousness." Of the truth of this proposition so boldly and clearly enunciated, we entertain the gravest doubts. Our reason for doubting, we reserve till we have more leisure to state them.

MENTAL PHILOSOPHY, INCLUDING THE INTELLECT, SENSIBILITIES, AND WILL. BY JOSEPH HAVEN, Professor of Intellectual and Moral Philosophy in Amherst College. Boston: Gould & Lincoln. 12mo. pp. 590.

The Author indicates in his title-page the division of powers which he adopts. It is the one now generally received. Great errors were committed by writers of times gone by, in consequence of their failing to distinguish between these several parts of our nature. For example, by Hobbes, who confounded *Thought* and *Feeling* on the one hand, and *Desire* and *Will* on the other. Such a Psychology as that of Hobbes could not arise in the present state of mental science. Its absurdity would be too palpable. And the same may be said of his ethical system. Professor Haven has aimed in the work before us, simply to produce a treatise of *Psychology*, adapted to the use of classes in College. The higher problems of metaphysics do not fall within his design. But as a text-book in Psychology, we know no work which we would prefer to it. There is in it that proportion in the discussion of topics; that clearness in the statement of theories, and that life and movement in thought and style, which cannot fail to render it a very useful and attractive manual. The *rational* element in our intellectual constitution is allowed its due importance and development. *Æsthetics* find their proper place and add a new grace to a treatise of this kind. The subject most likely to excite controversy is that of the Will, and though it is handled with skill and evident fairness we should not find ourselves able to agree with all the author's statements. A valuable feature of the work is the historical sketch of each doctrine which follows its exposition, showing what views respecting it have been held by the most eminent Philosophers in different ages. Of course such sketches must be meagre, but they are both instructive and suggestive, and may serve to stimulate a spirit of large inquiry in original sources of information.

NASHOTAH MISSION, 1858. Catalogue and Annual Letter.

Trustees of Nashotah House:—Rt. Rev. Jackson Kemper, D. D., President; Rt. Rev. George Upfold, D. D.; Rev. Wm. Shelton, D. D.; Rev. Benjamin Akerly; Rev. David Keene, B. D.; Rev. A. D. Cole, D. D., and Rev. R. H. Clarkson, D. D.

Faculty of Nashotah House:—Rev. Azel D. Cole, D. D., President and Professor of Pastoral Theology. Rev. William Adams, D. D., President of Systematic Theology. Rev. Lewis A. Kemper, A. M., B. D., Tutor of Exegesis, Greek, Latin, and Hebrew. Rev. James De Koven, A. M., Tutor in Ecclesiastical History. Rev. Sebastian B. Hodges, A. M., Tutor in Biblical History, Elocution and Music. Rev. Wm. D. Christian, Tutor in Greek.

There are now in this Institution, forty-one Students, eighteen of whom are candidates for Holy Orders, and twenty-three young men preparing to become candidates. Of the candidates, nine are expecting to graduate on Trinity Sunday. In the last eight years the number of students has trebled, and the Alumni increased from twelve to thirty-six. Of the latter nearly all are either Rectors of Churches or Missionaries of the Church in the Northwest. During all this time, this enterprise of faith has depended upon no endowments or investments, but has been carried on from week to week, and from month to month, solely by the alms and offerings of the Church received through the daily mail.

THESAURUS OF ENGLISH WORDS AND PHRASES: So Classified and Arranged as to Facilitate the Expression of Ideas, and Assist in Literary Composition. By PETER MARK ROGET, late Secretary of the Royal Society, and author of the "Bridgewater Treatise," etc. Revised and Enlarged; with a LIST OF FOREIGN WORDS AND EXPRESSIONS most frequently occurring in works of general Literature, Defined in English, by BARNAS SEARS, D. D., Secretary of the Massachusetts Board of Education, assisted by several Literary Gentlemen. New American, from the third stereotyped London edition, with additions and improvements. Boston: Gould & Lincoln. 1857. 12mo. pp. 510.

It may be objected to this book that it is like a rhyming Dictionary, and that its only use will be in giving words to him who lacks wit, and so in ministering aid to stupidity and dullness. The work, doubtless, may be so abused. But this will be an abuse, and a gross abuse, of a work of extraordinary value, and yet altogether unique. Years ago, we heard a distinguished Rhetorician complain of the want of just such a work as this. It is a classified list of English words and phrases, arranged not alphabetically, but according to their signification. The system of classification, or plan of arrangement, is also natural and philosophical. It commences with words, or terms, which express abstract relations; then follow those which relate to the phenomena of the material world; and then, succeed those in which mental operations are concerned. There are also further and minuter divisions and subdivisions; and a most copious and alphabetical Index to the whole furnishes every facility for reference. But this is not the only peculiarity of the work. Side by side with these classified lists of words, and in parallel columns, are corresponding lists of words, which express the exact opposites of meaning; furnishing every aid for that antithesis which gives point, force, and brilliancy to our most popular writers and speakers. We have heard it said of Daniel Webster, that he has sometimes hunted for hours for the very word that he wanted; a word, on which the whole subject of debate really hinged, and which word should be in itself, not only an argument, but a self-evident demonstration. There is another portion or department of this work, omitted in the former American edition, which, in the present, is restored. It consists of a collection of words and phrases, under each list, which, though not strictly classical, nor always elegant, sometimes even vulgar, have yet an acknowledged currency. They are such words as those with which Johnson used to extinguish Boswell when he could not silence him with arguments. "I can give you arguments," said he, on one occasion, "but I cannot give you brains." These are given in an Appendix. Having long desired, ourselves, just such a "Thesaurus" as this, we commend it to public speakers, to writers, and especially to students; to all, who aim at definite ideas, and at language in which to express them. Whether

language be regarded as the mere medium of thought, or as the instrument of its development, the study of language is of the first importance to him who pretends to have any thoughts in him or about him. The work has evidently been prepared with great care, and its repeated publication in England shows that it has met a real want. We presume it will have a large circulation in our own country.

THE SPANISH CONQUEST IN AMERICA, and its relation to the History of Slavery and to the Government of Colonies. By ARTHUR HELPS. Vol. III. New York: Harper & Brothers. 1857. 12mo. pp. 532. New Haven: E. Downes.

In the present volume, the Author, having traced the conquests and character of Cortez, gives the details of the discovery and conquest of Nicaragua, the establishment of the *encomienda* system, a system of Indian slavery; the discovery and conquest of Nicaragua; and the story of that wonderful man, Pizarro, and his conquest of Peru. And so, while the leaders of these warlike expeditions pass before us, as Cortez, and Alvarado, and Vasco Nunez, and Pizarro, the author does ample justice also to those heralds of the Cross, Las Casas and Betanzos, who sought for trophies of the Church, as they followed in the footsteps of those military conquerors. The narrative has all the charm of romance. The reader is perpetually pausing in wonder over the advanced state of civilization, found already existing in those countries; and his feelings of sadness over the melancholy fate of the Incas, is mingled with indignation at the cruelties of these Christian invaders and oppressors. Mr. Helps apologizes for his disagreement with modern historians on several points, and by saying, "that with the exception of the historical fragment of MEXICO, and the biographies of QUINTANA, he has not read thirty pages of all that has been written by modern writers on the subject of the Spanish Conquest." This is no recommendation. Had he read attentively the explorations of modern travelers, who certainly have not lacked intelligence or candor, he would have placed less reliance on the fabulous stories of the early Spanish historians; who, at that age, had an end to accomplish at home, which a simple statement of the truth might not gain.

EUROPEAN ACQUAINTANCE: Being Sketches of People in Europe. By J. W. DE FOREST, Author of "Oriental Acquaintance." New York: Harper & Brothers. 1858. 12mo. pp. 276. New Haven: E. Downes.

These sketches of "European Acquaintance," are decidedly clever. There is in the author that kind of culture which extensive travel alone can give, and a naturalness and easy grace of style, a keen sense of the ridiculous, and a mingling of mirth and wit, which make him a capital story-teller. His descriptions of the invalid aristocracy, and invalid plebeianism which one meets at the hydropathic establishments at Graefenberg and Divonne, are full of life and zest. His chapters on Paris, and Florence, and Rome, are also very well done. The Author's comparison of the unpretending manner of the European nobility with the haughtiness and affectation of superiority on the part of the *bourgeoisie*, is one of the best things in the book. On the whole, if the reader wishes for a hearty laugh, he will hardly be disappointed in this amusing volume.

LUCY HOWARD'S JOURNAL. By MRS. L. H. SIGOURNEY. New York: Harper & Brothers. 1858. 12mo. pp. 343. New Haven: E. Downes.

Mrs. Sigourney's motto for this volume is a saying of Webster's, "We want a history of firesides." Undoubtedly we do. We need to see the virtues of private life, sanctified in the estimation of the people. Here is the great want of American Society. "Lucy Howard's Journal" is fragmentary. Indeed, its attractiveness would have been greatly enhanced had there been interwoven into it more of the thread of personal narrative. And yet, as "Lucy Howard" is evidently only a *nom de plume*, we have no right to complain. The "Journal" is full of sentiment, always excellent, often timely. Here is one illustration: "I believe home-happiness to be the secret of national prosperity. * * * * Herein is the patriotism of woman and her privilege. Not to wrestle at the ballot-box; not to shout in popular assemblies; not to steer the ship through the blackening temp-

est, nor sound the trumpet for the battle-field, but to cheer and charm at board and hearth-stone; to teach the sanctities of deathless affection; to breathe heaven's melodies over the cradle-sleeper; to fashion by holy example every soul under her roof for a realm of harmony and peace."

And here is a sketch of touching tenderness and exquisite beauty:

"Poor little Willie! Poor little Willie! Can the last scene ever fade from my heart? When light at noonday began to forsake his eyes, he said, in loud, clear tones:

'Orra, Amy, bring a candle.'

Supposing himself going to his nightly rest, he began his accustomed prayer—

'Our Father, who art ——;' but breath failed him.

Recovering himself after a while, he murmured,

'Good-night, mamma.'

Then there was a struggle and convulsion. Life kept strong hold of the beautiful clay. He gasped, with sorrow on his sweet brow,

'Don't cry, dear papa.'

His lips turned ashy pale. We thought them sealed forever; but from the deep slumber he opened widely once more those large blue eyes, whispering his cradle epithet,

'Come, greatie-papa!'

An ineffable brightness passed over his face, a blessed smile rested there, and the babe of two summers was at rest with God."

A COLLECTION OF ARTICLES ON FREE CHURCHES: By the Rector of a Free Church. New York: D. Dana. 1857. 12mo. pp. 140.

We have here two Articles from the *Church Review*, of Oct. 1855, and July, 1856; an Article by the Bishop of Fredericton, on "The Advantages of Open Seats," clear, vigorous, and well-reasoned; a bold assault on the "Pew System," by the Rev. Edward Stuart of London; and lastly, "Parish Statistics," and an Annual Address, by the Rev. E. A. Hoffman, Rector of Christ Church, Elizabeth City, New Jersey. Having been formerly applied to to furnish the Articles on Free Churches which appeared in the *Church Review* in pamphlet form, we are happy to refer to this Collection, as all that can be desired on that subject.

The discussion on "Pews and Free Seats" in the *Church Review*, conducted with ability on both sides, has done great good; it has developed principles which lie far beneath the surface of the question; and it has, we know, led to the vigorous prosecution of more than one "Free Church" effort. It has led to still greater results, we believe, in stimulating enquiry as to the best modes of diffusing the Gospel in the Church and by the Church. Doubtless there is still a considerable amount of self-complacent quiescence, easy-cushioned and fat-salaried, which has not been much disturbed by the discussion.

DEBIT AND CREDIT. Translated from the German of GUSTAV FREYTAG, by "L. C. C." With a Preface by CHRISTIAN C. J. BUNSEN, D. D., D. C. L., &c. New York: Harper & Brothers. 1858. 12mo. pp. 564. New Haven: E. Downes.

It is only now and then that we bring one of the many Novels thrown in our way to the notice of our readers. This species of literature, however, has been made use of, in our times, for a specific end; to wit: to inaugurate a new Social Reform, to set forth the dignity of labor, and the duties of property, as well as to inculcate some of the most pernicious heresies of the age. Indeed, "Social Reform" is the key-note of nearly all the more respectable novels of the last twenty-five years, and the popular Novel has become the favorite weapon of modern infidelity. "Debit and Credit," while it belongs to this same class of works, yet illustrates, is based upon, and is written to affect, certain peculiar social relations and conditions in the author's own country, to which Englishmen and Americans are strangers. For the distinction between feudalism and vassalage lingered in Prussia as late as 1807, and until the new Constitution of Frederick William III, which was designed to terminate the conflict. And yet, in the ranks of the vassals

so called, was to be found much of the learning, refinement, and wealth of the nation. Unhappily, however, the development of political freedom did not keep pace with the prosperity and social culture of the people; and hence the abolishment of caste, and the fusion of the commercial and educated with the aristocratic classes so common in England, is not manifest in German Society. And here we have the key to this Novel. Chevalier Bunsen vouches for the historical truthfulness of the story to history, and also for the faithfulness of the English translation. The story opens in an unpretending manner, but soon expands with the "unexpected introduction of threatening complications and even of important political events. Though confined within a seemingly narrow circle, every incident, and especially the Polish struggle, is depicted grandly, and to the life. In all this the author proves himself to be a perfect artist and a true poet, not only in the treatment of separate events, but in the far more rare and higher art of leading his conception to a satisfactory development and *denouement*."

The Novel has attained great popularity in Germany; and it will be read, and from its own merits as an artistic production, for its clever delineation of German social life. It will doubtless help to break down social barriers, and to determine the question, what constitutes true nobility of character?

The author, Gustavus Freytag, is a Silesian by birth, of ripe age, an experienced journalist, an accomplished philologist, and of considerable reputation as a dramatic author. As a mere Reformer, we have about equal confidence in the author, and in his sponsor, Chevalier Bunsen.

BISHOP LEE'S THANKSGIVING SERMON, in St. Luke's Church, Davenport, Iowa Nov. 26, 1857. "The True Elements of Civil Prosperity." 8vo, pp. 22.

The tone of Bishop Lee's Sermon is conciliatory, yet mingled with firmness, and the following passages show:

"The conservative character of our Church, its solemn and appropriate form of devotion, its system of religious training, its primitive order, and its venerable history, all combine to commend it to the taste, the judgment, and the conscience and there are not a few amongst us who feel the strength of its claims, who are not as yet connected with its communion, or its congregations.

"We are happy to recognize among other bodies of Christians the leading truths and doctrines which we hold as 'the faith once delivered to the saints, though we believe them to have departed from the primitive order of the Church.

"We can make no compromises as to our doctrinal or our ecclesiastical system; but we can and will rejoice in any holy influence that may be exerted though large contributions thereto be made by those who follow not with us."

In these and other kind words which he utters, the Bishop distinguishes between individual Christians, and the systems to which they are attached. As for these systems, unscriptural and unprimitive, and already splitting into fragments, and showing signs of premature decay, the Bishop has never endorsed them, and we venture to say he never will. That Bishop Lee has faith enough in what he professes to believe is the Church of Christ to labor, heart and soul, for her welfare, we do not doubt. For, be a man's Creed or System what it may, he will never gain converts to it, if he has not faith in it himself to make him thoroughly in earnest in its behalf; or if his object seems to be, to make others believe that they do not differ much from him after all.

THE BIBLE IN THE WORKSHOP, or Christianity the Friend of Labor. By Rev JOHN W. MEARS. New York: C. Scribner. 1857. 8vo. pp. 344.

This volume presents a familiar and practical view of the friendly relations of Christianity to labor, what religion has done for the workingman, and may still accomplish for his welfare.

When we consider that the elevation of the working classes in comfort and intelligence, is not attended with a proportionate religious elevation and that a large class of foreign workmen come to our shores imbued with bitter prejudices against Christianity, we cannot value too highly argument

which tend not only to diffuse through the community, sentiments of respect for labor, but also to show that Christianity in its origin and progress has honorably recognized the laborer and befriended him by simplifying its great truths, and offering its great blessings alike to the learned and unlearned.

Besides giving the Scripture history of industrial pursuits, thus showing their dignity and their accordance with the Divine purpose in creation, the author has added an interesting history of the condition of the working classes from ancient times, with a view of what Christianity has done to improve their personal condition. The closing chapters are devoted to the advantages derived to the workman from the institution of the Christian Sabbath, for which modern civilization is indebted to Christianity, and which is presented in its influence upon labor in marked contrast to the festal days of heathen nations and of the Greeks and Romans. So true is it, that wherever the seventh day is religiously observed, any community becomes conscious of the importance and dignity of industrial pursuits—obedience to the command to rest upon the one day, implying a disposition to observe the command to labor on the other six.

The book will be found very readable, and cannot fail to do good to all who read it.

Rev. MOSES SHERBURNE'S ADDRESS at the New England Festival, Dec. 22d, 1857, at St. Paul, Minnesota.

It makes one proud of his country to read the spirited sketch of the exercises at this Puritan Festival at St. Paul. Itself a thriving city of already some ten thousand inhabitants, and nearly two thousand miles from the mouth of the River on whose banks it sits nestled in queenly beauty, we find the old "Forefather's day" celebrated with becoming enthusiasm and dignity. Mr. Sherburne, in his Address, pays a more appropriate tribute to the character of the Puritans than we recollect ever to have seen done in New England on such an occasion. As to their "liberty of Conscience," he says: "persecution for opinion's sake never reigned more triumphantly, and human reason was never more completely hedged in by cruel and bloody laws, than during the early progress and government of our Puritan fathers." But he does ample justice to those misjudged men, and the whole affair, supper and all, passed off with *eclat*.

THE WEEKLY EUCHARIST; The "Old Path, and "Good Way" of the Church. By the Rev. E. A. HOFFMAN, M. A., Rector of Christ Church, Elizabeth, New Jersey. New York: D. Dana, Jr. 1857. 18mo. pp. 50.

The restoration of the "Weekly Eucharist," will follow, almost inevitably, upon the restoration of Daily Prayers; and we see indications of the return to this latter practice multiplying everywhere around us. We observed recently in a New York denominational paper a notice of a new book *urging Daily Public Prayers from Primitive precedent!* In the Primitive Church, Christians communicated not only weekly but daily. At the Reformation, the first Prayer Book of Edward VI, recognized the administration of the Holy Communion on every Lord's Day, and every holy-day. We need not speak of the infrequency which has since obtained in the English and Scotch Churches, and our own; growing out of the low state of piety, and defective and erroneous views of the nature of the Sacrament. The Church will have learned a great deal, when she has learned to appropriate all that really belongs to the genius of our Holy Religion, uninfluenced either by a superstitious dread, or affectation, of mediæval novelties and corruptions. With these remarks, we commend to the attention of our readers the well-written pamphlet of Mr. Hoffman.

THOUGHTS FOR THE HOLY WEEK, FOR YOUNG PERSONS. By Miss SEWELL. New York: Stanford & Delisser. 1858. 16mo. New Haven: S. Babcock.

Aside from the beauty of the style and the freshness and tenderness of the Christian feeling of this little volume, a special characteristic is the distinctness with which each prominent event of our Saviour's life during the Holy Week, is portrayed.

THE WORKS OF TACITUS. The Oxford Translation Revised. In two volumes. New York: Harper & Brothers. 1858. 12mo. pp. 464, 496. New Haven: E. Downes.

The principal works of Tacitus were (1) his "History," which comprised Roman affairs from the death of Nero, A. D. 68, to the death of Domitian, A. D. 96; (2) his "Annals," which reach from the death of Augustus, A. D. 14, to the death of Nero; both of which exist only in very imperfect state; (3) his "Life of Agricola," his father-in-law; (4) his treatise "On the Manners and Customs of the Germans;" (5) his "Dialogue on Orators." He has been regarded as almost a model of a historian, and his works were a main reliance of Gibbon, as they have been of later writers, for the period of which he wrote. His works in their English dress, will be widely read; and the present Oxford edition is rendered still more valuable by its learned and copious notes.

THE ENGLISH LANGUAGE IN ITS ELEMENTS AND FORMS; with a history of its origin and development. Abridged from the Octavo Edition. Designed for the use of Schools and families. By WILLIAM C. FOWLER, late Professor of Rhetoric in Amherst College. New York: Harper & Brothers. 1858. 12mo. pp. 381. New Haven: E. Downes.

On the appearance of the octavo edition of Prof. Fowler's Grammar in 1850 we gave a full sketch of the plan of the work, and our opinion of its merits. This abridgement is characterized by the same thoroughly analytical element; it embraces all the essentials of the larger work; and we are glad to see that in several sections the author has made large use of Dr. Gibbs' philological tables and labors. It is, on the whole, the most thoroughly scientific Grammar that we have in our language.

MAMMA'S LESSONS ABOUT JESUS. By a MOTHER. New York: Stanford & Delisser. 1858. 16mo. pp. 200. New Haven: S. Babcock.

These Lessons are well adapted to interest children in the life, and character and works, of the meek and lowly Jesus, and so, to do good. The theology of the volume is sometimes loosely stated, but the general effect of the work will be of the right kind, notwithstanding.

MELODIES FOR CHILDHOOD. New York: T. N. Stanford. 1857. 12mo. pp. 266. New Haven: S. Babcock.

The compiler has been successful in gathering a choice collection of Nursery Songs, old and new, religious and moral, full of nature and full of devotion. The names of the authors are not always correctly given. Prof. C. C. Moore, and no Howard, wrote the "Christmas Times," on p. 184.

FOURTH ANNUAL REPORT AND PASTORAL LETTER TO THE PARISH OF TRINITY CHURCH, CLEVELAND, OHIO. By the Rector. Cleveland, 1858. 8vo. pp. 20.

We believe that it was settled by the Correspondence of the Rev. Dr. Bolles with his Bishop, that the Doctor is not a Papist in disguise. We wish it was equally apparent to the Church, what a work he is doing, and how he is doing it. The following passage from his Pastoral Letter, has the true trumpet tone. "I hesitate not to lift up my voice for a new reformation—not a reformation for the settlement of fundamental principles; for in our Church those principles have already been settled in the everlasting Creeds of all Christendom, in all time—but a reformation which shall swallow up and devour the parties now existing, and which shall bring out the every day working and practical system of the Church; a reformation, not in the doctrines of CHRIST, but in the LIFE OF CHRIST, and which shall enable us to say to all men, as our SAVIOUR said to the disciples of John,—'Go and tell John,' &c. God be praised, I see the signs of such a glorious reformation in the Church, and I would rather lay my head upon the block than to stand in its way. Dr. Bolles has described the efforts of our parochial clergy in bringing forth "elaborate discourses," "rich and polished periods," and "magniloquent addresses," in words that fairly scorch with truthful meaning.

"Trinity Church Home for the Sick and Friendless," is starting well in connection with this working and noble parish. There is such a reformation, going on in the Church, beyond a peradventure. Let us thank God and take courage.

PAPERS ON THE UNPOPULARITY OF RELIGIOUS TRUTH. By the Rev. W. STEWART DARLING, Assistant Minister of the Church of the Holy Trinity, Toronto. 1857. 12mo. pp. 85.

Mr. Darling's papers, which were formerly published in a Toronto Church Newspaper, show, by a historical retrospect, how strong the tendency has been in all ages to take and to maintain partial, one-sided, and defective views of religious truth; and how these views uniformly develop sooner or later their own inherent weakness, either by a process of corruption or decay. In later times Puritanism, Wesleyanism, Evangelicalism, Anglo-Catholicism, and Romanizing Tendencies, are selected as illustrations. It is the discoloration of truth by the admixture of error, that has given it so strong a hold upon the disordered jaundiced vision of religious zealots in every age. It is a thoughtful pamphlet.

SWORD'S POCKET ALMANAC. 1858.

Besides a list of the Clergy, and the Statistics of each Diocese as usual, this *volume* for the present year contains also an alphabetical list of the Clergy, with their Post Office address; and also a List of the Archbishops and Bishops of the Church in England, Ireland, Scotland and the Colonies; together with the number of Clergy, Benefices, and Glebe Houses or Parsonages in each jurisdiction; prepared by a Dignitary of the Church, expressly for this Almanac.

From this list we gather the following summary: Number of Archbishops, 4; Bishops, England, 26; Ireland, 10; Scotland, 7; Colonies, 32; retired Bishops, 4; total, 83.

Clergy—in England, 15,991; Ireland, 2,336; Scotland, 175; the Colonies, 1,437; total number of Archbishops, Bishops, and Clergy, 20,022.

THE FIFTH ANNUAL CATALOGUE AND REGISTER OF RACINE COLLEGE, Wisconsin. 1857.

The whole number of Students in this College, is 51. The Institution is gaining in numbers; a new College building is in process of erection; it has one of the most beautiful sites in all the West; and its learned and indefatigable President is sustained by an efficient corps of Professors. It is growing in power and influence.

CATALOGUE OF THE GENERAL THEOLOGICAL SEMINARY, for 1857-8.

There are now 36 Students in the Seminary, viz: Seniors, 11; Middle Class, 9; Juniors, 16. The whole number of Alumni is 493; of whom, there are deceased, 61.

TWENTY FOURTH ANNUAL REPORT of the Bishop White Prayer Book Society, Philadelphia.

As a paper on the Liturgical movement of our country, this Report deserves a wide circulation. It is able and timely.

FIFTH ANNUAL REPORT AND DISCOURSE of the Rector of Trinity Church, Pottsville, Pa.

This gratifying Report gives evidence of an enterprising and vigorous parish.

BISHOP MEADE'S PASTORAL LETTER, on Schools and Teachers. 1858. 8vo. pp. 40.

BISHOP DOANE'S ADVENT SERMON, for the Times. In St. Mary's Church, Burlington. 1857. 8vo. pp. 8.

REV. S. C. THIRALL'S THANKSGIVING SERMON, in Trinity Church, San Francisco, Cal., Nov. 26, 1857. 8vo. pp. 12.

REV. L. R. STAUDENMAYER'S SERMON, on the Loss of the Central America, in the Church of the Annunciation, New York City, Oct. 4, 1857. 8vo. pp. 26.

REV. SAMUEL BUEL'S SERMON, at the Burial of Walter Hughson, M. D., in Christ Church, Poughkeepsie, N. Y., Dec. 13, 1857. 8vo. pp. 18.

ECCLESIASTICAL REGISTER.

SUMMARY OF HOME INTELLIGENCE.

ORDINATIONS.

DEACONS.

<i>Name.</i>	<i>Bishop.</i>	<i>Time.</i>	<i>Place.</i>
Charlot N. P.	Polk,	Jan. 3, '58,	Mt. Olivet Church, Algiers, La.
Christian, William,	Whittingham,	Feb. 28, '58,	Grace, Baltimore, Md.
Cornell, Thomas F.	Potter, H.	Dec. 20, '57,	St. Luke's, Brooklyn, N. Y.
Henderson, J. Martin,	Doane,	Feb. 28, '58,	St. Mary's, Burlington, N. J.
Langdon, William C.	Whittingham,	Feb. 28, '58,	Grace, Baltimore, Md.
Marsh, Henry,	Potter, H.	Sept. 28, '57,	Intercession, Carmanville, N. Y.
Morrison, G. F.	Whittingham,	Dec. 20, '57,	St. John's, Washington, D. C.
Perryman, Edward G.	Whittingham,	Feb. 28, '58,	Grace, Baltimore, Md.
Pyne, Henry,	Whittingham,	Dec. 20, '57,	St. John's, Washington, D. C.
Scott, Uriah,	Potter, A.	Jan. 10, '58,	Church of the Mediator, Phil., Pa.
Stansbury, John N.	Doane,	Feb. 28, '58,	St. Mary's, Burlington, N. J.
Taylor, George B.	Kip,	Jan. 10, '58,	Grace, San Francisco, Cal.
Thomson, James,	Potter, H.	Dec. 20, '57,	St. Luke's, Brooklyn, N. Y.
Tripp Ferris,	Potter, H.	Dec. 20, '57,	St. Luke's, Brooklyn, N. Y.
Welles, Edward R.	DeLancey,	Dec. 20, '57,	Trinity, Geneva, W. N. Y.
Whiting, Nathan F.	Potter, H.	March 3, '58,	St. Mark's, Williamsburgh, N. Y.
Willing, Matthias E.	Potter, H.	Dec. 20, '57,	St. Luke's, Brooklyn, N. Y.
Wingfield, J. H. D.	Freeman,	Jan. 17, '58,	Christ, Little Rock, Ark.
Winslow, Jedediah,	DeLancey,	Dec. 20, '57,	Trinity, Geneva, W. N. Y.

PRIESTS.

<i>Name.</i>	<i>Bishop.</i>	<i>Time.</i>	<i>Place.</i>
Rev. Banwell, Henry,	McCoskry,	Dec. 8, '57,	St. Stephen's, Hamburg, Mich.
" Barrows, Joshua Law,	Potter, H.	Dec. 20, '57,	St. Luke's, Brooklyn, N. Y.
" Carver, Thomas G.	Williams,	Feb. 24, '58,	St. Michael's, Naugatuck, Ct.
" Chaso, Edwin B.	Doane,	Dec. 20, '57,	St. Mary's, Burlington, N. J.
" Dalrymple, S. B.	Potter, A.	Nov. 28, '57,	St. Paul's, Lock Haven, Pa.
" Drumm, Thomas,	Potter, A.	Dec. 6, '57,	Trinity, Carbondale, Pa.
" Denniston, Edward,	Cobbs,	Jan. 28, '58,	St. John's, Montgomery, Ala.
" Dean, George W.	Potter, H.	Feb. 24, '58,	Trinity, New York City.
" Ewer, F. C.	Kip,	Jan. 17, '58,	Grace, San Francisco, Cal.
" Ely, William,	Potter, A.	Feb. 7, '58,	Christ, New Brighton, Pa.
" Feek, Wm. L.	Potter, H.	Feb. 21, '58,	St. George, (Beekman-st.) N. Y.
" Phillips, H. L.	Davis,	Dec. 2, '57,	Grace, Charleston, S. C.
" Points, J. T.	Johns,	Mch. 3, '58,	Chap. Theo. Sem. Alex'ia, Va.
" Smith, Francis W.	Potter, H.	Dec. 20, '57,	St. Luke's, Brooklyn, N. Y.
" Stryker, Augustus P.	Whittingham,	Feb. 28, '58,	Grace, Baltimore, Md.

CONSECRATIONS.

<i>Name.</i>	<i>Bishop.</i>	<i>Time.</i>	<i>Place.</i>
Christ,	Lee, A.	Dec. 13, '57,	Delaware City, Del.
Christ,	Davis,	Jan. 5, '58,	Charleston, S. C.
Church of the Redeemer,	Potter, A.	Feb. 1, '58,	Philadelphia, Pa.
Grace,	Kemper,	Feb. 14, '58,	Madison, Wis.
St. Luke's,	Kemper,	Oct. 8, '57,	Hastings, Minnesota Territory.
St. Mary's,	Hopkins,	Dec. 26, '58,	Northfield, Vt.

OBITUARY.

The Rev. HARRY CROSWELL, D. D., Rector of Trinity Church, in New Haven, Conn., departed this life at 10 o'clock A. M., March 13th, at the ripe old age of 79 years, 8 months and 27 days.

He was born at West Hartford, Connecticut, June 16th, 1778. He was baptized in St. Peter's Church, Albany, N. Y., July 19, 1812; and on the following Sunday received the rite of confirmation. He was admitted to Deacon's Orders by the Rt. Rev. BISHOP HOBART, May 8, 1814, in St. John's Church, New York city; and on the following Sunday commenced ministerial labors in Christ Church, Hudson, N. Y. On the 1st of January, 1815, he commenced his services in this city, in an old wooden building standing in Church street; and was instituted into the Rectorship of the Parish on the opening of the new Trinity Church, Feb. 22, 1816. He was admitted to Priest's Orders in Christ Church, Middletown, June 6, 1815, by the Rt. Rev. BISHOP GRISWOLD. The honorary degree of A. M. was conferred upon him by Yale College, in 1817; and of D. D., by Trinity College, in 1831. At the close of the *forty-first* year of his Ministry in New Haven, Jan. 1, 1856, he had officiated personally at 2,553 Baptisms, at 837 Marriages, and at 1642 Burials.

Dr. Crosswell was sustained, in his last hours, by a firm and confiding faith, and died like a Christian veteran whose work is done and well done.

A sketch of his life and character may be expected hereafter in the Review.

DIED, at Grafton, Lorain Co., O., Dec. 4, 1857, the Rev. ABRAHAM WHEELER, in the 79th year of his age. The deceased was for some years engaged in preaching the Gospel as a Minister of the Congregational Church, but about the year 1839, his views on the Polity of the Church having, after studious research, undergone a change, he applied to the present Bishop of the Diocese of Ohio for Ordination. He was duly admitted to the Order of Deacons in the year last mentioned, and shortly after fully ordained Presbyterian of the Protestant Episcopal Church, in which he labored till the year 1852, when his constitution being impaired, he was placed upon the list of the superannuated Clergy of the Diocese.

His end, sudden at the last, was marked by much patient endurance, and his consolation was the contemplation of that crown of righteousness which his Redeemer has freely bestowed on him.

"He rests from his labors and his works do follow him."

DIED, at Camden, Arkansas, October 29th, 1857, the Rev. STEPHEN McHUGH.

In the death of Mr. McHugh, the Church loses one of her oldest and most faithful Missionaries. Stationed for many years at one of our most distant Missions in the Southwest, where it is said he was for five long years without seeing the face of a brother clergyman of the Church, and for two years without a visit from his Missionary Bishop, he yet labored long and faithfully, in prayer and faith. Though he now rests from his labors, his works will follow him.

The Domestic Committee on hearing of his death, placed the following minute upon their records:

"The Domestic Committee have heard with deep regret of the death of their long tried and faithful Missionary, Rev. Stephen McHugh of Camden, Arkansas, and would express their sincere sympathy with his bereaved family, and his sorrowing flock; cherishing with them a lively and grateful remembrance of his valuable services, his sincere devotion to his work, and his fidelity and patience under his isolation, privations, and discouragements. They also direct his missionary stipend to be paid to the family of Mr. McHugh, until the first of January, 1858."

DIED, at Phoenixville, Pa., February 6, 1858, the Rev. THOMAS W. WINCHESTER, Rector of St. Peter's Church, Great Valley, and St. Peter's Church, Phoenixville, Chester County.

DIED, at Columbus, Texas, on the 11th of December, 1857, the Rev. HARRIS PRATT, a Missionary of the Domestic Board, aged 30 years.

Mr. Pratt was a native of Tinnmouth, Vermont, where he spent the first seven years of his life. In 1844, he removed to Matagorda, Texas, remaining there until September, 1848, when he entered the Freshman class of Trinity College, Hartford, Conn.

His standing there, both as a student and as a man, was high. At the beginning of his senior year, 1851, he was compelled by ill health to lay down his books, and return to Texas. He was ordained Deacon by Bishop Freeman, 1854, at St. Paul's College, of which he was one year Rector, and Priest in the following year. A College friend pays this feeling tribute to his worth and memory:

"He was one of those rare men who are more likely to do a kind and noble action in circumstances where the world can never hear it. His heart and pen were both open, too open for his own interest. His disease was hastened by overwork and care. He insisted that his mother and sisters should be with him if they desired it, nobly sacrificing his own advancement to their comfort. He told his friends, on his death-bed, he had no care left but for them; 'he had long been accustomed to rest in the Gospel which he preached, and it did not fail him in the hour of his need.' Verily, his days *shall* be long in the land which his Lord hath given him! and if God buries His workmen, He thus carries on their work."

DEATH OF MRS. PAYNE.

Mrs. ANNA M. PAYNE, wife of the Rt. Rev. BISHOP PAYNE of the African Mission, died at Cavalla, Dec. 4th, 1857. For several years consumption has been preying upon her, but she continued as long as possible laboring in Christ's work which she so much loved. Her death was peaceful and her departure called for great sympathy from the Christian colonists and natives. The Rev. Mr. Hoffman gives the following account of the funeral, which took place on Saturday, Dec. 5th.

"Six native Christians carried the bier to the Church of the Epiphany, where the bell tolled solemnly. The procession was in the following order:

1. The clergy present—Rev. Messrs. Hoffman, Gibson, and Jones. 2. The body: four pall bearers. 3. The Bishop and family, and friends from Capetown. 4. The old men from the native towns. 5. The Mission scholars. 6. The native Christians and villagers. 7. The native women. 8. The native men.

"The Church was crowded to overflowing. On entering, I repeated the Sentences; then, the first three verses of 136 Hymn 170 where shall rest be found were sung. Rev. Mr. Gibson proceeded with the service to the end of the Lesson. An address was then delivered from Heb. iv, 9: 'There remaineth therefore, a rest to the people of God.' This was interpreted to the natives by the Rev. Mr. Jones, who himself followed in a short address, in Grebo. Two verses of the hymn, 'Hark! from the tombs,' were sung, in Grebo, when, in the same order that we entered, we left the Church, and walked, with the solemn tolling of the bell, to the garden graveyard.

"Here I read the remainder of the service, and the ground closed on one whose labors on earth had peacefully closed, and whose eternal rest had commenced in Heaven. Great sympathy was shown to the Bishop by the natives. A proclamation was made the evening before the funeral, that no one should leave the town. Their work was suspended, that they might honor the dead. For several days after, persons were coming from the surrounding tribes, visiting the Bishop in token of their sympathy.

"These humane natives are not sent him a bullock as a present, which is the custom among themselves. In every way they honored the dead, and showed their sorrow for the living."

MISCELLANEOUS.

CALIFORNIA.—On the 21st of Dec. the Rt. Rev. Bishop KITZ resigned the Rectorship of Grace Church, San Francisco, which he had held four years, that he may devote his attention to the Church throughout the Diocese.

WESTERN NEW YORK.—HOBART FREE COLLEGE.—The Rev. Dr. Hale, who for more than twenty years has presided over this College, has been compelled, from impaired health, to resign a position which he has filled with much credit to himself, and benefit to the Institution.

CONNECTICUT—TRINITY COLLEGE.

The absolute necessity of rendering the educational Institutions of the Church vastly more effective, we shall not now attempt to prove. But one thing is certain. They must do more, or they will do less. TRINITY COLLEGE at Hartford, we have sometimes thought was almost too modest in not challenging more boldly public sympathy and cooperation. Recent events, and especially the determination of some able men, and Prof. Eliot among others, to identify themselves with its interests, have furnished a new claim to public confidence, which we are happy to find responded to in a considerable accession of students as well as making the Institution better known throughout the Church. We find, in a late *Calendar*, the following statement, which we commend to our readers :

"The development of the College, in a religious point of view, has been peculiarly marked during the past year. The repairs of the Chapel, so far from being the first step, are rather the last ; at any rate, the last as yet taken. The first was the organization of a department of Religious Instruction, into which were brought various studies, hitherto scattered through different departments, as well as other studies now introduced. A glance at the College Calendar will show what the department is, and what it embraces ; addresses in the Chapel, lectures and recitations in the instruction rooms, covering points of the highest importance to the students as Christian scholars. There then followed the extension of the Chapel services, including the administration of the Holy Communion, the observance of the Feasts and Fasts of the Church by appropriate rites, and the restoration of forms of prayer previously omitted from the Daily Service. Not until all this was accomplished, not until the life that was within was stirred, did the Chapel itself, its aspect and its external influences, receive attention. It could have been wished, devoutly wished, that the funds of the College, or the impulses of some Christian benefactor, had authorized the erection of a proper Chapel, one that would stand with uplifted spire, the guardian spirit of the College precincts. But as there was no immediate prospects of a Chapel building, the next best thing was planned, and the repairs of the Chapel-room, as it is, were begun upon. To this end, an offertory was taken at every celebration of the Holy Communion, while individual offerings were received and employed ; officers and students engaging together in the good work, and one or two friends from without assisting. What has been the result, can be seen at the Chapel. The chancel, or rather sacristy, is in order ; an altar stands beneath a window bearing the symbol of the Holy Trinity ; a lectern is in the foreground ; and the chairs and other furniture wear a seemly and a solemn look. A Communion Service presented by a mother and her two daughters before the repairs were commenced, is in keeping with the spirit and aspect of the whole.

"If now, it be asked, of what effect is all this—how does it bear upon the students, or how do they interest themselves in it, the answer may be made most cheerfully. Not only is the deportment of the young men in the Chapel greatly improved, not only is their feeling towards the services raised and purified, but a holy spell seems to have been thrown over all their academic relations ; they are better friends with their instructors, better sons of their Alma Mater ; more interested in their work and in hers, than they have ever been. We do not mean that this is universal, or that there are no exceptions, or striking ones ; but we mean every word that we utter, when we say that the development of the religious element in the College system has been attended by the most striking proofs of its influence and its working among the large majority of the students.

"What the College, or those of its members, most deeply committed to the work thus begun, now ask for, is, in the first place, sympathy, and only in the second place, pecuniary assistance. They ask the sympathy of Churchmen for

an institution which seeks to become, more and more, the handmaid of Church. They ask the sympathy of all who believe in the possibility of religious education; who respect the laws of God and the laws of the land, and have them respected by the rising generation; who are interested in the actual expansion of our College courses and the intellectual elevation of our bodies;—from all these, the College and its friends ask for peace and good. It is a comparatively small matter to ask for a few hundred dollars towards completing the repairs of a Chapel; but let the request be made, let it go forth. Trinity College is obliged to ask for pecuniary aid, in order to make herself worthy of her Holy and Undivided NAME."

METHODIST REVISED RITUAL.

While the Presbyterian and German Reformed Communions are making advances toward a Ritual mode of worship, the Methodists seem to be more and more radical, in this as in other matters, and, as we think, under the influence of a hopeful character. It seems that,

"At the General conference, held in Indianapolis, in May, 1856, it was

Resolved, That a committee of five be appointed by the chair to revise the rituals of our Church."

This committee have already reported, but their work has not yet been upon. This work, they say, consists,

"1. Of a strict purgation of the book from all traces of the Papal theory of sacraments.

"2. Of a few changes in the service, made for the purpose of giving the congregation a larger share therein.

"3. Of the addition of forms for the laying of corner-stones and for the dedication of Churches, which forms are, it is thought, very much needed to give conformity to these interesting services throughout our connection."

RADICAL CHANGES IN METHODISM.

We have often adverted to the vital changes apparent in the tone and spirit of Methodists in the United States; and have said that these foreshadow corresponding alterations in the organism of that denomination. And here it is. A Methodist Convention was held in Rochester, N. Y., Dec. 21st, when the radical and sweeping measures were boldly brought forward and advocated. The Methodist newspaper, *The Northern Independent*, gives the following prospect of these prospective alterations in that system:

"I. A new chapter on slavery, entirely prohibiting the holding of slaves.

"II. The non-ordination of Bishops, and the doing away of that part of the Ritual.

"III. The election of Bishops for only four years, instead of for life.

"IV. The election of Presiding Elders by the Annual Conferences.

"V. Such an alteration of the District office as will greatly reduce the expense of office of Presiding Elder, and require the labors of such an office only when needed.

"VI. Lay delegation in the Annual and General Conferences.

"VII. An eligibility on the part of the Preachers generally to consecutive appointment for more than one year."

A writer in the Methodist organ thus speaks of the declining power of the system.

"The statistics speak for themselves.

"During the first twenty years the average increase was twenty-five per cent. for the second twenty years it was only seven per cent.; for the third twenty years it was five and a half per cent.; and for the fourth twenty years five per cent.; or, for the first half of the Church's history, sixteen per cent.; and for the second half five and one-fourth per cent. I do assert that the present work of the system, with all her increased opportunities, and multiplied facilities, effect less for God and humanity than it did formerly. If any one is in doubt

this point let him visit the hundreds of almost deserted class-rooms ; our meagerly attended prayer meetings ; and he will soon be convinced that there is a manifest decline in devoted piety with the masses ; or that we have discovered that class-meetings and prayer-meetings are not the efficient agents for promoting godliness that our fathers believed them to be." "We have nearly a score of *struggling* Colleges, and we convert fewer sinners than when we had none. Our seminaries crown almost every hill, and enliven almost every valley, and fewer of our sons and daughters are converted to God than before. The conclusion must therefore be, either that the Church is misdirecting her moral power, or that her moral power is declining."

SUNDAY IN NEW YORK CITY.

A number of Ministers of different denominations have been holding meetings to devise measures to "arrest the progress of Sabbath desecration." They have lately issued a Report of the most startling character. The committee report 9,692 places of business and amusement engaged in their ordinary and mostly destructive traffic on Sunday, making about one place to every 65 of the entire population. Of these, there were 437 restaurants, 1,234 confectionary and cigar stores, 2,416 dry goods and kindred stores, 1,977 groceries, 3,408 drinking shops. The balance were pawnbrokers' shops, policy and exchange shops, daguerrean galleries, dance-houses, concert rooms, &c.

It is, however, painful to see how their suggestions are met even by the most respectable of the newspapers of the city. The *Evening Post* says, "Indeed, it may well be doubted whether the observance of the Sabbath as a conventional formality is not prejudicial rather than beneficial to good morals, as it adds hypocrisy to the original offense ; and legislation, so far as it tends to coerce such observance, promotes hypocrisy and brings the institutions of religion into discredit."

In the same paper the notorious Lola Montez, after a stroll through "The Tombs," is reported to have said, "Abolish prisons, and crime will abolish itself. I hold that every criminal is *insane*. If he were not insane to a certain extent, he would not do wrong. I would have them all placed under the care of intelligent guardians, and have them all treated as insane persons. Why is it that men who commit murder and other horrible offenses are sent to the Asylum when they are known to be insane ? We all know that this is done, and that such persons are often restored to reason. I would treat them all in the same way. For however great the offense, men and women are not beasts, after all, and should be treated with humanity. Yes, yes," said she, with nervous energy, "every prison in the world must be pulled down."

If the *Post* is right, Lola Montez is right.

NOTE.—A large amount of Domestic Intelligence is crowded out.

SUMMARY OF FOREIGN INTELLIGENCE.

DEATH OF THE BISHOP OF CALCUTTA.

The Rt. Rev. Daniel Wilson, D. D., Bishop of Calcutta, died Jan. 3d, 1858, at the age of 80 years. He was born in 1778 ; studied for College under the Rev. Josiah Pratt ; entered St. Edmund's Hall, Oxford, in 1798 ; was ordained in 1801 as curate of the Rev. Richard Cecil, at Chobham and Bisley in Surrey, soon afterwards he became Vice Principal, or Tutor of St. Edmund's Hall, and held at the same time the curacies of Upper and Nether Worton, near Banbury. From thence he removed in 1812 to be minister of St. John's Chapel, Bedford-row.

In 1824, Mr. Wilson was instituted to the family living of St. Mary's, Islington, where he remained till his appointment to his Bishopric, in March, 1832. The erection of three large churches in Islington at a time when church building was a work of far greater difficulty than at present, together with the establishment of many useful Institutions, testify to his extraordinary zeal and success as a parochial minister. He was a widower when he went to India. His only surviving children are the Rev. Daniel Wilson, Vicar of Islington, and a daughter, the wife of the Rev. Joseph Bateman, who was for some years his chaplain in India, afterwards Vicar of Huddersfield, and now of Fooks Cray, Kent.

NEW BISHOP OF CALCUTTA.

Those who hoped in the appointment of Bishops for a different type of Churchmanship under the Derby Ministry, will not be pleased to know that Lord Palmerston had arranged to give a successor to Bishop Wilson. The Rev. G. E. Cotton, head master of Marlborough School, has been appointed to the Bishopric of Calcutta, vacant by the death of the late Dr. D. Wilson. Mr. Cotton was educated at Westminster School, and elected from the Foundation to Trinity College, Cambridge, in 1832. He was assistant-master at Rugby under Dr. Arnold.

Dr. Cotton is said to sustain a high character as a practical, learned, and Christian man, and his appointment is especially distasteful to the ultraists of the radical party. He belongs, however, to "Broad" School.

CONSECRATION OF THE BISHOP OF ANTIGUA.

The Rev. Dr. Rigaud, Head Master of the Grammar-school, Ipswich, was consecrated on Tuesday, Feb. 2d, in the chapel, Lambeth Palace, to the See of Antigua, by his Grace the Archbishop of Canterbury. The Bishops of Chichester, Oxford, and Jamaica officiated. The sermon was preached by the Rev. Canon Wordsworth. The Church was early planted in Antigua; and a Church edifice was erected at St. Johns, as early as 1683. But the scandalous lives and unfaithful conduct of too many of the Clergy left the work of Christ to the Methodists; whose labors in the last century were very successful. There are now about 35 Church Clergy in the Island. Sending missionaries and building churches does not always build up the Church.

MEETING OF CONVOCATION.

The Convocation of the Province of Canterbury, appointed to sit on the 3d of February, was prorogued to Wednesday, February the 10th, when it assembled for the dispatch of business.

THE HOUSE OF BISHOPS.—The members present were the Most Rev. the Archbishop of Canterbury, the Bishops of London, Winchester, Exeter, St. David's, Chichester, Oxford, Llandaff, St. Asaph, Hereford, Bath and Wells, Lincoln, and Gloucester. The Vicar-General, (Dr. Twiss,) the Registrar-General of the Province, (Mr. F. Hart Dyke,) Mr. F. Knyvett, and Mr. Watts were in attendance on the Archbishop.

The Prolocutor (the Dean of Bristol) and several other members of the Lower House having been introduced, *His Grace the President* intimated that a report on the subject of Church Extension at Home and Abroad having been agreed to in the last session, their lordships wished the Lower House to take the matter into consideration, and would be glad to receive their report. The Prolocutor and the other members of the Lower House then retired.

The Bishop of St. Asaph presented the following petition:—
To the Most Rev. the Archbishop, the Right Rev. the Bishops, and the Rev. Clergy of the Province of Canterbury, in Convocation assembled.

The humble petition of the undersigned members of the Church of England, at present engaged in an attempt to promote the extension of Christian Missions in India,

Showeth—That in the year 1844 the late Bishop of Calcutta addressed a letter to the President of the Board of Control, representing that his diocese was at that time very much too large to be properly superintended by a single Bishop, and that its immediate subdivision was imperatively required for the good of the Church in India.

That since that time the extent of the diocese has been very greatly increased by the annexation of the Punjaub and of Oude, and by the conquest of Pegu.

That there is good reason to hope that the conversion of the natives of India to the Christian faith will in future advance much more rapidly than it has hitherto done; and it is desirable that her Majesty should be empowered by Parliament to separate off from the existing dioceses, and constitute a distinct Bishopric, any district or province of India, in which the number of native Christian Churches, or other circumstances, may make it desirable to do so.

That the present vacancy in the See of Calcutta affords a favorable opportunity for the increase of the Episcopate in that great presidency.

Your petitioners, therefore, humbly pray that your two houses will be pleased to take the premises into your serious consideration, and to adopt such measures as may seem to you best calculated for the attainment of the object of your petitioners, namely, an adequate provision for the Episcopal superintendence of the existing See of Calcutta, at present vacant by the lamented death of the late venerable Bishop thereof.

And your petitioners will ever pray.

The petition, (the Right Rev. Prelate observed) was signed by Lord John Manners, Mr. Fuller, Mr. Adderley, and other members of the House of Commons.

The Bishop of Lincoln presented a petition protesting against the late Divorce Act.

The same Bishop also presented the following petition, numerous signed :

To the Most Rev. the Archbishop, the Right Rev. the Bishops, and the Rev. the Clergy of the Province of Canterbury, in Convocation assembled.

The humble petition of the undersigned, Clergy of the Diocese of Lincoln,

Showeth—That your petitioners have reason to know that efforts are making in divers quarters for the revision of the Book of Common Prayer, with the professed view of abbreviating the ordinary services of the Church.

That they believe that the announcement made by your lordships of your willingness to allow the use of the Litany, in certain cases, as a separate service, is calculated to lead to such abbreviation as may sometimes be desirable.

That they feel the value of the suggestions offered in the report of the Committee of Convocation on Church Services, in the session of 1854, for occasional services, such as Thanksgiving Offices, Penitential Offices, Offices for Children, and others, to be used with the permission of the Bishop of the Diocese.

That whilst they deprecate most strongly any fusion of the three Offices of our usual morning service into one, by the omission of portions of each or any of them, they would rejoice that every facility should be afforded for the use of all these services separately when desirable.

But, considering the many difficulties and hazards which beset the question, your petitioners earnestly pray your venerable body strenuously to oppose any attempt at legislative interference with, or alteration of, the Book of Common Prayer itself.

And your petitioners will ever pray, &c.

This Petition called forth a full expression of opinion. All parties agreed in opposition to any, and every plan, for a revision or alteration of the Prayer Book. The Bishop of Oxford, and the Bishop of Hereford, were equally positive on this point.

The House of Bishops then took up the Report, presented at last Convocation, of the Committee appointed to "consider and report on the most desirable modes of making fresh exertions for sustaining and extending the missionary efforts of the Church both at home and abroad." The discussions were free, but were conducted in an admirable spirit, and the following measures were finally recommended :

1. First, that Home Missionary Associations be organized in the different Dio-

ceses under the Bishop, the Archdeacons, and such Clergy and Laity as may be brought to consult with them concerning the spiritual wants of the Diocese, and the best mode of relieving them.

2. That Clergymen be sought out who possess special gifts for influencing those who are now unhappily estranged from all religious ordinances; and that such Clergy, under due Ecclesiastical authority, should minister in temporary buildings till, under God's blessing, they have gathered a flock which may be collected in a Church.

3. That when the Parish Church does not afford sufficient accommodation at the ordinary services, additional services shall be added, at which the whole Church should be open to the poor. For the conduct of these services the Parochial Clergymen may, if he desire it, call on the assistance of the before-mentioned Missionary Clergymen.

4. That the Deans and Canons of the different Cathedrals should take into their consideration what facilities they possess for assembling in their Cathedrals the laboring population of their respective cities for short services, with congregational singing, and sermons from Preachers who may be peculiarly qualified to address such congregations, without limiting the choice to their own body.

5. That the Clergy more frequently than at present do substitute for set elaborate sermons, catechetical lectures and plain expositions of the Word of God, marked especially by addresses to the conscience which may be easily understood by the least instructed member of their congregations.

6. That the services of our Church and the celebration of Holy Communion be increased in number in those Parishes in which they are at present infrequent, and that the Clergy and Laity meet oftener for friendly consultation concerning the advancement of the Kingdom of Christ, with prayer for God's blessing on their labors.

The Bishop of Oxford presented the following Petition:

To the Most Rev. the Archbishop, the Right Rev. the Bishops, and the Rev. the Clergy of the Province of Canterbury, in Convocation assembled.

The humble petition of the undersigned Clergy of the Province of Canterbury, Sheweth—That while your petitioners thankfully acknowledge the great increase of zeal and activity which has of late been shown throughout the Church of England, they have yet to lament that her full energies are greatly hampered by the want of an Episcopate at all adequate to the present needs of the Church.

That whereas the population has increased during the last three hundred years, from about four millions to nearly twenty millions; and whereas the present number of the clergy is about eighteen thousand, and it is calculated that they are increasing at the rate of three hundred a year, the number of Bishops has remained the same, with the addition of *one only*.

That your petitioners, judging from the happy results which have attended the extension of the Episcopate in the colonies, confidently anticipate similar advantages from the extension of the Episcopate at home, because they feel that the opportunity of more frequent personal intercourse between a Bishop and the clergy and laity of his diocese would tend to infuse new life and vigor into the Church, and promote unity, consistency, and efficiency in the labors of those who are working for the salvation of souls.

Your petitioners, therefore, humbly pray that your venerable body will devote its earnest attention to this important subject, and exert its best endeavors to procure the speedy carrying out of the recommendation contained in the Third Report of the Cathedral Commission, that a permissive bill (similar to the Act 31 Henry VIII, c. 9) should be framed and introduced into Parliament, empowering her Majesty and her Majesty's successors to divide any diocese, under certain conditions of territory and population, and with the consent of the Bishop, where it is proposed to effect the division before the avoidance of the See.

And your petitioners will ever pray.

The Bishop of London presented the following Petition from a large number of the Clergy and Laity of the Church of England, on the "coöperation of the Clergy and Laity."

To His Most Rev. the Archbishop, the Right Rev. the Bishops, and the Rev. the Clergy of the Province of Canterbury, in Convocation assembled.

The humble petition of the undersigned Clergy and Laity of the Church of England.

Showeth—That your petitioners observe with thankfulness the progress which continues to be made towards the restoration of Synodal action in the Church of England.

That your petitioners have seen with satisfaction the appointment of a committee of the Lower House in May, 1857, to consider the best means of securing the united counsel and coöperation of the clergy and laity of the Church.

That your petitioners appreciate highly the benefits derivable from ruridecanal Synods and Chapters.

That your petitioners believe that ruridecanal divisions of dioceses would likewise afford convenient facilities for lay coöperation, if laymen resident within the deanery were invited by the Rural Dean, as occasion might require, to confer with the clergy on subjects affecting the welfare and usefulness of the Church.

Your petitioners, therefore, humbly pray that your venerable House will be pleased to take into consideration the possibility and desirableness of making some provision for the more thorough revival of ruridecanal Synods or Chapters throughout the province.

Your petitioners further pray that you will take steps for the promotion of such a measure of coöperation of clergy and laity in ruridecanal divisions or dioceses, as in your wisdom you may deem right and expedient.

And sincerely trusting that the blessing and guidance of the Holy Spirit may be vouchsafed to your deliberations, your petitioners, as in duty bound, will ever pray.

On this most important matter, the Bishop of Oxford said: "Clearly it is the only way open to us, because it is impossible for us by any means to bring the laity into the Convocation of the province. That would alter entirely the fundamental constitution of Convocation, which consists of Bishops and clergy, and of them exclusively. We all desire, as my Right Rev. brother (the Bishop of London) says, to bring the laity and the clergy into consultation with each other. We have none of us any idea of dictating to the laity, of lording it over them or their faith. But we earnestly wish to see them working with us in consultation upon the common matters of the Church, and giving us the great benefit of their advice and coöperation. I heartily concur and sympathize in the prayer of the petition."

And the Archbishop, alluding to some recent instances of the introduction of Laity into Church Synods, said: "The clergy themselves have invited certain of the laity to form the lay part of that Synod. They have already met twice. They have considered two or three subjects which are very important to the Church, and their meetings have been not only exceedingly harmonious and cordial, but promise to be very useful. Certainly the machinery is not very difficult where there are a sufficient number of persons to afford a selection, and with the assistance of the Archdeacon and the Rural Dean, I do not think your lordships would find any difficulty in organizing such Synods."

We have given only a record of the results actually reached in the House of Bishops; and these, as it will be seen, reach matters of the most vital importance to the Church itself.

LOWER HOUSE.

In attendance upon the Lower House, there were the Dean of Norwich, Archdeacons Denison, Thorp, Harrison, and Hone; the Archdeacons of Lewes, Berks, Huntingdon, Barnstaple, Stafford, Rochester, Hereford, and Sarum; Chancellor Martin; the Proctors of the Chapters of Winchester, Chichester, Ely, Exeter, Lichfield, Christ Church, Oxford, Salisbury, Rochester, and St. Asaph. Amongst the representatives of the clergy, were the Rev. Messrs. Chester, Oxenden, Randall, James Vincent, Best, Charles Williams, Ommaney, F. Vincent, Sir H.

Thompson, Acland, Brown, Claughton, Jebb, Burton, Massingberd, Majendie Harding, Mills, Loyd, Hopper, Lowther, Seymour, Canon Woodgate, &c.

The discussions in the Lower House seem to us to have been conducted with less regularity, dignity, and courtesy. The *London Guardian* well says: "the most remarkable passages arise from the sudden irruptions of Archdeacon Denison into the course of the debates, which are generally attended with some little disturbance." Our report of the doings of the House of Bishops is so full, that we can only say in brief, that in the Lower House petitions were presented complaining of attempts to interfere with the Prayer Book. A Report on Mission was presented by a committee. It spoke of the lowered standard of morality in the ordinary transactions of life, of prevalent indifference to religion and the spread of infidel opinions, as calling for increased exertion on the part of the Church. The Report recommended an increase of the number of Bishops, and the House ultimately expressed an opinion favorable to the appointment of coadjutor Bishops, and to granting facilities to Bishops wishing to retire from incapacity.

Convocation having been in session for business three days, on Friday, Feb 13th, was prorogued until the 20th of August next.

ENGLISH CHURCH MISSIONS.

We have before us the Reports of the two great Missionary Societies of the English Church, from which we glean the following facts and statistics:

SOCIETY FOR THE PROPAGATION OF THE GOSPEL IN FOREIGN PARTS.—The annual report of this society has just been published. It states that for the last year the account stands as follows:—Collections, subscriptions, and donations £51,548; Legacies, £11,117; dividends, annuities, &c., £3,910: total of society's general fund, £69,575. In addition to this, there was received: Contributions for particular dioceses, £16,658; for the Memorial Church at Constantinople, £18,237; making a grand total of £104,470. No part of the money raised in India, or in any part of the colonial dioceses, (a fund which is every year increasing, and which in the aggregate will, ere long, exceed that which is paid to the treasurers of the society in England,) is included in the preceding summary. The following is a summary of the society's present operations: There are in Nova Scotia 46 missionaries: in Fredericton, 42; in Quebec, 23; in Montreal, 34; in Toronto, 100; in Rupert's Land, 2; in Newfoundland, 34; in Jamaica, 12; in Antigua, 1; in Barbadoes, 5; in Guiana, 11; in Cape Town, 12; in Graham's Town, 10; in Natal, 5; in Mauritius, 1; in Calcutta, 16; in Madras, 38; in Colombo, 14; in Labuan, 7; in Sydney, 12; in Newcastle, 8; in Melbourne, 14; in Adelaide, 7; in Perth, 1; in Tasmania, 1; and in New Zealand, 10. The total number of missionaries maintained in whole or in part by the society is 466. In addition to the above list of clergy, the number of divinity students, catechists, schoolmasters, and others, maintained by the society, is above 700.

THE CHURCH MISSIONARY SOCIETY FOR AFRICA AND THE EAST.—This society is in advance of the elder association in its funds. "The Committee report, with devout thankfulness to God, that the income raised during the past year (1856) in this country (exclusive of the sums raised and expended in the *Missions*) has exceeded that of any former year. It amounts to £123,174, exhibiting an increase of over £1,000 in addition to the special contributions to cover the deficiency of last year." The number of Missionary Clergy connected with this Society is set down as 172 European and 46 native; the number of catechists teachers, &c., European, 50; native, 1868.

The total amount thus raised by these Societies of the Church of England for Missionary purposes, in 1856, amounted to the sum of £227,644, or about \$1,138,220, and to this should be added the large contributions of the *Society for Promoting Christian Knowledge*, and the *Colonial Bishops' Fund*.

The present condition of India and the demand for more vigorous missionary operations are engaging the attention of both these two Societies. The positive Church tone of the Venerable Propagation Society has enlisted a strenuous opposition to prevent that Society from improving popular sympathy to prosecute her work as a Church Institution. The Bishop of Madras has lately borne witness to the conservative influence on the natives in his Diocese of the Gospel. Where the Gospel had been most plainly taught there had been most fidelity to the English Government. And to show how treacherous to the Gospel that Government has been we may record that at a meeting on India of the *Church Missionary Society*, on January 11, the Rev. Mr. Reuther, a Missionary, who had escaped from Jaunpore, said that he had been 18 years in India, but never had been once within a Sepoy barracks—not because he was unwilling to preach to the Sepoys, but because he was not permitted to do so, it being quite understood that the Government was anxious to keep the army free from Missionary influence.

The Church Missionary Society recently held its regular meeting at Exeter Hall, for the promotion of missions to India. The Archbishop of Canterbury occupied the chair, supported by the Bishops of London, Winchester, and Norwich; Bishop Carr, the Earl of Chester, Hon. A. Kinnaid, Mr. J. C. Colquhoun, Dr. Miller, of Birmingham; Mr. Thomas, late Member of Council at Madras, and others. The venerable Primate said, The Hindoo, whose religion is bigotry, and the Mahometan, who propagates his religion by fire and by the sword, will be slow to understand that we should not desire the conversion of India if it can only be accomplished by force and compulsion. But what we do desire, and what the country demands, is that our religion should have fair play. (Applause.) Whatever may be the future government of India—though we do not evoke its power—we desire its countenance. We require that Christianity shall be acknowledged by the Government—that our missions shall be encouraged, not frowned upon. (Applause.) There is a wide difference between a man's professing himself a Christian, and his compelling others to embrace the Christian faith. There is a wide distinction between entering upon a crusade against the believers of Mahomet or the devotees of Vishnu, and leaving those heathen to suppose that so far as depends on their Christian rulers it is a matter of no consequence whether or no they turn from their vanities to serve the only true and living God. (Applause.)

The Rev. H. Venn read a report to the meeting, which spoke highly of the bearing of the native Christians, and recorded some instances where they had suffered death for conscience' sake. The Rev. C. Reuther, a missionary from Jaunpore, spoke to the same effect. Mr. Kinnaid said that God had blessed missionary labor in Central India, and mentioned that there are 100,000 native Christians in Burmah.

SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE.—This noble Institution still goes on in its quiet course, doing its invaluable work publishing and distributing Bibles, Prayer Books, Books and Tracts. Its entire income for the last year was £34,600, or about \$188,000. Since 1783, when the Society began to publish accounts of its issues, it has circulated more than one hundred and twenty-six millions, five hundred thousand Books and Tracts.

The following is a short statement of the proceedings of the Foreign Translation Committee since its appointment in the year 1834:—

The Committee have issued translations of the Bible in French, Italian, Dutch, German, and Spanish. The printing of the Arabic Bible has just been completed. The New Testament has been published in Maltese, Polish, Arabic, and Ojibwa. The Psalter in Arabic, and Triglot Psalters in French, English, and German, and in Italian, English, and Spanish, have been for some time in circulation; and a Greek Psalter from the Septuagint, has recently been added to the Catalogue. The Gospel according to St. Matthew in the language of New Zealand, and the Gospels and Acts, with part of the Book of Genesis, in the lan-

the same pulpit using two trumpets, the same fountain sending forth both sweet water and bitter."

And again: "Surely plenty of talented Evangelical clergymen could be found, without sending all the way to Leeds for Dr. Hook to come up and preach in a Whitechapel pulpit to the working classes, his well-known anti-Evangelical sentiments."

The whole effort, however, has been eminently successful. The Services have been attended throughout by vast crowds. At Westminster Abbey, 4,000 persons were present, and as many more left for want of room. The reports of the Sermons which we have seen, show that the Truth was most plainly and powerfully presented. Hitherto the Church in England and the Colonies, has been guilty of a great practical mistake. Hedged in by a cold, frowning "respectability," she has driven the people to seek sympathy and instruction amid the broken but numerous ranks of Dissent. And it is a joyful and pleasant thing, to see men like the Bishop of Oxford and Dr. Hook, on the one hand, and the Rev. Mr. Eyre and Mr. Cadman on the other, thus uniting together in a common work for a common and such a glorious end.

STATISTICS OF THE CHURCH IN SCOTLAND FOR 1851-1858.

The Scottish *Ecclesiastical Journal* has some tables of statistics of the Scotch Church, from which we take the following:

DIOCESES.	Total Clergy, 1851.	Total Clergy, 1858.	Total Churches and Chapels, 1851.	Total Churches and Chapels, 1858.	Consecrated Churches, 1851.	Consecrated Churches, 1858.	Churches hav- ing Daily Ser- vice, 1858.	Churches hav- ing Daily Ser- vice, 1858.	Schools, 1851.	Schools, 1858.	Parsonages, 1851.	Parsonages, 1858.
Edinburgh,	22	30	18	23	11	12	8	4	9	18	8	8
Argyll and the Isles, .	9	14	13	17	4	6	1	1	6	8	5	5
Brechin,	16	17	13	16	4	5	5	6	13	20	7	7
Glasgow and Galloway,	24	38	25	37	11	21	6	4	13	19	2	3
Moray and Ross,	10	17	12	20	5	8	2	4	8	7	2	4
St. Andrews, Dunkeld, and Dunblane, .	22	27	22	25	7	13	4	6	7	12	8	7
Aberdeen,	24	27	23	25	11	17	9	9	7	19	14	18
Trin. Coll., Glenalmond, (Extra Diocesan), .	3	4	1	1	1	1	1	1			2	2
Totals, . . .	130	174	127	161	64	88	31	35	58	103	38	53
Increase, . . .		44		37		29		4	45		15	

From this, it appears that the number of the Clergy in 1851, was only about three-fourths of their number in 1858; and the increase in the number of Churches, Schools, and Parsonage Houses, was equally large. A considerable amount has been contributed, meanwhile, to Trinity College, Glenalmond, to the *Regium Donum* Fund, the College at Cumbernauld, the Cathedral at Perth, and to St. Andrew's Hall. The number of Confirmations is surprisingly small. Thus, in the year 1857, there were confirmed in the Diocese of Edinburgh, 160 persons; in the Diocese of Argyll, 7; in the Diocese of Glasgow, 117; in the Diocese of Moray, 84; in the Diocese of St. Andrews, 133; in the Diocese of Aberdeen, 174; and at Trinity College, Glenalmond, 9; making a total of 634.

SCOTLAND.

DOCTRINE OF THE HOLY EUCHARIST—IMPORTANT TESTIMONY.

We are happy to give the following very important Document. The views which have been sometimes attributed to the Scottish Bishops, on the Holy Eucharist, differ very little from those of the Romish Church; nor do we hesitate to say that we have recently seen a theory propounded in this country on

st so extravagant and unguarded in statement, that the *Minister and* *nion* are almost wholly lost in the *Priest* and the *Sacrifice*; a theory, *ue*, candles and incense, bowings and prostrations, yea, and a good *s* things, besides, are sure to follow. In other words, *reverence* *s* into *superstition*; the *Sacrament* becomes the *very thing* of which *ie* *Sign* and the *Seal*, Christ is shut out from the view of the peni- *the* Church becomes a *Fountain*, instead of the *Medium* and *Channel*. And hence it is, that many, who do not reason closely on these sub- *o* see the popular tendency to abuse and mis- *nstruction*, object to *he* terms *Priest*, *Altar*, and *Sacrifice*, altogether. Certain it is, that *olding* the views which the Bishops of Scotland protest against, can *is* than both very uneasy and very troublesome, while they remain.

These are not the views of Holy Scripture; nor of the Primitive *or* of our own. So we said, in the case of ex-Bishop Ives, and of *s*, long before they left us. In the following reprint, we follow the *capitals*, *italics*, &c.:

eting in Edinburgh, on the 11th of December, a motion was made *aration* on the Doctrine of the Holy Eucharist should be issued by *al* Synod. A Declaration such as would appear to have been con- *n* the motion which the Synod did not adopt, was subsequently *hree* of the seven Bishops. We proceed to lay this paper before our *gether* with a document which its circulation has called forth, viz, *s* to the Bishop of Edinburgh by the Dean and nineteen other Pres- *is* Diocese.

tion on the Doctrine of the Holy Eucharist, signed by the Bishops of *th, Argyll and the Isles, and Glasgow and Galloway.*

the minds of many devout Christians have been injuriously affected *tatements* on the subject of the SACRAMENT OF THE LORD'S SUPPER, *ie* doctrine propounded respecting the Oblation of the Bread and *also* respecting the reverence due to the consecrated Elements, and *be* the doctrine of the Church of England, and also of the Scottish *Church*, appears opposed to the teaching of both Churches: *undereigned* Bishops of the said Scottish Episcopal Church, do hereby *follows*:

old and teach that the Body and Blood of Christ are not so present in *ated* Elements of Bread and Wine as to be therein the proper object *reme* Adoration as is due to God alone.

nsider such Adoration to be repudiated by the Declaration at the end *lish* Communion Office; and we hold *the reasons* why kneeling at the *f* the consecrated Bread and Wine was enjoined, to be the reasons *ed* for the injunction, and no other.

as attempts have been made to show that there is no substantial *etween* the Sacrifice of the Cross and the Sacrifice of the Altar, and *cient* Doctors maintain this view—We believe that thus a variance *roneously* implied between the Doctrine of the Ancient Doctors, and *is* of the Church to which we belong. For the Eucharistic Sacrifice, *ially* the same with the Sacrifice of the Cross, would be "an offering *or* the quick and dead to have remission of pain or guilt;" and such *s* Eucharist is expressly condemned by the 31st Article of Religion.

annot understand the doctrine thus erroneously ascribed to the *thers* in any other sense than as affirming that the Eucharist is *stinuation* or a *repetition* of the Sacrifice which was *once* for *all* *n* the Cross. Both these views we hold to be in direct opposition to *nt* of St. Paul in the 10th Chapter of his Epistle to the Hebrews;— *er* of Consecration in the Scotch Communion Office, which describes *ist* as "a *perpetual memorial* of that His precious Death and Sacri- *to* the Prayer for the whole state of Christ's Church in the same

Office, which describes the Eucharist as "the *Commemoration* of the most precious Death and Passion of our Saviour Christ."

5. While we deny the propositions above alluded to, we steadfastly hold and teach with the Catechism, "That the Body and Blood of Christ are verily and indeed taken and received by the faithful in the Lord's Supper;" and with the first part of the Homily on the Sacrament, "That in the Supper of the Lord there is no vain ceremony, no bare sign, no untrue figure of a thing absent; but as the Scripture saith, the Table of the Lord, the Bread and Cup of the Lord the memory of Christ, yea, the Communion of the Body and Blood of the Lord in a marvelous incorporation, which, by the operation of the Holy Ghost, the very bond of our conjunction with Christ, is *through Faith*, wrought in the souls of the *faithful*, whereby not only their souls live to eternal life, but they surely trust to win for their bodies a joyful resurrection to immortality."

C. H. TERROR, Bishop of Edinburgh.

ALEX. EWING, Bishop of Argyll and the Isles.

W. J. TROWER, Bishop of Glasgow and Galloway.

II. ADDRESS to the Bishop of Edinburgh by the Dean and nineteen other Presbyters of the Diocese.

To the Right Reverend the Bishop of Edinburgh, and Primus :

RIGHT REVEREND SIR:—We, the Dean and Clergy of the Diocese of Edinburgh are desirous of offering to your Reverence our respectful and grateful acknowledgments of the Declaration on the question of the Holy Eucharist, signed by yourself and the Bishops of Argyll and Glasgow, which we have just received. We now beg to express our deep and sincere conviction that this statement supplies an admirable and effective Protest against certain recent and dangerous doctrinal views which threaten to disturb the peace of our Church, and to invade the purity of her teaching on the subject of the Eucharist. We have considered it to be our duty to signify in this manner our full concurrence with the statements which you have laid before us, and, as we think, most opportune for our Church. And we are, Right Reverend Sir, with much respect, your dutiful Presbyters,

E. B. RAMSAY, Dean; V. Grantham Faithful; John Alexander, St. Columba's; A. E. Watson, Incumbent of St. George's; Edward Sterling Murphy, St. James'; James M'Lachlan, Incumbent of St. Paul's, C. C.; Charles R. Teape, St. Andrew's; J. Ogilvy Millar, St. John's; H. H. Franklin; Robert Henderson, Minister, Episcopal Church, Stirling; Walter M. Goalen, A. M., Incumbent of Christ's Church, Trinity; Thomas Langhorne, Jr., Assistant Minister of Episcopal Church, Musselburgh; Charles S. Absolom, Incumbent of St. Mark's, Portobello; T. N. Wannop, Incumbent of Trinity Church, Haddington; Thomas N. Hamilton; Augustus E. Crowder, L. T. Durham, Incumbent of Christ's Church, Dunse; Charles Hinxman, B. A., Balliol College, Oxon, Incumbent of St. Andrew's, Dunmore; E. B. Field, Domestic Chaplain to the Earl of Rosebery; Henry G. W. Aubrey, Incumbent of St. Mary's, Dalmeid; T. J. Burlton, Military Chapel, Greenlaw.

ENGLAND.

THE NEW MINISTRY.

On Friday, Feb. 19, the Palmerston ministry having been defeated in the House of Commons on the "Conspiracy to *Murder*" Bill, which was intended to reach conspiracies of refugees against foreign governments and individuals, the Cabinet at once resigned. The new Ministry is as follows:

First Lord of the Treasury, Earl of Derby; Chancellor of the Exchequer, Right Hon. Benjamin Disraeli; Lord Chancellor, Sir Frederic Thesiger; President of the Council, Marquis of Salisbury; Lord Privy Seal, Lord Hardwicke.

SECRETARIES OF STATE.—The Home Department, Right Hon. Spencer H. Walpole; the Foreign Department, Earl of Malmesbury; the Colonial Department, Lord Stanley of Alderley; the War Department, Gen. Peel; First Lord of the

Admiralty, Right Hon. Sir John Pakington; Postmaster General, Lord Colchester; President of the Board of Trade, Right Hon. J. W. Henley; President of the Board of Control, Earl of Ellenborough; First Commissioner of Public Works, Right Hon. Lord John Manners; Attorney General, Sir Fitzroy Kelly; Under Secretary for War, Major A. H. P. Stuart Wortley.

IRELAND.—Lord Lieutenant, Earl of Eglinton; Lord Chancellor, Right Hon. F. Blackburne; Chief Secretary, Lord Nass.

The Duke of Newcastle, Lord Grey, and Mr. Gladstone, to whom overtures were made by Lord Derby, declined to join his Cabinet.

OXFORD SPIRITUAL AID SOCIETY.

On Tuesday, June 2d, a large and influential meeting was held in Oxford, for the purpose of inaugurating a new society, the main object of which will be to afford permanent or temporary pecuniary aid to the most necessitous clergy of the diocese towards the maintenance of curates. The Bishop of Oxford presided and made the opening speech, in which were the following statements

"In these parishes, therefore, the Church is neglecting its duty; it is not discharging what it undertook to discharge,—the supplying, through the means of the clergy, the spiritual necessities of the people. In the first class of cases I find there are eighty-six parishes with eighty-eight churches, the aggregate population being 47,000, the endowment in each parish being under £100 a year; and if you take the average income of these eighty-six parishes, it amounts to only £72, 10s. to each incumbent" * * *

"We have another class of parishes with endowments under £150 a year. We have seventy-one such containing eighty-seven churches, with an aggregate population of 72,000; the average income for the incumbents of these parishes being £133, 10s.; or, taking these two classes together, we have 157 parishes, with 175 churches, and a total population of 120,000—the average incomes of the incumbents being under £100 a year." * * *

"Among the cases I have collected in these returns are such as these, but which I have not mentioned because I wished rather to place the matter before you in its breadth. There is Colnbrook, with 1,400 population, and the endowment is a house and four acres of land. Then there is Sandford, with a population of 341, and an endowment of £15 a year; and Hazlemere, with its 1,160 souls, scattered through the backwoods of Berkshire, with an endowment of £43 a year. There is another large parish with a population of 1,261, and an endowment of £56 a year, and another very near here, (East Baldon,) which illustrates a different class of cases; for there are 272 souls scattered over a large rural district, with an endowment of £30 a year. There are many others, which, however, I will not weary you with mentioning. There is Woodstock, a chapelry of the little parish of Bladen, with 1,400 people, and £12 a year and a house for the endowment."

These facts given by the Bishop of Oxford, are suggestive. There are *eighty-eight* churches where the average salary is only about \$360 a year. Then, there are *eighty-seven* Churches, where the average income is less than \$500 per annum. And then there are a number of parishes with a large population, where the income varies from \$75 to \$260 per year.

The Hon. Mr. Gladstone, M. P., made a noble speech, in which he bore witness to the revival of power and life in the English Church. He said, "under whatever circumstances of difficulty, of want, of privation, ay, even of danger, men always answer to the call, and the same spirit which in earlier times has prompted them to abandon everything for the sake of their Saviour has been remarkably revived among ourselves, and every day furnishes instances of those who count none of the blessings of this life dear to them, provided they may be chosen to the honor of preaching the unsearchable riches of Christ."

He also uttered the following truly Christian sentiment, "yet I confess that sometimes, not the measures that have been taken, but the language that is used, excites some feeling of jealousy and misgiving in my mind, for the extension of

popular education is recommended in such a way as to give us to understand that a certain mechanical process of multiplying schools and schoolmasters would cure the whole moral disease of the community. If such expectations are entertained I believe they will be sorely disappointed. The schoolmaster is an essential agent in the work of public improvement. But the schoolmaster, however useful, is after all a human invention, and a secondary instrument, whose business it is to supply, in the first place, the deficiencies resulting from the incapacity or the necessities of the parents, and, in the second place, to supply the complement to the ministration of the Church. But it will be a bad day for England in which we forget the functions of the Christian minister, to whom the work of assisting human souls has been intrusted by the Lord, and if we carry over the work, or profess to carry it over, to the hands of the schoolmaster, even although we cover the transaction by saying that we will have none other than a religious education."

CUDDESDON COLLEGE—DIOCESE OF OXFORD.

The readers of the *Church Review* will recollect the high tribute paid to this Theological College in a recent article. A Rev. Mr. Golightly, however, has lately made a severe attack upon this College, charging that its teaching tends "to sow broadcast the seeds of Romish perversion," &c.; and that the altar, the service-book, the ritual, and the genuflections, &c., are Romish. The Bishop of Oxford has met the charge promptly, and the Report of the Commissioners, appointed to examine into the affairs of the College, has been published. It is difficult to speak calmly of the conduct of Mr. Golightly in this matter. Besides the vindication of the College by these Commissioners, forty-seven out of the whole fifty-four past and present students sign their names to a document which emphatically declares that they owe no greater debt of gratitude to their instructors than for the assistance they gave them towards the discernment of Roman errors. The various incumbents again from different dioceses who have employed these much maligned persons, "representing very different shades of theological opinions," speak almost to a man in precisely the same strain. If there is one thing for which they are thankful to have obtained their services more than another, it is for their firm and wise attachment to the Church of England.

BISHOP OF OXFORD ON POPERY.

The Rt. Rev. the Lord Bishop of Oxford, in his Sermon before the University on the "New Dogma," closes with the following bold and unambiguous language "Let us take the caution. We have faults, evils, deficiencies, God knows, amongst ourselves; we feel them, perhaps groan under them; and she veiling from us the grossness of her own evils, invites us with honeyed words of seeming sympathy to fly from them to her. But see in this one instance what is the truth in all. See from the first where you must end, and remember that a preference for certain things in her communion can ever justify your accepting in any the least particular, what you know to be falsehood, as the truth of God. And yet this they must do who take her as their guide. They must come to bear with her trifling with the truth; with her undervaluing of God's word; with her portentous system of priestcraft, whereby first the sacred and inalienable responsibility of conscience is invaded, and then its purity corrupted, and in many instances its very life extinguished; they must endure the substitution of another mediator for the co-eternal Son, the Virgin-born; they must receive her new-coined dogmas and her spurious articles of faith. See then, all this from the beginning; and when she comes to you with her fairest promises, with all her grossness veiled from you, and she herself transforms into an angel of light, to work your downfall, then to disenchant your beguiled senses, read and weigh the warning graven by the finger of God upon her forehead, and upon that of every other carnal perverter of the Church's purity *Mystery, Babylon the Great, the Mother of Harlots and Abominations of the Earth!*"

THE PITCAIRNERS IN NORFOLK ISLAND.

Our readers are doubtless familiar with the story of the Pitcairners; the mutineers of the *Bounty*; the patriarchal position of the sole survivor, John Adams; his teaching of the Bible and Prayer Book, and its effect on those simple people; of the labors of Mr. Hobbs, &c. In June, 1856, this entire people were transferred to Norfolk Island, numbering in all just about *two hundred* souls. The *Colonial Church Chronicle*, for January and February, gives a particular account of these people, and of their settlement at this former Convict Station, and of the Visitation of the Bishop of Sydney. The whole population, excepting those that were too young and three invalids, were Confirmed. The account would make with some explanations, a beautiful little book for our Church Book Society.

REVIVAL OF SYNODS IN THE ENGLISH CHURCH.

Among the most encouraging news from the English Church, we learn that the "Society for the Revival of Convocation," is at present very active in getting signatures to petitions to both Houses in this Province, for steps being taken to promote the revival of Rurideaconal Synods and coöperation of clergy and laity therein. Mr. Henry Hoare, who is one of the most active members of the Society, has just issued a circular on the subject, in which he says:

"We feel that we can no longer limit our view in this matter to the Church at home—it is a world-wide range which presents itself to the mind of a man who considers the great Synodal question in its bearings on the destinies of the whole English Church. In fact, whether it be our own country, our colonies, or the vast Eastern Dependencies which look for Christianity at our hands, we recognize everywhere the need of the revival of the active, organizing powers of Convocation. I may refer to the varied matter contained in the Reports of the two Houses of Convocation, and more especially their suggestions as regards Home and Foreign Missions, to prove that all the pressing requirements of Religion at the present time, may be said to be summed up in one word—CONVOCA-TION."

REVIVAL OF THE SLAVE-TRADE IN FRANCE.

On Saturday, Dec. 12th, in the British Commons, the Earl of Clarendon was drawn out, and made some clear and definite statements of the present attempts to revive the Slave-trade on the part of the French. It appears that a French trading house at Marseilles, Messrs. Regis, entered into contract with certain *African Chiefs*, to supply, from time to time, a certain number of negroes at so much a head, who are placed on board French ships to be sent to French West India Colonies at Martinique and elsewhere. Certain formalities are however transacted with these negroes before starting, of the nature and import of which, of course, the negroes know nothing. These French contractors are authorized to offer the African Chiefs fifty dollars a head for negroes, and it is stated that the whole of the Yoruba country has been plunged into war to meet the demand for "free" emigrants! and negroes, peacefully engaged in their avocations, have been forcibly seized and carried off. It appears also, that the French Government has connived at this traffic; but, to save appearances, has sanctioned it on condition that it is to be a *bona fide* free emigration! How free, the above facts sufficiently show. It appears, also, that the British Government has remonstrated with the French Government against this infraction of the treaty of the Eight Powers for the suppression of the slave trade in 1815. And a collision was very near coming off on the African coast between an English man of war and two French ships which were taking in a cargo of negroes. But the French officer got off the negroes, and was congratulated by his government on his firmness. To the remonstrances of the English the French

Government replied, that they did not consider the present scheme any violation of that engagement. Here, thus far, the matter stands.

But there is a new phase to this movement. The British *press*, at least a portion of it, sympathize with this French experiment. The *London Times* confesses that the attempts to suppress the slave trade have been futile; and protests against going on, sacrificing English pith, toil, and money, in the attempt to "reduce other tropical colonies to the condition of our own." It virtually owns up, that the plan of British Emancipation has been socially, economically and morally an utter failure. And so it unquestionably has.

If we understand this new French experiment, it is, to all intents and purposes, a revival of the slave trade, concealed under the flimsiest of guises; while the position of the negro, as a forced, paid, freeman, is far worse in reality, more helpless, and more dependent, than that which he occupies as a recognized slave in our own Southern States. The free negroes in tropical climes, by nature indolent, and able to subsist without labor on the spontaneous fruits of the earth, will not work except by compulsion; and every scheme which does not recognize this fact, has proved, and will prove abortive. Mr. Livingstone, in his late work affirms, however, that the efforts to suppress the slave trade have been successful to a very large extent. But as a matter of simple fact, all attempts to compete, by means of free labor, with Cuba and Brazil, and our Southern States, in the production of tropical commerce will prove a failure.

Since preparing the above from our English papers, we find the following in the *Washington Union* newspaper:

"By a private letter received in this city from Loango, coast of Africa, dated September 23, 1857, we are advised that the French have practically engaged in the slave trade under the name of *apprentices*, and that a ship, the *Clara*, of Bordeaux, was at Loango at the date mentioned above, loading with negroes for Martinique. A French war steamer lay along side to protect her from the English cruisers, who would have seized her but that she had a French naval officer on board with orders to the French Commodore to protect her. The English are also using negroes as slaves at Sierra Leone. The French and English Governments are participating in a trade which they affect to deem so hideous. A barracoon has been built by the French at Loango, to be used for the safe-keeping of the slaves until they are ready for shipment. There is no secret in this business, and no disguise is attempted."

We confess that the conduct of the British Government in India and China, has not given us a high opinion of its philanthropy.

ANOTHER ATTEMPTED ASSASSINATION OF LOUIS NAPOLEON.

Another attempt upon the life of the Emperor of France, was made on the evening of January 14th, at half-past nine o'clock, while he was entering the Italian Opera House, in the Rue Lepellier. Several bombs were projected which exploded with fearful effects, causing the death of six persons, and wounding nearly one hundred and fifty others. The Emperor and Empress escaped unharmed. The active guilty parties were mostly Italian refugees; and Count Orsini, Pierri, Gomez, Count Carlos de Rudio, and many others, have been arrested. Pierri is an ex Colonel in the Roman Republican army; and the plot appears to have been devised at Birmingham and Nottingham, those seats of English radicalism. It is reported that a formal demand has been made upon the British government for the expulsion of Victor Hugo, Mazzini, Ledru Rollin, and Louis Blanc from the British territory. At the trial of these men, the Court forthwith condemned Orsini, Pierri, and De Rudio to the punishment of *paricides*, and Gomez to *travaux forcés* for life. The crime of *paricide* is punished by being taken to the place of execution in shirt-sleeves, with naked feet, and the head covered with a black veil; the criminal is exposed on the scaffold while the sentence is being read to the assembled people, and then immediately beheaded.

 A large amount of Continental and Colonial Intelligence is omitted for want of room.

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No. 2.

ART. I.—THE JEWISH AND CHRISTIAN DISPENSATIONS
HISTORICALLY CONSIDERED.

1.—*The Church of the Redeemed, or the History of the Mediatorial Kingdom. Vol. 1. Containing the first Five Periods; from the Fall of Adam in Paradise, to the Rejection of the Jews, and the Calling of the Gentiles.* By the Rev. SAMUEL FARMAR JARVIS, D. D., LL. D., Historiographer of the Church, &c. Boston and London: 1850.

2.—*The Christian doctrines of the Trinity and Incarnation, considered and maintained on the principles of Judaism.* By Rev. JOHN OXLEE. Three volumes, octavo. pp. 345, 402, 372. London and York: 1815, 1820, 1850. Sold by Hatchard & Son, 187 Piccadilly.

3.—*An Address to the Jews, by JOHN XERES, containing his reasons for leaving the Jewish, and embracing the Christian Religion.* One volume, duodecimo. pp. 115. London: 1710.

4.—*Christianity without Judaism. A Second Series of Essays, delivered in London and other places.* By the Rev. BADEN POWELL. London: Longman, Brown, Green & Longmans. 1857.

It is not quite easy to decide what place should be assigned to the Jewish and Christian Dispensations in a philosophical view of the history of man. They are too important to be omitted altogether. And we are too much accustomed to regard them in other lights and from other points of view, to be able to transfer ourselves at once, and with facility, to that one which our present purpose requires.

The most prominent feature of these religions is that they claim to be special Revelations from God. For many of the purposes of the Philosophy of history, it is not at all necessary to discuss this claim or to assume it to be well founded. We have two most legitimate classes of influences flowing from them, independent of this characteristic distinction.

In the first place, any religion which is believed to be true, whether it be so or not, cannot fail to exert a great influence upon those who believe it. That influence will of course be in accordance with the character of the religion itself. Thus we see in the history of the various systems that have prevailed. The Hindu system has produced contemplative mysticism. The Chinese promotes secular order and subordination. The worship of Venus and of Bacchus exerted that influence upon the character of the devotees which we would expect from the view which that religion presented of the character of the deities themselves.

But again, a religion that contains any element of truth, or rather if truth be its predominant element, will on that account exert a great influence. All truth is in a sense Divine. It is of God. It is designed as the appropriate nourishment of some part of man's nature, and is necessary for the growth and health of that part of his nature. Nor can we see that it is any more efficient when communicated in one way than when communicated in another. The truths of Astronomy, or those of Mathematics, having been discovered by the genius of man, are just as valuable, and just as reliable as though they had been communicated by Revelation directly from the Divine mind. And so of the Jewish and Christian Dispensations. Many of the truths which they contain, would have been just as salutary, and just as efficient upon the minds of men, if they had been discovered by human insight, as they are now.

But the Scriptures contain truths which never could have been discovered, or if they could have been discovered, they never could have been proved, as the truths of science are; to the entire satisfaction of all intelligent minds.

Here, then, we find an element in these systems of religion which requires us to assume or prove their claim to a divine origin. Without such an origin, they are of no value as witnesses to those truths; and those truths, if truths they are, are indispensable to a right understanding of history.

But another and chief source of influence in a Revelation from God, is the grace which He bestows, by means of it, upon those who receive His Word—first, individually upon the hearts of believers, and then, through them, upon the general current of thought and civilization.

This is the characteristic feature of Christianity. It is not the mere influence of truth, acting by its intrinsic virtue, which we have chiefly to consider, though such an influence is very great; but it is the fact that God bestows a special gift of grace upon the hearts of those who in sincerity and self-renunciation use the means which He has provided for the salvation of their souls. No doubt can be entertained, that if the Jewish Scriptures had been carried to some of the heathen nations of the day, and adopted there as a basis and guide to their religion and their worship, they would have produced a vastly beneficial influence upon that people. But such an act would not have made that people Jews, or brought them into Covenant with God. The same is true of Christianity. Christ sent Apostles, not to write Books, but to preach the Gospel, to baptize the converts, "and for the work of the ministry," for which they were especially authorized—consisting in personal acts of counsel, guidance, rebuke, and warning, of conducting the services, and administering the Sacraments. And this part of their duty is represented as quite as necessary to the salvation of souls, as the truths which they were authorized to preach.

Suppose, now, that a separation had been made between the Gospel and the Ministry. Suppose some nation had by some means received the former, without the latter. As a vastly elevated system of religious truth and moral teaching, it would have exerted an elevating influence, which, if it could have been preserved in its integrity, would have been as far above that of any of the best of the heathen systems, as far above even the systems of Socrates and Plato, as we can well imagine. But by its separation from the Ministry and Sacraments, it would have ceased to be *the Gospel*; a Message

from God, and become simply one of the many systems of Philosophy adopted by the choice of man, though vastly superior to any of the best of them.

Hence, the influence of the Jewish and Christian Dispensations, as systems of elevated religious truth and moral teaching, is one thing; and their influence as channels and means through which God confers special grace and blessing, another and quite a different thing, and the distinction between them is of the utmost importance. We shall have occasion to consider them in both lights. In order to get the right point of view for a starting point from which to consider the Jewish Dispensation, we must return to the time and circumstances under which it was made.

As communicated by Moses, about 1500 B. C., it was not the earliest religious system, of which, we have some means of knowledge. We know, from the Scriptures themselves, that there was an earlier system in Egypt. There must have been, therefore, an earlier one in India; and there was also an earlier one in Chaldea; and probably among the Phœnicians also. Among all these, there was a traditional account of the Creation, and the principal events in the history of the world down to the dispersion at the building of the Tower of Babel, or about one hundred and fifty years, on the shorter chronology, after the Flood.

These elements of history had been strangely confused and intermixed with fables, and were in danger of being lost entirely. Moreover, the true knowledge of God was fast being lost, and idolatrous worship had already sprang up everywhere. God was no longer remembered and known as the Creator, the Infinite Person, whose Providence was over all His Works. But He was conceived as a mere principle of law, as Light, or Intelligence. And if one of the great principles of nature might be worshiped as God, there was no reason why another might not. The existence of one infinite principle, as Wisdom, for instance, does not exclude the existence of another, as Love, or Justice.

When the distinct impression of the Personality of God had disappeared from the minds of people, the idea of Creation and of Providence, properly so called, would disappear also; for these are most eminently *personal* functions. And the account of the origin of the world, in all the earliest systems of Philosophy, supposes either an eternally existent matter, or an emanation from the substance of God. The first, is the dualistic system; and the latter, the pantheistic. On this latter system, any principle might be regarded as

proper subject of worship; and anything as a representation of Deity, might become an idol through which to worship Him.

Now, in contrast with all this, and as a most powerful argument in counteracting it, Moses begins with an account of the Creation, and gives a succinct history of the world, to those events which were within the recollection of their fathers. This account is so simple, so majestic, and so brief, that on comparing it with the others of that early day, no doubt ever has been entertained, or ever can be, that it is the genuine and authentic one; the others are corruptions. But through the whole narrative, and throughout all the Jewish Scriptures, the Personality of God and His Personal relations to man, are put in striking contrast with the pantheistic and polytheistic tendencies of the other early nations.

It was precisely this truth that was needed to check the downward tendency everywhere at work. It was precisely this which was necessary to make God an object of fear to those who do evil, and His favor, a matter of hope and a stimulus to exertion with those who would do well. It was this attribute of God, which gave to all the laws and institutions of Moses their sanction, and saved them from falling into the neglect and forgetfulness which had absorbed all the other systems.

Now, to establish this, the corner-stone of their system, what miracles were wrought, what displays of divine Will and Power! The Egyptian enchanters were made to confess a power superior to theirs, and to that of their gods. The Patriarchs had been enjoined and led to acts that seemed the most unlikely to fulfill the promises of the Covenant with Abraham. The special power of God had been showed in the deliverance of the Israelites from Egypt, in their sustenance in the Wilderness, and in the victorious taking possession of their promised land; promises and predictions distinctly made, had been most minutely and most strikingly fulfilled. They had heard the thunders of Sinai; they had seen some of the most terrible displays of Divine Vengeance upon disobedience to positive commands. All this was necessary, not only to show that Jehovah was their God, but that He alone was the God of the whole earth; and that this awful, incomprehensible Being, was in covenant with them; He their God, and they His people. And the quick and frequent interpositions for the purposes of reward and punishment, were such as not to allow them to forget this most solemn and most important truth.

But the establishment of a Priesthood, and a Ritual, were

still more calculated to give prominence to the Personality of God and of His Personal relations with man. The Priesthood sustained a most sacred and a most intimate relation with God. They, alone, might approach to the Holy places and the utensils of His Worship. Any infringement of the sacredness of their functions and character, as punished in the most remarkable and striking manner. Korah and his company amounting in all to about fifteen thousand men, were destroyed by a fire from the altar, and by a plague that came upon them that murmured because the first transgressors had been punished. And even Uzzah, the man who reached out his hand to steady the ark, only because he supposed it in danger of falling as it was being carried up from *Kirjath-Jearim*, was smitten on the spot. The Priesthood also had special means of knowing and proclaiming the Will of God. Through them He made revelations of Himself and instructed them in the paths of virtue and holiness. But the Ritual—the Holy Seasons, the Sacrifices and all the services attendant upon their observance even to the minutest details—in directing the dress of the Priesthood, and the form of altars and the architecture of the Tabernacle, these were all directed by God Himself. There were Personal acts on His part, and most impressively taught and kept in mind this fact that He was a Personal Being with a Will of His own and ready presence to execute His decrees.

The Ritual exerted also another most important influence. For while it satisfied the religious instincts of the worshiper it taught them, also, that religion needs to be a discipline—something that supports human weakness and subjects the will to itself rather than something that is subject to the will of man. It took little or no counsel of their preferences and choices—but taught them to live by rule—by a rule that was apprehended by the understanding, and which could be followed only by bringing the passions, appetites, will and all into subjection to the conscience—thus enlightened and informed.

In this way and by this means the Ritual held them up amidst the surrounding degeneracy, and prepared them for that wonderful isolation which they have maintained even to our day. Scattered, as they are, among all nations, they keep themselves aloof and distinct from all people—a living monument of the truth of the divine predictions.

In all this, God, in order to impress the fact of His Personality, and that He enters into Personal relations with man, condescended to acts and representations of Himself, which are highly anthropomorphical. Not only do we see him declar-

ing His love for individual men, and condescending to acts of personal kindness towards them, but we see Him spoken of as angry—as repenting, &c., &c. This is, doubtless, an adaptation to the infirmities of our minds. Acts of His *seem* to us like those which men perform under the influence of these passions and we attribute them to the same passions in the Divine Mind. The true explanation of the acts can be had only when we shall be able to take a more comprehensive view of the acts themselves, and the motives from which they really proceeded.

Another principle in the Mosaic Economy still bearing upon this same fundamental point of the Personality of God, is seen in the fact that God in most cases, in His dealings with men, waits until the grounds of His actions are obvious to men themselves. He assured the Israelites, that He led them through their experience of the forty years in the wilderness not only that He might prove them, but that He might show them what was in their hearts; that there was in the very infirmities and corruptions of their nature, though they knew it not, a necessity for those restrictions and tests of obedience which He had imposed upon them. When they had sinned and were punished—they would begin to believe. They would begin to see that God knew better than they what was necessary for them. Admitting then their history to be true, it proved to them in the most satisfactory manner the sacredness of their religion, and its adaptation to their real condition, and the necessity for adhering to it even in the minutest details of its Ritual.

In consequence of this view of the Covenant relation with God which lay at the foundation of the Jewish religion, a large class of acts which were before indifferent, now assumed a character of most momentous importance. To neglect the circumcision of a child, after it was eight days old—to neglect the great Festivals at which every male in the nation was required to present himself “before the Lord” at the place which He Himself might choose—to work on the sacred seventh day, the day of rest, all these—and many more acts of a like character, had now become, in the estimation of a Jew, sins of the most deadly character; they were violations and forfeitures of the Covenant.

We think that this peculiarity of the Jewish Revelation, the prominence which it gives to the doctrine of the Personality of God, can hardly be overestimated. His Personality implied His Unity, and was thus in contrast with the polytheism of other ancient systems. It permitted Him to be regarded as a Creator and Moral Governor, and thus contrasted with the pantheistic systems.

.. This it was—the Unity and Personality of God— which gave to the Jewish system its life and its vitality... All history shows, as philosophy itself teaches, that to deny the Personality of God, is for all the purposes of religion and morality, to deny His Reality, and Pantheism is, practically, the same as Atheism—the uniting of two opposite extremes in a common view of indifference. This has occurred several times in the revolutions of philosophy, and always with the same result.

But if the result of a denial of the Personality of God be the denial of His Reality, a denial of His Unity destroys that unity of system, upon which the efficacy of any religion depends, so as to make it incapable of doing much for the good of man. There must be unity of system, unity and oneness in the rule of action, and a sense of responsibility to a One and Supreme Sovereign and Judge, to exert that controlling and consistent influence upon the will and passions of man, which is necessary to the foundation of habits of virtue, and to elevate the mind to a familiarity with trains and modes of thinking above those suggested by the surrounding circumstances of daily life. The idea of God, and all its beneficial moral effects upon the thoughts and feelings of men, is destroyed the moment we have admitted a duality or a plurality, and thus the possibility of a divided empire and conflicting wills and desires in that which controls the world and the destinies of man.

Let us now turn our attention to another view of the Jewish Dispensation. At the early period when it was introduced the science of legislation was hardly known. Authority was everywhere vested in a chief ruler, and there was hardly a conception of legislation, on anything distinct from the proclamation of his individual will, and that will was, for the most part, expressed with reference to particular cases as they might arise. Of course, therefore, it was subject to all the influences of personal feelings, of favoritism or prejudice, and liable to change with his changing caprices or whims. Thus a government of law, instead of the arbitrary sway of an individual, and legislation upon the general principles of right and wrong, was unknown in the age of Moses. Regarded in this light, the Mosaic Dispensation forms a most important epoch in the history of the world. It is said by those whose researches have been far more extensive than ours, that there is not, and never has been, a criminal code making any considerable pretensions to completeness and to be based upon general principles, except that given in the Pentateuch, and those in modern times which profess to be based upon the Mosaic. At all events, the criminal code of both the civil and the common law are professedly based upon the Mosaic code.

Nor was this merely a code of criminal law. It provided also for most, if not quite all of those civil relations of man towards his fellow man, to which the restrictions of the Jewish Polity intended to allow an existence. Its completeness in both these respects is remarkable. Nor have all the advances which modern times have been able to make in the science of Legislation and Political economy, in the knowledge of the rights of man, and the capacity for self-government, been able to make any considerable improvement upon this very ancient code. The modes of procedure under the law have been changed in many respects. And it is thought these changes may have been required by the change of circumstances. But the principles of the law have remained unchanged, and their wisdom and justice have been confirmed by every successive generation that has experienced them.

These laws, whatever may have been the immediate occasion of their promulgation, were not given out as mere temporary expedients. They were proclaimed, for the most part, as eternal laws. No provision was made for changing, amending, or repealing them. Nor was any intimation given that anything more might or could be wanting than what was contained and provided for in the Mosaic code. It was foreseen that the time would come when the nation, having grown numerous and wealthy, a more vigorous Executive would be needed, and the people would demand a King. And this want of their Government was provided for as a necessary evil, an evil necessary to a far greater good than could be accomplished without it, but still an evil, though necessary. But this King was to have no legislative power, except what was implied in the administration of the laws already and unalterably in existence. Nay, he was in a special and eminent manner under the laws himself; and the more conspicuous he was, the more marked and signal was to be the punishment inflicted upon him for any transgressions that he might commit.

While there never has been a system of government that so completely secured the rights and liberties of the people, there was not the slightest approach towards a recognition of what has been called in modern political science "the popular element" in the Jewish polity. The laws were made and promulgated by an authority claiming to be divine, the people were in no way consulted in regard to them. The Judges, from Moses to Saul, the first King, a period of three hundred and ninety-six years, were designated by God Himself. There was no popular election or vote. Some one seems to have felt an inward call to the work of judging or ruling the people. God in some way man-

attested this call, or at least disposed the hearts of all to acquiesce in the person thus selected by Himself, and the people seem to have recognized him as their leader, not because they had chosen him to that office, but because God had chosen him for them.

And after the institution of the Monarchy the same principle holds good. The King was especially designated by God Himself in the first and second instances; that is, Saul and David were so designated, and the Crown became hereditary in the family of David. But whoever was made ruler, either by the direct interposition and choice of God, as in the case of the Judges and of Saul and David, or by hereditary descent, as in the case of the Kings from David down, his person was regarded as sacred. He was not infallible. That was perfectly well understood. He might sin. He might commit wickedness, and then the people might disobey and even resist. But, notwithstanding, he was the Lord's anointed. His person might not be violated. No man might speak evil or lightly of him. Whether a good man or a bad man, whether the keeper of the law or the setter up of idols, he was the messenger and minister of God, sent not indeed for the wicked act which he might perform, but to rule the people of Israel; and he was accountable, not to them, but to God, for the manner in which he executed his mission. If he was a good and virtuous man, a wise King and a mild ruler, it was a token of God's favor, and a sign of their having been obedient to His will. If he were unjust, oppressive and tyrannical, it was the punishment which they needed as a means to bring them back from their transgressions and forgetfulness of God. In no case might they take the laws into their own hands. In no case might they circumscribe the power of their King to guard against abuses. The King's heart was in the hands of God to turn it whithersoever He would.

Now whatever we may be disposed to think of the sacredness of the royal prerogative in the Jewish polity, it connects with the rest of their system in teaching the Jews, and through them the world, that Law is a permanent and imperishable thing; and that it is not the mere compacts and conventions of men, but an eternal reality, based upon an unchangeable principle of Justice and Right. We think it also teaches us that the external forms of government are far less important than we have been accustomed to believe them to be. The all important thing is that the Government, be its form what it may, recognizes, and is based upon, the great principles of human right and justice, and that the hearts and wills

of all men, all parties and estates in the commonwealth, be they what they may, are permeated with and subjected to those great principles. One form of government may be more efficient than another in carrying out those principles. One may be better adapted to the circumstances of an age or nation than another. But if the object of government be the aggrandizement of individuals, the execution of schemes of ambition and personal pride; if, in fact, it be anything but to secure righteousness among the people, and conformity to the great principles of law and equity, it will become oppressive and tyrannical, be its form whatever it may.

Another peculiarity of the Jewish polity deserves attention also. We refer to that which rendered the accumulation of large personal wealth impossible. The head of every family, except the tribe of Levi, was a land-holder. This homestead was an inalienable possession. It might be mortgaged, but the title could not be alienated for a period longer than the next great Jubilee; and consequently never for more than forty-nine years. The real estate and homestead of one family, therefore, could never pass permanently into the hands of another, except by the extinction of the family itself. And such an extinction was always regarded as a judgment of God for the commission of some great offense against God or His worship; as, for instance, idolatry, or sacrilege, or an offense against a fundamental and organic law of the State, or disobedience to parents, or a total neglect of filial duty. Hence, no landed aristocracy could arise. No hereditary nobility was recognized. The people were all equal. The King and Priesthood only, as Ministers of God, were superior to them all.

And if the accumulation of wealth, consisting in real estate, was thus rendered impossible by the exemption of the homestead, so that other and far more dangerous mode of accumulating wealth was rendered impossible by another principle of their polity. We refer to the loaning of money on interest. The modern necessity for Banking institutions for purposes of exchange did not then exist. There was little or no commerce, and whatever there was could easily be carried on in an exchange of the articles of trade for the precious metals. The abundance that one might have was to be regarded as the gift of God. In other words, if one's annual income exceeded the necessities of his annual expenditure it was a blessing from the Fountain of all Good. He might not make it a means of oppression to his fellow-men. If his neighbor was poor he must relieve him. He might give him the money to supply his wants. Or he might only lend it.

But in no case could he take any interest or usury for his money. Nor could he take any pledge or security for the payment of what was thus lent, which might subject the borrower to any destitution of the necessities of life. If the lender should take a coat for a pledge, he must return it before nightfall. Hence a moneyed aristocracy, the worst and most dangerous form of all aristocracies, was rendered impossible. The whole scheme of their polity was designed to keep the wants of the people few and simple, and those wants, with moderate industry and God's blessing upon their labor, would be easily and abundantly supplied.

But another important element in the Jewish polity was a system of taxation, by which the pecuniary burden of the support of the State and of the Worship of God was distributed among the people, according to each man's annual income.

For the support of the State, besides the private income of the royal estates, and the property of criminals confiscated to the King, there was a tax upon all the people, the precise nature and extent of which is not known.

The religious taxes are more fully described. The tribe of Levi was taken for the Priesthood. To them was given forty-eight cities to be their homes and abodes in infancy and until they might enter upon the duties of their office. Here, too, they might dwell when not needed in the temple service. And hither they might retire and spend their days after they were too old for the service of the Temple and the Sanctuary. None were engaged in that service under thirty, and none except the High Priest after he was fifty years old. No man that was infirm, or lame, or deformed, might take any part in the service.

Now, for the support of this Priesthood and the services of the sanctuary, that is, for all religious purposes, every man, not a Levite or Priest, was to pay one-tenth of his annual income. And, besides this, there were first fruits and offerings, and forfeitures to a large amount; so that it is computed that, in one way or another, about one-fifth of all the income of the Jewish people was taken for religious purposes. They must also rest from all their labors one day in seven. The three great Festivals must also be attended at a great sacrifice of time and means. The land, every seventh year, must be left uncultivated as a Sabbath to the Lord.

All these regulations, whatever other impression they may have made, could not fail to impress the mind of the Jew with a sense of the importance of his Religion, with the idea that

it was in fact the most important thing that he had to live for. To God belonged the first and best of everything. The first-born son of every family, the firstling of every flock, the first fruits of every harvest, belonged to the Lord. Some of them he might redeem by substituting others in their place. Some could not be redeemed at any price. And if the firstling were diseased, or imperfect, or in any way blemished, another, and the best that the owner had, must be substituted for it.

One more peculiarity of the Jewish Constitution deserves a passing notice in this connection. It makes no provision for a *standing army*. Although exposed like other nations, and often actually subjected to attacks from foreign enemies, a standing army formed no part of the means of the nation's defense. In times of danger from an attack from a foreign enemy, or when they might be called to go and make an aggression upon another nation, the King, or Judge, as the case might be, had the right to call for any or all of the citizens capable of bearing arms. Thus every man was a soldier for his God and his country. Nor was any provision made for paying for the services of those who were thus called into the service of their country. Their time, their strength, their skill, their courage, and if such should be the fortune of war, their lives must be freely and cheerfully given for their country.

Now it is hardly possible to conceive a system which should more effectually accomplish two great results in human culture. The *first*, is obedience and subordination; the living by fixed and strict rules, rather than by caprice and fancy; the subjection of the individual will to the good of the whole, without which no community can long subsist. The *second* is, that man does not live for himself alone or chiefly, but rather for his God, and his country under God. These great lessons, so necessary in all states of society, and forms of government, and so self-denying to human pride, ambition, and selfishness, were thus taught in the most efficient manner by the whole tenor and provisions of the Jewish Polity.

We hardly know of a topic that is more interesting, and more requiring elucidation than the Political Economy of this ancient Hebrew people, and its bearing upon the social and moral condition of man. Most certain it is, that no modern nation has ever attained to like density of population, nor possessed an equal amount of the means of material well-being in proportion to its numbers. Industry was diversified. The Producer, the Manufacturer, and the Consumer, were side by side in every part of the land. There were but very few traders. The business of the merchant and the banker were un-

known. There were no large cities except the Capital, Jerusalem, and no foreign commerce that was worthy of note as an element of their national wealth, or their national well-being.

And so, too, they had no pauper population, no poor-houses, or taxes for support of the poor. Poor, indeed, there were in ancient Judea, as there are, and in fact have been wherever man lives by the sweat of the brow, or is dependent upon the productions of the earth; for there were persons whom disease and misfortune had deprived alike of the means of living and the strength to labor. But of the demoralizing effects of deep poverty which are so abundant and so conspicuous in all other forms and states of advanced civilization, we see nothing among this ancient people. Labor was held in honor. Large fortunes, which are seldom, if ever, acquired by mere productive industry, however skillful, were unknown, or considered as infallible indications under their system of polity, of a wickedness which no one could desire to imitate even for the sake of the wealth it might bring. And never were the wants of all persons and classes so well and so adequately supplied. There was none of that making haste to be rich which drowns so many souls in perdition. There was none of that abandonment of soul and body to the dissipations of appetite and lust which characterize the homes and the haunts of recreation among those, who, in our day, see themselves cut off from the hopes of domestic comfort and a respectable independence among the families of their country and neighborhood. Lewd persons, indolent persons—persons given to intemperance and gluttony, there undoubtedly were, for such is the infirmity of our common nature, that those classes of persons will be found everywhere; but persons to be counted by thousands and tens of thousands constituting a large per centage of the whole population driven to social vice and sensual abandonment, by hopeless desperation, goaded on by the heartless disregard of their welfare on the part of others better off than themselves, is a phenomenon of civilized society, which seems to have been precluded by the arrangements of the Hebrew Polity, from any possibility of existence on the soil which God had thus chosen and blessed as the abode of His Covenant People.

If we have found it difficult to decide precisely what place the Jewish Dispensation should occupy in a Philosophy of History, it will be far more difficult to decide the same question, with regard to Christianity. We are so much accustomed to regard it as a message from God to the individual soul, and the individual conscience, that we have hardly thought of it as influencing the destinies of nations and the course of events in the history of the world.

doubtless, when regarded in this light, it is one of the powerful agents that has been at work since its introduction into the world, in influencing the course of the world's affairs, and the destinies of nations. And the remark which we have made with regard to the Jewish Dispensation, concerning its claim to a divine origin, holds in a great measure, with regard to the Christian Dispensation also, and needs to be repeated here. Christianity claims to be a means of renovating human nature through the incarnation of the Son of God, a person of the Divine Nature. And the claim is, that through it are thus communicated to individuals, which could be communicated to them by no other means, thus elevating them to a state of moral, intellectual, and spiritual existence, to which they could not attain otherwise. This *result* is a fact of history and indisputable. The *means*, is a question of theology, and does not therefore belong to the sphere of our present subject. We are not now to look at Christianity as a means of effecting our relations to God, and saving the soul; in other connections, this is doubtless the most important that is to be taken of that Dispensation. Our present undertaking requires rather, that we should look at it as a means of influencing the thoughts and actions of men and nations, *subjects of history*; and, as a still further revelation of the plans and principles of God's Moral Government, and of His governing Providence, in the affairs of men. We have already seen, that the Jewish Dispensation was introduced into the world as the world was prepared for it and continued until it cleared the grounds upon which its introduction had been planned. It set forth prominently, the Personality and Moral Government of God, and the necessity for a Religion, with positive precepts, and a Government of unchangeable laws. And it has shown the history of man, not only of the Covenant people, but of other nations, to a considerable extent, down at least far enough to show that God has a plan, and an object in history, and that He uses all nations, and overrules all events, for the accomplishment of that purpose. Though His thoughts and designs are far above, out of our sight—for He is a God that is Himself—yet the event, when it has fully transpired, will show what was His purpose; and that the Lord had a purpose, and was accomplishing it by that very thing which perhaps we thought most unaccountable, or inauspicious. We have seen, if the Jewish Revelation was introduced as soon as the world was prepared for it, so Christianity was introduced as that Revelation had prepared the way for that more complete development of the Divine counsels and purposes concern-

ing men, which were to be made when the fulness of time had come.

There is a law of divine progress, to which no special allusion has yet been made ; which, however, comes so directly into our way here, that we can hardly omit to pay it a few moments' attention. It is this : that the race, as individuals, learn only by degrees and gradually ; there is no possibility of communicating to the youth of ten or fifteen years the wisdom of mature manhood. There must have been something, in his own experience, to prepare him for each precept of wisdom, before he will receive it in any such way as to comprehend its meaning, or appreciate its importance. Hence, any maxim, if prematurely given, is likely to be spurned and rejected, as underrating his capacity for independent and self-determined action, or exaggerating the dangers to which age or pusillanimity have at last concluded to succumb ; or, to use an expressive word of modern coinage, he will think it "too old foggyish" to be seriously regarded. It is so with the race. Before Polytheism and Idolatry had become extensively prevalent, and without the unusual displays of the sanctions of God's Moral Government furnished in the Jewish Dispensation, no nation would have received and adhered to such a Dispensation as that which it pleased God to give the Jews. But in their experience, including the Babylonish captivity, the Jews had seen enough of idolatry and polytheism to appreciate what was said in their law of the Unity and Personality of God, and to regard that doctrine as one of inestimable value. They soon learnt also, by other and bitter experience, enough of the ways of transgression, to see the wisdom and necessity of those instructions and precautions with which God had surrounded their moral and ceremonial law, hedging them in, as it were, against following the devices and desires of their own hearts to their ruin ; taking from them, by abridgments of their liberty of thought and action, the danger of their converting that liberty into licentiousness, and using it for purposes of moral and spiritual degradation. Now Christianity accepts what Judaism had accomplished. It begins where that left off. It abolished what was temporary and had accomplished its purpose ; and retained what was permanent and eternal, or needed for further use.

But Christianity supposes a higher culture than the Jewish Dispensation had required. It supposes more experience in the struggles of Truth with Error—of Good with Evil. It supposes, as it found, a people worn out and tired with "feeling after God, if haply they might find Him," in the darkness

of heathenism. It supposes them, with Plato and Cicero, after having exhausted all the arguments of Philosophy and all the indications of Humanity, in doubt; after all, whether there be an hereafter for the individual soul or not. It supposes a world satisfied; and the entire Grecian world seems to have been—that insatiable Humanity is insufficient for the wants of Humanity; that there must be a God Incarnate to elevate our nature—~~and the~~ Atonement which the blood of bulls and goats could not make; and perform some divine act to restore man to the favor of that God whose favor the world was conscious of having lost, and knew no way of regaining; and to aid man by His Spirit in that conflict with evil in which the world, as well as men individually, had thus far failed, and been harassed with ever new and ever recurring discomfiture. The Jewish Dispensation consisted of minute precepts and details; The Christian deals with general principles and comprehending truths; and supposes sufficient culture—enough of the results of experience, and thought, and reflection—to appropriate those principles, and adapt them to particular cases as they may arise.

Now the Greek Philosophy, though it had proved itself inadequate to the task which it undertook, had nevertheless prepared men for this work, which Christianity assuming them capable of performing, requires at the hands of its recipients. And accordingly we find, that after the inspired Apostles, all the eminent teachers and doctors of the Christian Church for three or four centuries—that is, until the Heathen Philosophy had ceased to be regarded, even by the heathen themselves, as of any very great value for spiritual purposes—were men who had been trained, and were deeply learned, in the Philosophy of Greece and Rome. The last, in this class, was St. Augustine; and after him, begins a decline in the standard of learning and the attainments of those who were called great men in the Church.

We have already remarked that the Christian Dispensation deals much more largely in the statement of general principles, and the inculcation of the proper motives to action, than the Jewish had done; and that it leaves a much broader sphere for the exercise of discretion in determining the particular actions and the ways of manifesting those motives. Thus the Jewish Dispensation had said, "thou shalt not commit adultery;" the Christian says, "whosoever shall look upon a woman to lust after her, hath committed adultery with her already in his heart." The Jewish Dispensation had said, "thou shalt not kill;" the Christian condemns the angry feel-

ings from which a murder could proceed. In the Christian Dispensation less is given of the external Institutions and Ritual, and more of the Spirit with which they are to be used, and the purpose which they are designed to subserve; and the great doctrine is laid down that all these are designed for man, and not man for them; and that in the use of them, and in the keeping of His laws generally, God will have mercy and not sacrifice.

But while this enlarged sphere is allowed to individual discretion, fidelity in its exercise is secured by the most thrilling announcements of the Omniscience of God, and of the great doctrine of a day of judgment, in which each one must give an account of himself,—of the things done in the body,—before that Omniscient Judge.

The first influence of Christianity which we will notice, resulted from the fact that it settled at once and forever, for all those who received it, most of those great questions lying at the very basis of human knowledge, which the Greek Philosophy had in vain attempted to settle; and, in the vain attempt, had exhausted itself. The origin of the world, the unity and nature of God, the creation of man, the nature and destiny of the soul, the Moral Government of God, the future life, the mystery of evil, the nature of virtue, and the vexed question of the chief good of man. The connection of these points with metaphysical philosophy is easily seen; and no words are needed to point out and illustrate the influence which a final settlement of these questions would exert on all subsequent Philosophy. But their influence upon the natural sciences is not so easily traced, though it as certainly exists. It is true, that for two or three centuries, the Christian scholars were too much occupied with the adjustment of their social, ethical and political notions to the new elements which Christianity had furnished for their systems on these subjects; and, especially were they too much occupied with the work of converting the heathen, and building up the Church in the Faith, to bestow much time upon the Natural Sciences. They came the incursions of the Northern barbarians, who had to be remoulded and transformed by, and into the civilization of which they thus became the inheritors; the lump needed to become leavened with the leaven which it had taken into itself. Full well, too, we all know, the intolerance and bigotry which the ecclesiastics, at the period of the revival of learning, manifested towards each important step in the early advancement of the Physical Sciences. Nevertheless, the advancement began on a new principle. It began in the heart of

Christendom, and it has confined its advancement and its benefits to the Christian World. And though it would be a task too long for the present plan, we think that this rise and growth of the Natural Sciences, may be traced directly to elements of thought infused into the human mind by the Christian Revelation. Take, for instance, the idea of God, as the One Cause and Creator; and of Law, as running through and regulating all things, illustrated as this idea was, by its comparison with the miracles of the New Testament, and without which they could have had no significance, and we think we have enough to put the human mind upon the right track in the pursuit of experimental knowledge.

But, however this may be, the fact is conspicuous and significant, that nowhere, out of Christendom, has any attainment been made in the Natural Sciences that can be compared with our own. Even the works of Aristotle and Pliny, the two most accomplished and sensible writers of all heathen antiquity on such subjects, are of no value, now, except as literary curiosities, or as furnishing descriptions of objects which are not now within the sphere of observation.

But Christianity was by no means a mere spirit infused—a set of ideas communicated to the minds of men. It had Institutions, also, which brought it into more direct relations with Humanity, and enabled it to exert a more powerful influence upon the destinies of the world. It was in fact an Institution itself.

It is worthy of special notice that the characteristic language by which Christianity is most frequently described in the Scriptures, is not as a Revelation of doctrines and duties, but “a Kingdom.” As such, it was predicted by the Prophet Daniel. “In the days of these Kings shall the God of Heaven set up a Kingdom which shall never be destroyed, and the Kingdom shall not be left to other people. But it shall break in pieces and consume all these kingdoms, and it shall stand forever.” Throughout the New Testament, the Christian Dispensation is spoken of as the Kingdom of God—the Kingdom of Heaven. And when our Lord left the world, He said to His Apostles, “I appoint unto you a Kingdom as my Father hath appointed unto me.” To the multitude of followers beginning to be disheartened by the adverse circumstances by which they saw themselves surrounded, He said, “Fear not, little flock, it is your Father’s good pleasure to give unto you the Kingdom.” And finally St. Paul describes the efforts of himself and his fellow Apostles, in carrying on the work which their Lord

had begun before His crucifixion and Ascension as "preaching the Kingdom of God."

As a Visible Society, the Church had a sacrament of initiation, and a sacrament of communion and fellowship, namely, Baptism and the Lord's Supper. It had also a Ministry (into the constitution and functions of which we need not here inquire) who were entitled to a support for their work's sake; and who, also, were to be the chief agents in the work of religious instruction. They are also described as having authority under the Gospel in matters of Faith, and over the consciences of men in such a way, that a disregard of their instructions and admonitions, was in itself a sin, and the following of their faith and instructions would be, to some extent, an excuse for their acts if they should by this means be led into things that were not right. In short, the Ministry had power to "bind and loose on earth," with the assurance that what they thus did, in the proper execution of their authority, would be sanctioned in Heaven.

It would be aside from our purposes, to pause to enquire how far this authority circumscribed the legitimate sphere for the exercise of private judgment; or when acts of ecclesiastical or ministerial authority cease to be obligatory, and when the right to disregard and disobey becomes a most solemn duty. Doubtless, there is a limit, beyond which such a duty becomes one of the most sacred and momentous that a soul destined for immortality and required to give an account of its doings, can have to perform. But this is not the point which we have now to consider; the point now is, that these Sacraments and this Ministry are thus represented as a part of the Religion itself; and so, inseparably connected, as means, with the restoration of man and with the Grace which God had designed to bestow upon the souls of believers; that, in general, and without considering exceptional cases, the one cannot be had without the other. Now, here was a mighty engine established in the world, authorized to speak in the name of God; to appeal to the most powerful springs of human actions—the hopes and fears of a future world, and the immeasurable consequences that result from our actions here.

Nor, is this influence a mere inference. It is distinctly foreseen and adverted to. The personal Disciples of our Lord were told that it is better to pluck out the right eye and to cut off the right hand, than to depart from any thing that is taught in the Word of God; that, in view of the temptations and persecutions of the world, they were not to fear them which can kill the body, and, after that, have no more that they can do, but rath-

er to fear Him, who after He hath killed the body, hath power to destroy both soul and body in Hell. They were forewarned not only of the delusions and deceits which would beguile and entice them away from the true Faith and obedience of the Gospel, but also of the persecutions from the world, which all they that will live godly must suffer for their Faith's sake. And in view of all this, they were told that their salvation, the object of their highest hopes, and their escape from Hell, the object of their deepest fears, depends upon their remaining steadfast and faithful unto the end. In comparison with this, the loss of fortune, and friends, of station and influence, nay, the loss of life itself, is insignificant. And attention is distinctly directed to the crown of life, and of glory, which shall encircle the brows of those who in obedience to their Faith shall die the death of a martyr.

Now, men who believe such things as these, and who are accustomed to contemplate such scenes and perils as events that they may encounter and struggle with in consequence of adhering to their Faith are invincible by mortal arms. If life has no torments which they are not prepared to abide, and death no terrors which they have not been accustomed to contemplate; no man can turn them from their course except by convincing their consciences that that upon which they are so firmly resolved, is wrong or unnecessary. Nay, to such a pitch did this feeling arise that the early Christians in many instances rejoiced more in the prospect of the utmost severity of what heathen rage could inflict, and of martyrdom itself, than one would ordinarily rejoice in the prospect of a bridal feast.

The Society, thus instituted, spread rapidly. The Apostles went everywhere throughout the then civilized world, and even somewhat beyond its limits. Wherever they went they made choice of the principal city or town as the centre of their operations, made converts, established a branch of the Church, and left the candlestick thus planted to give light to and illumine the surrounding country, until its rays should meet those of its neighboring luminary, and the whole world should be enlightened by the truths of the Gospel of the Blessed Son of God. And all who became thus enlightened and converted were bound by the same vows and obligations of obedience and faith, and inspired with the same invincible intrepidity in view of the opposition which they might encounter from the world, the flesh and the devil, as those who had brought the life and immortality to them. Surely such an army as this, "the host of God's elect," going forth must sooner or later overcome the world—the highest intellectual culture, combined with the most

intrepid courage—a purpose as lasting as the Heavens, and as unchangeable as the throne of the Eternal Himself—all else must yield and wear away before them. We soon find the Religion undermining the superstitions and religious notions on which the Roman Empire was founded, until the empire itself became converted and remodeled on a Christian basis. We find it also the great power, which during the middle ages struggled against, and finally overcame the barbarism and lawlessness which then prevailed. Everywhere do we find it the civilizer of the world, everywhere laying the foundations of a deeper morality,—holier aspirations, and a higher culture. And this it accomplished, not so much by abolishing old customs and institutions, by warring directly against them, as by infusing a new spirit, and higher views, and purer feelings, into man himself; leaving institutions and forms of polity for the most part to shape themselves as the thoughts and wants of man might require.

We have frequently had occasion to allude to what may be called the external influences that operate upon men, moulding their characters, and guiding the course of events. Now, undoubtedly, Christianity is in a most especial sense, an inward or dynamic force or help, coming to man's assistance against the debasing and corrupting influences that are within and around him. It enables the high and noble in position to become meek and lowly in heart; and gives to the lowly and unfortunate in position, a self-respect, and dignity of character, which they could not otherwise possess, and thus pours the oil of a divine humanity into the harsh and jarring machinery of social organizations.

But we think that in this connection, we are to look at Christianity in another aspect, and consider the influence which it is to exert upon Society from another point of view. We are to consider that it is not merely a revelation of important truth. It is also a positive Institution; and one too that from the nature of the case must be very conspicuous in the world's affairs. It must exert a controlling influence in directing the course of its history. Had it been thrown into the current of humanity as a system of truths alone—a mere contribution to the gross amount of thought and knowledge, just as the systems of Philosophy have been, and from the nature of the case always must be, its position and influence would have been widely different from what they now are. Nay, if in this form, it had been left to make its own way, and the mass of believers been left to organize Churches or not, as they may have chosen to do; and to keep up a Public Worship, or omit it altogether, as might have

best suited their convenience, or their notions of the proper and the expedient, it may well be regarded as a matter of doubt whether Christianity itself would have remained until this day as one of the systems of belief professed among men. Others more attractive to the fancy and better suited to the notions of expediency might have been proposed; and among the multitudes of such expedients, it is hardly possible that there would have remained any considerable number who would not long ere this time have been better pleased with something else than the Gospel as it came from its Inspired Source, and engaged in the profession and advocacy of some other system.

Without inquiring here into the relative importance of the Christian Doctrines on the one hand, and the Sacraments and positive Institutions as a Means of Grace and Salvation to the individual soul on the other, we may yet say, that, beyond all question the outward elements have been incomparably the most important in preserving Christianity in the world as a distinct system of religion. Here, as elsewhere in the present order of things, the *body* has been the means and indispensable condition of keeping the *soul* in the world. The Apostles had not all passed away from the scene of their labors, when men were found to deny one or another Article of the Faith—or to substitute some notion of their own in its place and to draw multitudes after them. And from that day to this, the defections from the Faith have been a constantly recurring phenomenon. And scarcely is there a fundamental Doctrine or Article of belief that has not been denied, and that too by large numbers who claim nevertheless to be regarded as Christians, still holding the essentials of the Faith.

But this is not all. The Church as a positive Institution has a Ritual and a Worship. It calls its members together at stated times, not only for preaching and worship, but also for reading of the Holy Scriptures and familiar instruction. Its music, its ritual, its imposing ceremonies, although they may have sometimes usurped the place of faith and repentance—those weightier matters of the law of the Christian life—yet with all the abatement that we may need to make on such account, these things, we say, have been among the most conspicuous and influential in determining the character of the modern civilizations. With all their imperfections they have exerted an elevating, a humanizing influence upon man, and so far as we can see they have constituted, under God, the difference between the modern civilization of the most highly cultivated of the European nations of the present day, and the roaming savagery of the early tribes which inhabited Western Europe two thousand years ago.

It is undoubtedly true that there never has been a time since the introduction of Christianity when the influence of this kind was so small and so little felt as it is now. And for this reason we are in the greater danger of underrating it, or of omitting it from our estimate altogether. But until the revival of learning—that is, until within the last three or four centuries—the Public Worship of the Church was the chief source of religious instruction and of intellectual culture for the masses of men. There is good reason to believe that in those ages there was in consequence of this reading and recitation of Holy Scripture in the course of their Public Worship, a greater familiarity with the contents of Scripture, and more readiness in quoting them, than there is in our day, with all our books and schools and other means of education.

Nor was it the culture of the intellect alone. The Ritual and ceremonies, as well as the Holy Day system, and the other parts of the Worship, deeply and frequently impressed the sensibilities, and were constantly elevating the taste by a familiarity with what was superior to their daily experience elsewhere. Doubtless, these influences have been perverted, grossly perverted and abused, to the purposes of superstition and fanaticism; and, in some cases, also, they have been made subservient to the cause of tyranny, ignorance, and superstition. And if so, it is but the common lot. There is no means of good in this world which bad men will not use to promote a bad cause, or defeat a good one. But the influence of Christian Worship has, beyond all question, been, in its general character and bearing, not only immensely great, but in the highest degree beneficial and conducive to the highest interests of humanity.

In another point of view, also, we see something of the same general effect. It is not the Faith alone,—not the mere Creeds and dogmas of the Church,—that have called forth the learning and intellectual efforts of men. On the contrary, the Church, its Ministry, its Sacraments, its polity, its organization and order, its Worship and Ritual, have been the inspiring theme of many of the greatest intellectual efforts that the world has seen. It not only gave rise to the revival of learning in the fourteenth and fifteenth centuries, but it was also the inspiration of mediæval art and mediæval thought.

And, at this day, we find Anglican Christians laboring not to send the Faith merely, but the Church also, into heathen lands, and to establish it everywhere,—as that indeed, which without the Faith is worthless, but without which, as “the Pillar and Ground of the Truth,” the Truth itself can have but

an insecure hold and no long continuance in any community of men. It is the energizing principle, or agent of the Truth, and thus becomes, where it exists, a dominant element among the institutions of Civilization. In past ages, the Church, and not the Faith merely, has controlled the learning and most of the wealth of the world; and, in all ages, it lays hold of the deepest feelings of the human heart, forms the great sheet anchor of society, and transmits from age to age, the wisdom that all along has shone upon that path which leads man towards the attainment of his earthly destiny. And now, as ever, it is the refuge within which the weary, the heavy-laden and the broken in heart, may retire and find rest to their souls.

It will be observed that we have taken no notice of the works named at the head of our Article. We did not intend them for review, but rather as an indication of the subject we designed to discuss. And with this remark we dismiss them, without further comment or criticism.

We have also omitted several of the most important topics which presented themselves and pressed upon our thoughts during our remarks upon Christianity, for the double reason that from their importance and nature we could do them no justice here, and because, moreover, from their very importance they demand a distinct and prolonged discussion—a discussion which we may not unlikely resume and pursue in distinct articles in some future number. Among these subjects we shall find in the germ, what has grown into many of the most conspicuous and controlling institutions of modern civilization, aside from anything that has here been said. For these reasons we have chosen to confine ourselves to the consideration of the Church—the embodiment of Christianity as an institution for educating the intellect, and moulding the hearts of the fallen, but redeemed race of man.

ART. II.—THE REV. CHARLES TOMES.

DIED, at his residence near Nashville, Tenn., the Rev. CHARLES TOMES, on Friday, July 10, 1857, aged 42. A stout and fearless soldier of the Church militant has fallen at his post. A straight forward, direct, keen-edged and determined bravery in the Church's cause, based on an unwavering faith, whose living power filled his heart too full to allow room for doubts, or fears, or compromises with possible consequences, these marked his character with singular force. His decisive energy made its deep and lasting mark wherever he went, and his last step—the resignation of a firm, old, pewed parish, in order to build up a *Free Church* on an entirely new basis in the same place, was a crowning act of faith, that ended worthily a life like his. Where shall we find one to take up his mantle?

At the request of many friends, near and distant, the following Memoir is prepared, and affectionately inscribed to his father, FRANCIS TOMES, whose example and inculcation of noble principles, and integrity of character, formed the basis for the outgrowth of the virtues of the son.

CHARLES TOMES was born in Warwickshire, England, in 1814, and was brought to America when an infant. He was the second son of Francis and Maria Tomes, and it was his boast that he was a true son of the Church, his forefathers for generations back being members of the Church of England, several of them clergymen, and not one drop of dissenting blood mingling in his veins. His very childhood marked him as one of those

"Souls, that seem to dwell
Above this earth—so rich a spell
Floats 'round their steps, where'er they move,
From hopes fulfilled and mutual love."

His presence always brought sunshine in his father's household. Ardent, generous and joyous, he was ever the peacemaker among the band of brothers, and his sisters thought him, as they have often said, "*perfect*." Obedient and affectionate, from the time he could lisp the name of father, "he listened to his instructions, and forsook not the law of his mother." By her he was ever most tenderly beloved, and deserved, from his watchful care of her, and close attention to her smallest

wish, his household name, "My good boy!" *Good!* a name "worth ambition." The attribute of Deity, and one, that greatest earthly monarchs* have gloried in. When he was twelve or thirteen years of age, he was intrusted by his father with the sole care of his mother and little sisters, in a voyage across the Atlantic to England, he returning alone to New York. At the same age, when he was making such rapid progress in his studies as to be reading Virgil and Horace, he was withdrawn by his father from school, and entered business with him in New York. He here evinced the same energy, tact and talent that always characterized him, and soon won, not only the full confidence of his father, but that, also, of all those who were engaged in mercantile relations with him. In youth and manhood he was kept by the power of God, for never once could it be said that he turned aside from the pure path of virtue and honor. At an age when pleasure is most seductive, an age which the youth of our land too generally consider their privileged time of "sowing to the wind," and as surely, sadly "reaping the whirlwind," he, blest with best gifts of nature and fortune, offered "the first fruits" of all he was, and all he had, to the service of his God.

For some time he officiated as Superintendent to the Sunday School of St. Thomas' Church, New York, where he was beloved and respected by both pupils and teachers. He was among the first, if not the first, to propose, and most active in carrying out a plan for the erection of a Floating Chapel for seamen. How successfully he labored, the following letter and resolutions will testify.† At the age of twenty-two he was ordered by his physician to the West Indies, to recruit a frame overtaxed by too severe application to business. A few months sojourn in these pleasant isles restored to him his usual vigor. He thoroughly enjoyed this genial climate, where the gifts of God are strewn with lavish hand, for his relish of life and the beautiful creations of nature, was keen and vigorous, but in the enjoyment of the gift he never forgot the gracious Giver, nor failed, in drinking of the stream, to remember the source. The enjoyment of his travels was greatly enhanced by meeting a party of gay-hearted young men, in quest of pleasure, and though he could not always restrain, he never partook of their thoughtless follies, usually considered so venial in the young. His firm, decided, though kind refusal to participate in some of their pleasures, even when he was unwittingly beguiled into

* Charles, the Good, and Louis XIII.

† The letter, with others alluded to here, were unfortunately destroyed by the late fire which consumed Bishop Otey's residence.

their festivities, served but to increase the respect of his friends, and endear him to their affection.

Earnestness, sincerity, and a uniform cheerfulness were strong, natural characteristics, and these were heightened and softened by the influence of a *practical* religion in which he lived and moved. His happy spirit fully proved that his religion was not a "vain thing," but "a savor of life unto life," and a heightener and purifier of every enjoyment, even to the "common round" and "daily task" of every day life. The "preaching cant" and "rigid feature" were never the exponents of his living faith, a faith so vivid—

—"That like an angel's sight,
Sees everything divinely bright,
And each duty, fills with rays,
Fairer than the Chrysoprase."

From the West Indian Isles, he returned to New York, and a few months afterwards, married Isabella, eldest daughter of David Hadden, merchant, of that city. Very soon after his marriage, he sailed for Europe, and repairing south, spent the winter among the classic ruins of Rome. Exploring the mysteries of the sybil's cave, climbing the lava-encrusted sides of Mount Vesuvius, wandering amid the ruins of desolated Pompeii, and gathering the mutilated forms of her household Lares, he yet found time to acquire and speak with fluency the Italian language. He spent some months in Spain, and revived his knowledge of the Spanish language, which he had learned in Jamaica the winter previous. He lingered long in Florence, the beautiful temple of the arts, for which he had a high appreciation and a just and pure taste; the exquisite specimens of Mosaic marbles and Scagliola that he brought from thence, proving the nice taste and judgment of one of nature's artists. He always spoke with enthusiasm of Florence, which to him, was as it seemed to Charles V, "too pleasant to be enjoyed but only on Holydays." Three years after his return to New York, the deeply-mourned death of his wife renewed and confirmed the desire he had for a long time felt, of entering the ministry. He was at this time one of the chief partners of a large and flourishing business house, surrounded by warm and admiring friends and relatives, who, with the exception of his father, strenuously opposed his proposed career of entering the ministry. They urged upon him the unfitness of his education for a minister, and that as a layman, he might more effectually labor for the cause of the Gospel. To these representations, he boldly replied, "I will preach Christ and Him crucified," and that is knowledge enough. "I

can visit the sick and afflicted and minister to the poor." In this rarely met spirit of self-denial, self-abnegation and devotion, he entered upon his new duties.

He went to Tennessee, and studied under the supervision, and in the house of BISHOP OTEY, whose Theological and Christian teachings fitted him to tread with firm and willing feet the heavenward path, and armed him with the panoply of wisdom, to guide and sustain those who enrolled themselves under his earnest and ardent leadership. He was admitted to the holy order of Deacons on Whitsunday, May 26th, 1844, at Christ Church, Nashville, and to the holy order of Priesthood, on Trinity Sunday, June 2d, 1844, in St. Peter's Church, Columbia, by the Rt. Rev. James H. Otey, D. D.

He immediately departed for the eastern part of the State, as missionary to Knoxville. He was the pioneer for the Church here and in many places in the adjacent country, where he sowed the seed and prepared the ground for other laborers. His efforts were crowned with entire success, and a beautiful church *free*, soon arose to attest his zeal and energy. Most, if not all the funds for its erection were raised by himself. He superintended the building, often laboring with his own hands, and using the carpenter's tools with so much skill and dispatch, that the workmen around him came to him one day, saying, "You must excuse us, Mr. Tomes, but were you not brought up to the carpenter's trade?" Both here and wherever he lived, the mechanics and trades-people were among his warmest personal friends. During his stay in Knoxville, he was the welcomed inmate of Mrs. Hugh L. White's house, and under his teachings and ministrations, she united herself to the Church. A woman of strong prejudices and feelings, she accorded her friendship to few, but to Mr. Tomes, she evinced always the affection of a mother to her son, and yet never abated the respect she felt for her pastor. Her great kindness demands a passing tribute from those who loved him. His Church finished, his congregation gathered and united, and to whom he was in no common degree endeared, he resigned his pleasant vineyard to another husbandman, and signified to his Bishop, his readiness and wish to enter some other field of missionary labor. At this time, an old and flourishing parish with a parsonage, and the best salary in the Diocese, were earnestly pressed upon his acceptance. He declined, and in his letter declining the call, he stated his earnest desire to find some field that required more labor, and that he considered it his duty to leave this parish to the care of some clergyman who was less able to work in a new and

untried portion of the Lord's vineyard, than himself,—a rare and striking example of self-sacrifice to advance the cause of the Church.

In November, 1846, he married Henrietta, second daughter of Bishop Otey, and was induced to accept the charge of St. Paul's Church, Sing Sing, New York. He immediately entered upon his duties, but was met at the outset by one of those Institutions, whose existence shames our Christian charity and liberality—a *Sewing Society*, the proceeds of the sale of articles manufactured therein being the only source to pay off the debt of the Church, and many other incidental expenses. To a Pastor who was never known to act but from the purest Christian principle, such excrescences on the Church system were regarded with peculiar jealousy. The ladies, to their praise be it spoken, though extremely reluctant to give up their cherished society and its accompanying pleasant meetings, nevertheless unanimously dissolved it, on hearing that its existence was disapproved of by their new Rector. It cost them, however, an effort, and created quite an excitement in the otherwise quiet little village, and so much surprise did the peaceful downfall of the "Fragment Society" call forth, that Com. Perry laughingly said to him—"You are a bolder man than I am, Mr. Tomes; I would face a fleet, but I never should have had the courage to place myself in the van of opposition to these ladies." The following letters will teach all those in similar circumstances the benefit of a bold adherence to Church principles and its infallible and ultimate success. The system of the "Weekly Offertory" was at this time instituted by Mr. Tomes, to supersede the sewing society, and with entire success. His principles which prompted this movement are set forth in a sermon, published at the same time, from the following text: "Upon the first day of the week let every one of you lay by him in store as God hath prospered him, that there be no gatherings when I come." Mr. Tomes resided among his parishioners here about ten months, and parted forever from some who will yet be "a crown of rejoicing to him in that day when the Lord cometh to make up his jewels."

He resigned the parish of Sing Sing in 1847, to accept the position of assistant to Bishop Hawks in his infant diocese. In this step he was again warmly opposed by affectionate relatives and friends, (his father excepted,) who were fain to keep him near them. But no selfish considerations beguiled him to pause for an instant when he thought duty pointed the way. He departed for the West, saying a parish at the North

would never want for a minister, he would go and minister to them who were perishing for the want of the Bread of Life. He remained in St. Louis less than a year, but while there he established the Daily Service in which he always officiated, and was the first to introduce the "Weekly Offertory" in that diocese. Besides the duties that fell upon him as acting Rector of a very large parish, he gathered again and sustained by his own efforts alone, the congregation and parish of St. Paul's, which had long been deprived of the care of a shepherd. His pastoral relations with his new people were of the happiest kind, and his memory with them is blessed. Sorrowing they parted from him, when circumstances and necessity seemed to demand it.

Mr. Tomes' ministry was peculiarly successful in teaching the practice of our most Holy Faith, in all the common duties of life. "To live unto the Lord, whether we eat or drink, or live or die, to do all, as unto the Lord," was the text of his own every-day life, and the burden of his exhortations to others, and often has it been said to him—"Mr. Tomes, you have above all others taught me *how* to do my duty. I knew what it was, but you have showed me how to make Religion direct and influence not only my thoughts, but the simplest act of my life."

He left St. Louis in the fall of 1848, to accept the call to Christ Church, Nashville, Tenn., and was instituted its Rector, twenty-second Sunday after Trinity, November 19th 1848. This was the oldest parish in the State, and from the wealth, position, and intelligence of its members, the most influential. He began his ministerial duties by establishing on a firm basis, the Weekly Offertory, and instituting daily morning and evening prayers. In both of these undertakings, strange as it may seem, he met with not only little or no sympathy, but was steadfastly opposed by his congregation. As to the weekly offertory, it was said—"if you persist in this, you will disgust the people so, that they will not come to Church at all. Once a month, the good old way of taking up collections is quite enough." A few, one or two, dropped in to the daily service. It was ridiculed by some as an evidence of "zeal overmuch," by others it was proclaimed "that this man was making a bridge of the Episcopal Church to go straight to Rome, and that he had *vespers* in his Church *morning* and *evening*!" But with him, it was a small matter to be judged by them. He continued steadily in the performance of his duty, and during his residence of nearly ten years in Nashville, he departed not from the temple, serving God in the daily attend-

ance of prayer, morning and evening, from which neither sickness nor exposure to the severest weather, ever deterred him. "To be sure the average attendance was very small. The world did not like so much religion. The natural heart sympathized not with so much prayer, proud rationalism called not for hearing so much of the Bible; nor could it realize the effect of prayer. Mammon worship did not like to have so much time taken from money making."

On being spoken to, respecting the neglect in this matter on the part of his people, Mr. Tomes evinced deep feeling, and said in the spirit of a true Christian, and a worthy minister of Christ, that "he thus gave his testimony to the privilege and value of prayer, and would keep it up, if only for the strengthening and refreshing of his own soul."

The opposition to the Weekly Offertory entirely ceased, on hearing a sermon, preached from the text, "*On the first day of the week,*" &c.; his vestry and congregation declaring that they were convinced that it was the true and scriptural way of giving to God, and they would gladly conform to it, he himself setting them the example of giving, by offering the tenth of his own income, a salary that barely sufficed for his own necessities.

It was a rule with him never to preach funeral sermons, it having been the course usually pursued in Nashville to preach them, thereby making the pulpit the rostrum from which were poured forth eulogies on the exalted virtues of the dead. Being obliged from the course he had marked out for himself, to refuse to preach a funeral sermon over the remains of one who was indeed eminent for her virtues and truly "a mother in Israel," the firm adherence to his resolution provoked the warm indignation of those bereaved, "who declared they would never again set foot in the Church." And in many other instances, he had in the same manner, for like cause, to bear the brunt of anger from those who felt that due honor had not been paid to their departed friends. His gentle firmness, and universal sympathy for all around him, soon made for him the warmest friends, and the most unqualified approvers, of those very persons, who so short a time ago, had jealously watched his proceedings, terming them "innovations," &c. He raised through the weekly offertory, means to purchase an organ and a font of stone for the Church. He collected and paid up all the outstanding debts against the church, held by different mechanics and trades people; he assumed (from necessity) all the internal administration of the Church affairs—such as providing sexton, paying out all moneys for fuel, for which he contracted, for lights, becoming responsible for the expense of putting up

gas fixtures, and supplying the gas, attending to the furnace for warming the church, which had almost been abandoned, because it would not work well; in short, performing all the duties that belong to the wardens and vestry of a church. In addition to this, his office of President of the Standing Committee of the Diocese, especially during the absence of his Bishop in Europe, greatly increased the calls upon his labor and time. In all questions of difficulty that occurred in the Diocese, of whatever nature, his judgment and advice were resorted to, not only by his Bishop, to whom he was as his "right arm," and whose early death is the greatest sorrow of his life—but also by his brother clergymen and laymen. With questions of Finance,—a branch of science usually considered unnecessary, if not practically incomprehensible by the clergy,—Mr. Tomes, owing to his mercantile education, was thoroughly conversant. The aid of his knowledge and judgment and sound practical sense, was sought, not only by individuals in his own parish, but frequently by others in their difficulties as trustees, and guardians of the property of others. If a church was to be built in the Diocese, application was made to him to furnish a design and an estimate of its probable cost. If another was to be enlarged, or improved, a brother clergyman asked the assistance of his taste and judgment. Among his own people nothing was undertaken, from the building, improving and furnishing of a house, or the design of a vault, or monument, that application was not made to him for his opinion or approval. One, whose knowledge and acquirements place him foremost, among the Judiciary of the land, remarked—"that the amount of varied and useful knowledge possessed by Mr. Tomes on all subjects, was *astonishing!*" and yet no one ever bore a more modest or unaffected demeanor, and by no act of his life, or word of his mouth, did he ever court notoriety. The congregation of Christ Church having greatly increased, a demand was made for more pews, but its members thinking themselves unable to bear the expense of enlarging the building, Mr. Tomes immediately set himself to work to contrive some way of extending the limits to make more sittings. This he did by contracting to half its space the chancel, taking down an inconvenient pulpit and constructing with *his own hands* a handsome altar and lecturn, and the room thereby gained, he appropriated to the erection of four new pews. But as an objection was raised that they were too near the chancel, they were not immediately purchased, as had been expected. Mr. Tomes, therefore, himself paid the cost of their erection and declared them *free*. They were afterwards always *closely filled*.

In the summer of 1849, the cholera broke out, and raged with great virulence in Nashville. Mr. Tomes was the only clergyman left to minister to the plague-stricken people. To these he was devoted and untiring in his attentions. Not only did he administer food and medicine to them under the direction of the physician, but he has been often known to sit up whole nights with them, becoming their nurse, (for there was frequently no one else to perform the office of nurse to the sick and dying,) supplying them with food and clothing—changing their bed-clothes, cooking their victuals, administering the comforts of religion to them, and finally shrouding and coffining the dead with his own hands. In all this he was unassisted, (the sick being forsaken by their nearest relations,) except by two noble women, “sisters of Charity,” belonging to the Romanish communion. These expressed their astonishment, that any one out of the pale of their Church could act so nobly and devotedly, saying to him that they would never cease to pray to the Virgin Mary for his conversion to their faith.

Nor was this all. He went into the very sinks of iniquity, of low and vulgar brutality, to reclaim the erring, and recall the wandering into the paths of virtuous living. It needed only to be known that there were human suffering and distress—that there was opportunity to do good, and an occasion for the exercise of the divine charity of the Gospel in order to excite his sympathy and call forth his ready efforts. Illustrative of this noble trait in his character, may be mentioned the fact, that but a short time ago, in a conversation respecting Mr. Tomes, between one of his Church friends and a gentleman not of the Church, but of high standing in character and office in the Nashville community, the latter remarked, that in consequence of the unprecedented severity of the previous winter, the scarcity of fuel and the reported sufferings of the poor, a Relief Society had been organized, from the members of which, a committee was appointed to visit every house in the city, where there was any want or suffering reported, or supposed to exist. The committee, after examination, made report to the society, and stated among other things that “*they had visited no house where Mr. Tomes had not preceded them.*”

“All of Earth we bear to Heaven,
Are prayers we’ve breath’d, and alms we’ve given!”

But the moral sickness and want of the people were far greater than their temporal needs, and such were their extreme degradation and amazing ignorance, many of them adults, ignorant of the God who created them, and of the Saviour who

ated to redeem them, that Mr. TOMES determined to attempt something for their amelioration, besides his extended and diligent practice of visiting these poor. With the thought of these forsaken ones resting heavily on his heart, he began to collect money for the erection of a Church, so that they might have the "one true and living way" showed to them, whereby they might be saved, and the refining and elevating benefits of Church attendance. The laying of the corner stone of the Church of the Holy Trinity, took place May 29th, 1852. This was his first effort for establishing a Free Church in Nashville. While it was in course of erection, he rented a small building in which he held service every Sunday afternoon; and in this building and the Church afterwards, he himself officiated, until he could obtain a minister, towards whose support, he contributed largely of his own slender income. The Church of the Holy Trinity was built wholly by his exertions. He raised every dollar of the funds used in its construction as far as finished. It is composed of stone and cedar, and is, probably, the most Church-like edifice in Tennessee. The tower remains to be completed. He himself advanced near \$3000,* to put up this Church, which has been used now for about three years. The Church now ready, it only remained to secure its perfect success in all things, to engage a faithful Minister.

Mr. Tomes wrote to a brother clergyman asking him if he would accept the Rectorship of Christ Church, as he intended to resign for the purpose of becoming Rector of the Church of the Holy Trinity. Having received an answer in the affirmative, he laid his resignation before the vestry, who positively refused to accept it. He continued, notwithstanding, to give to the Church of the Holy Trinity his own ministrations, when its Rectorship was vacant, unto the day of his death, and it now stands pleading for a shepherd, to gather its few dispersed sheep into its fold. In the spring of 1857, at the meeting of the congregation at Easter, for the usual election of the vestry, &c., Mr. Tomes again, after repeated previous representations, urged and pleaded for Free sittings. The pews free,—those who were daily asking admittance might come, and an enlarged congregation would soon furnish means through the "Weekly Offertory" to enlarge the Church building and comfortably accommodate all. In his parochial visits, which he performed constantly at all seasons, he sedulously labored

* A sum which, by close denial, he subtracted year by year from his own salary.

to convince his people of the propriety and necessity of the Free Church system. With the exception of eight or ten families, the congregation manifested a willingness to accede to his wishes, but a portion refusing, of course, defeated the movement, and the change contemplated was thus forever dropped. On the same day when the hope of making *Christ Church Free*, vanished, a few of those who entered fully into Mr. Tomes' plans and views, met together and determined on organizing a new congregation. Articles of association were proposed and adopted in which several principles were ingrafted, which were comparatively new in this Diocese, and by no means common in the United States. It was agreed, first, that none but male persons, in full communion with the Church, should be qualified to act as Wardens and Vestrymen. Secondly, that all persons belonging to the congregation, who partake of the Holy Communion, and only these without distinction of age or sex, should be qualified to vote for Church officers, and on such matters touching the conduct and management of the Church as usually fall within the province of the Laity.

The subject of Church representation, as outlined above, had been warmly and earnestly advocated as an amendment to or alteration of the canon, by Mr. Tomes, at several sessions of the Convention of Tennessee. At its last session, in May, 1858, he again brought it forward, not for their immediate adoption but for the serious consideration its great importance demanded—not as a matter of expediency, but of principle. And does not this question commend itself to all, that they who are most nearly allied, by adoption, communion, with, and membership of the one Catholic Church, are those who will, with the most determined and earnest zeal, labor for all things that tend most to her peace, welfare and growth, rather than those whose connection with and interest in her is limited to and bounded by pew ownership or their rights as mere attendants upon the services of the Church? The third and last article of this association, declared a belief, that pew-renting and subscriptions were not the proper and scriptural modes of providing for the support of the ministry, means for Church expenses, charities, &c., but that these should depend on the free will offerings of the people; "On the first day of the week every one laying by him in store, as the Lord had prospered him," and that the seats of a church edifice dedicated to God should be open and free, where

"The rich and poor meet together,
The Lord is maker of them all."

At a meeting of the vestry, immediately after their election as such, the Rev. Charles Tomes was chosen Rector, and the call was accepted, to take effect as soon as a release could be obtained from his engagement as Rector of Christ Church. The sundering of the pastoral relation that had so long connected Mr. Tomes with his old parish was deeply regretted by all, and to himself, as he, in his own words, declared,—“involved the severance of one of the dearest ties by which I have been bound in any earthly relation.”

The degree of affection for their pastor, and his great personal influence being known to all, Mr. Tomes was approached by some of those who did not sympathize in this movement, with an expression of fear, that by this step the old Church of our fathers would be broken up and the building deserted! To this he replied:—“This new organization of the Church of the Advent originated without any suspicion or knowledge on my part, but it has been established and is to be managed upon a system so entirely in accordance with my own convictions of the correctness of the principles which should govern all parochial organizations in order to subserve the best interests of the Church, and most effectually to carry out the design of her institution, that I hail it as a movement, fraught with promises of the greatest blessings to the Church in Nashville, which will be realized not only in the wide extension of gospel privileges, but at length in a reaction upon the congregation of Christ Church, which will result in a renewed and more vigorous life.” Few as the days were after this that God permitted His faithful servant to linger on this earth, he yet lived to see the fulfillment of this prediction, beyond his sanguine expectations, not only in the awakened zeal and energy of Christ Church, but in the impatient desires of his new parish, that he should begin his work among them, and to such a height was their enthusiasm carried that they could not refrain from expressing to him, even when on his sick bed, their eager and earnest wish for him to begin his work of building up a *Free Church*—his long and most deeply cherished wish, a work for which he yearned with burning zeal, with intense interest, with a soul swelling with the loftiest hopes and the most God-like purposes.

Though Mr. Tomes had built *two* Free Churches, he had always been, regretfully to himself, the Rector of pewed Churches! A *Free Church* was the watchword of his Christian life. Fourteen years ago, when he enrolled himself under the banner of Christ, the first fruits of his ministry was the erec-

tion of a Free Church in Knoxville. While Rector of Christ Church, which he labored unremittingly to make free, he built, five years ago, the free church of the Holy Trinity, and at last crowned his noble life of self-devotion by abandoning friends, worldly prospects, a beloved and truly attached congregation, to realize the hope of his life—the building up and ministering to a Free Church—and though he is now dead, yet by his works, by the memory of his earnest and self-devoted life, by the memory of all he has preached and written for the free gifts of the Gospel to the poor, he yet speaketh and pleadeth, “make the Churches free.” His voice still swells the number of those who are crying out, with heartfelt earnestness, *Freedom* for the Church of God, a cry that is daily heard louder and longer, clearly, distinctly, trumpet-tongued—“*Freely* ye have received—*freely* give!”

Christians, do not our hearts thrill as we take up and re-echo the cry? Shall we still offer up the prayer, “thy Kingdom come,” and yet make no effort to break down the barriers that impede the coming of that day, which our blessed Saviour declared is the significant sign of his second glorious Advent; viz: “The poor have the gospel preached to them?” The aspect of the Christian, the physical and the moral world are full of prestiges. All around us are rapidly multiplying the signs that “it is the last time,” that it is to the “little flock” the Lord God is making ready to give the Kingdom. All around us the old and numerous foes of the Church are preparing to make themselves an easy prey when the day of the Lord shall come. The whole world is gradually yet rapidly opening up for easy conquest, and therefore no longer defense or apology, but *conquest*, should henceforth be the chief instinct of the Church’s life. Let her grow and gain and ride on, conquering and to conquer.

But to do this she must first herself be fully *free*! The feet of them that bring good tidings of good, how shall they be beautiful upon the mountains, how shall they go on publishing salvation, so long as they are thus heavily laden with the fetters of a system that makes the Church a prisoner at home, in her own house? The hands that are stretched forth to deliver, to bestow upon others that blessed liberty with which Christ hath made us free, how shall they win the wicked world to receive the gift, so long as every motion rattles the manacles that yet encumber her arms—manacles of heaviest lead, ever bearing those hands down to earth when they should be spread up to Heaven—manacles of lead, yet thinly and shabbily gilded on the outside, to cheat fools into

the belief that they are ornaments of gold, instead of the shackles of slavery. How shall the Priests' trumpets be heard throughout all Jericho if they take so great pains to muffle up their soul-piercing sound, that it shall never be heard outside the canvas walls of the little tents of Israel? No—bring the trumpets out into the free air, that their notes may be borne on the wings of all the winds of Heaven, and unto *all, every-where*, that have ears to hear. Let the heart of the Church expand and grow great with her glorious work, so that her swelling bosom shall snap asunder these new cords with which she is bound: Let her burst the fetters from her feet and break in pieces the gilded, mocking manacles from off her hands, then she may be once more seen, beautiful upon the mountains, publishing Peace! Then, and not till then, may she spread her loving arms, in triumph, to embrace a new world. "Enlarge the place of thy tent, and let them stretch forth the curtains of thy habitations. Spare not—lengthen thy cords and strengthen thy stakes, for thou shalt break forth on the right hand and on the left, and thy seed shall inherit the Gentiles, and make the desolate cities to be inhabited. Fear not, for thou shalt not be ashamed; neither be thou confounded, for thou shalt not be put to shame—for thou shalt forget the shame of thy youth, and shalt not remember the reproach of thy widowhood any more."

We will close this Memoir of the beloved and lamented CHARLES TOMES in the words of a warm friend and brother clergyman. "The contrast of predominant traits of character in my lamented brother was indeed remarkable. Bold, unrelenting, almost stern in all matters of principle and duty, he was eminently cheerful, affectionate and confiding in his social intercourse. These moral qualities, combined with high intellectual ability, fitted him for great usefulness in this day and generation. His early and sudden removal from a sphere of so much usefulness, and where his especial qualities of mind and heart were so greatly needed, is a dark and inscrutable dispensation of Providence. We are perplexed and confounded, but still we can put our whole trust in Him 'who doeth all things well.' Our brother is more emphatically now than ever a preacher of righteousness to those who remember his virtues, and sorrow for his departure."

Such is the record which affection makes of the virtues and merits of one whose memory is enshrined in the hearts of those who knew him best, and who died without leaving, it is believed, an enemy behind him. This record or memorial was not necessary to deepen the love of those over whose

earthly hopes his removal has cast a veil of sadness which world's joys can never dissipate. But it may encourage who are toiling in the same holy cause to which his labors were consecrated, to persevere in their efforts; they realize that God is raising up in every part of the land a band of Brothers, to toil in the noblest of all causes—the emancipation of the Spouse of Christ from the material world's entanglement—and that the number is daily increasing who behold with deepening interest their effort, and who fervently for their success. If one laborer in this cause feel strengthened by the recollection of the faith and the subject of this memorial, we shall feel that our life has not been wasted in offering this tribute to the memory of
REV. CHARLES TOMES.

"I love thy kingdom, Lord,
 The house of thine abode,
 The Church our blest Redeemer saved,
 With His own precious blood.

"I love thy Church, O God!
 Her walls before Thee stand,
 Dear as the apple of thine eye,
 And graven on thy hand.

"For her my tears shall fall;
 For her my prayers ascend;
 To her my cares and toils be given,
 Till cares and toils shall end.

"Beyond my highest joys
 I prize her heavenly ways,
 Her sweet communion, solemn vows,
 Her hymns of love and praise."

III. THE CHURCH AND OUR FOREIGN POPULATION.

Occasional Papers of the Anglo-American Church Emigrants' Aid Society.

There is one thing in our national condition, the importance of which has never been fully recognized by the Church, in fulfilling the command to "preach the Gospel to every creature." We allude to the want of religious privileges among those who come to this country from various parts of Europe. This population is, of course, divided into those who do, and those who do not, speak the English language. It would be difficult to say, of which of these two great classes, the Church has been most neglectful. On the duty of the Church, in both these regards, we propose to offer a few considerations.

The statistics of immigration show that from the various German States, from Holland, Switzerland, Norway, Sweden and Denmark, there are annually large arrivals of Protestants, while from the same countries, and from other parts of Europe, we receive many who, if they are Romanists, might receive the true Faith if they were enabled to participate in the advantages held out to all who understand our vernacular. It is melancholy to observe how fully and carefully the Church of Rome provides for all her children, of whatever nation or tongue; and then, in sad contrast, to see our own looking with apparent apathy and cold neglect upon the myriads who rush yearly hither to obtain civil and religious liberty, and, when arrived, find no Church open to receive them, and no voice to proclaim in their ears that liberty wherewith Christ has made them free.

Some persons object to maintaining Foreign Missions, while our own people are unprovided for; and give reasons for the objection which perhaps satisfy them. But no one has ever claimed that it is not our duty to provide for those of our own household. We meet with these foreigners in our daily walks, we deal with them freely in all the business concerns of life, we admit them to the privileges of civil citizenship, and, at certain seasons, are apt to court their favor quite as much as is consistent with our own dignity and self-respect. But in the house of God they are strangers. This is not because they are

unwilling to come, or unable to contribute, but because when they ask bread we give them a stone,—when they listen, it is to words hard to be understood. For, if we furnish our Churches wherein the English tongue is read and spoken may not our foreign born citizens use against us that significant 24th Article which is our strong protest against one of the chief evils in the Romish practice? *“It is a thing plainly repugnant to the word of God, and the custom of the primitive Church, to have Public Prayer in the Church, or to minister the Sacraments in a tongue not understood of the people.”* It is not to be expected that in our English congregations sermons or preaching should be in German; but it certainly is to be expected that such provision should be made in some Churches. The foreign element began to enter largely into our population more than fifty years ago. There have always been American Communities wherein the English language is a strange tongue. One French Protestant Congregation at least has existed in this country nearly, if not quite as long as the Republic itself. Yet we have little more to show of the fruits of our zeal in this behalf than the translation of the Prayer Book by slow degrees; and when translated, no considerable efforts have been made to disseminate it. A French or German Prayer Book is a rarity in most places. Few are aware of the fact that any translation have been made, and fewer still know how to procure them. And while the use of Church music is carefully provided for in our own version, and the Psalms and Hymns have been repeatedly revised, far less care has been taken to provide for that very musical race, the Germans, a fitting variety of sacred psalmody. Yet every one knows that our grandest Church melodies have a German origin.

When the Holy Spirit descended on the day of Pentecost the Divine Grace was manifested by the miraculous gift of tongues, whereby all the nations represented at Jerusalem on that occasion were enabled to hear the Word in their own languages. At Babel the speech of man was confused, because in unity there had been rebellion and disobedience. But on this day the Word which was to reconcile the whole rebellious race was made intelligible to all. The Apostles were not to confine their ministrations to the chosen people. They were commanded to speak to all nations; and we have recognized that command as the distinctive feature of the Gospel. It is, therefore, no small thing that we utterly neglect this duty in our own land, and leave those hosts of immortal souls to follow their own devices; and even

when they would gladly receive the ministrations of the Church, fail to furnish them the means. While a few learned and zealous men have sought to bring the necessities of these people before our Conventions, their efforts have been feebly responded to, and their plans misunderstood. For it cannot be that any Convention, fully understanding the state of the case, could possibly refuse to act in earnest, and with hearty zeal, in such a cause as this.

The practice and policy of the Church of Rome in this regard, might give us some lessons. It is needless here to argue that the whole theory of that Church is at war with freedom of judgment. We all know that implicit obedience is the rule rigidly enforced in that body. In those countries where that Church has been fixed and rooted for ages, the habits of the people remove the need of aggressive measures to compel submission. Native priests supply the pulpits, and rule the parishes, and are revered and obeyed. But whenever the Romish Church is to be established in a Protestant country, or among the heathen, resort is had, almost without exception, to those priests who have from infancy been subject to despotic ideas. Soundness of doctrine is not enough. The knowledge must be from habit and not merely from books. They may trust their converts to preach, and to exhibit themselves as fool-pigeons; but when the real work of that Church is to be performed, the born servant of the Church is selected. In America there are few American priests, and those are rarely in places of trust, although they are sometimes invested with honors. Where the people are disposed to be lax in the performance of full obedience, they are not trusted with one of their own sort, who might possibly from his national sympathy yield with them to alienating influences. They are subjected to the rule of some Seminary priest from the old strongholds of superstition, who may dragoon them into order, but who can never lead them or be led by them, by any cord of affection. In some parts of the country we have been made familiar with missionaries from Belgium, from which it would be as vain to expect any liberal or benign influence, as to gather grapes of thorns or figs of thistles. The great Romish Seminaries wherever situated, prepare their missionaries in the same way. The Propaganda is the model, and all that versatility of acquirement can enable unscrupulous zeal to accomplish, is taught to the neophyte, whose constant aim is directed to the triumph of the Church as the one thing to be desired, from which all else will flow. There is no country and no language

unknown there, and no art or science untaught there. There is not in any civilized land, where Romish priests are tolerated, any individual who may not enjoy all the privileges of that Church as fully as any of his neighbors. Provisions are made for all,—not always without money and without price, but at some rate or other,—and that rate as easy for the poorer part as with us. Difference of language, at least, makes no distinction in this respect.

Is there any reason why our own Church should not be accessible to the foreigners among us? We certainly do not prove of schism. We do not believe that different people require different Gospels; nor do we maintain in our Articles and Canons that it is expedient to have different Churches among us. We all desire the Protestant Episcopal Church to stand not as the Church of those speaking English, but as the Church of all and for all,—the American Branch of the One Church Universal. But how can they hear without a Preacher? And how can he preach except he be sent? There can be no good reason why any plain duty should not be performed, who will dare to say that we owe no duty to the perishing souls around us?

How then are we to be prepared to perform this duty? That we are not now prepared is very clear. The world is great, the fields are white already to the harvest, but no vision whatever has been made for laborers. For a long period, the increase of foreign population was so gradual and their numbers so scattered, that the pressing want of a ministry for their use was not apparent. But now these people form communities of their own. They have churches of all the various and other denominations, wherein their own language is used in all the offices of public worship. But there are no regular Episcopal Churches among them. And on Sunday, the pleasure grounds about our principal cities exhibit melancholy proofs of an entire oblivion of sacred things on the part of most of these people. The necessity is daily more apparent for some vigorous action on the part of the Church, to bring them into its fold, and to stem the flood of infidelity which is bearing away many of them to destruction. The evil is not to be checked by any action originating among themselves. They are not in the right condition for such self-reform. They need information as well as urging.

It has been supposed by some persons that the simplest way to reach the German and Scandinavian (and perhaps the Baltic and Swiss) immigrants is to allow their pastors to receive Episcopal ordination from our Bishops, and thus obtain a footing:

members and ministers of our Church. Their example and influence, it is supposed, would bring over their congregations in bodies, and enable us to reach them at once, without jealousy or opposition. And this idea is not without much to recommend it. It brings nearer that union with the Protestant bodies of Europe which has been so longed for, without compromising true and Catholic principles of Church order and discipline. At least, this is claimed to be one of its probable results. It would prevent those harsh feelings which arise when friends or relatives remove from their Church attachments and unite with another communion. And it would in some measure keep up among the aged that home feeling which renders their Church dear as the Church of their fathers,—a feeling which grows stronger as they go down the vale of years, and look on the children and children's children who bring up before them the memories of ancestry. This plan is so pleasant to the imagination that it takes a ready hold upon the belief. But we cannot perceive in it all that merit which is claimed for it. It cannot aid our Church to have the number of its authorized teachers increased by those who do not understand its spirit, or appreciate its relations with the civil affairs of the country. Experience has shown that some of the worst difficulties which beset religious bodies, arise from ignorance or misapprehension among the ministry on this score. The ideas of European clergymen, holding Orders here, and particularly those who have been ordained before they arrive, are often very strangely perverted. They mingle their old notions of European ecclesiastical law with the crude ideas they get of ours, and become odious from offending the prejudices of their people, if from nothing worse. They cannot harmonize readily with an American congregation. And with a congregation of their own countrymen they are little better. Every foreigner coming to this country has among his prominent ideas of it, the thought of the civil and religious liberty which he has heard is enjoyed here. But we all know what singular mistakes are made as to the nature and extent of this. Obedience to Law is the foundation of civil liberty, and every American so understands it. The like obedience enters into the essence of religious liberty. The subjects of despotic countries do not comprehend this. Their idea of law and legal compulsion is connected with the existence of a Supreme power whose behests for good or evil are alike. Justice, in their experience, forms no necessary part of legislation; nor do they know of any remedy for injustice. They feel the yoke and desire to throw it off entirely. They have no practical notion of re-

form. The same impatience of legal restraint leads them to religious anarchy. When ministered to by a clergyman who is a fellow emigrant, they are liable either to be confirmed together in these erroneous notions, or else to have inculcated upon them, whether obediently or not, the polity of the old world, which upon these subjects is very far from ours. They do not become imbued with the true spirit of our institutions, and therefore they would continue to form a disturbing element in our midst.

If the nationality of these people could be merged in fact as well as in name, and if they could become acquainted thoroughly with our language, they might and would doubtless be gathered into our present Churches, and all distinctions would disappear. But if this cannot be we must look to it that the necessity of Church ministrations in their own language shall not involve the danger of preserving alive discordant elements among us. And we must also regard the very serious difficulty which exists of finding European-born pastors who can be safely transplanted into a new Church, of different rules and practices from those in which they have been educated; or who will renounce their former station to assume the new office and vows.

There is one very obvious method, whereby the occasion may be provided for partially, if not wholly. Our clergy must be educated in the modern languages. They are required to study the ancient languages, partly because of the mental discipline which can be derived from those studies better than from any other, and partly in order that they may obtain a more critical knowledge of the Sacred Scriptures. These studies should not be omitted except in special cases. But in connection with the Greek and Latin, most of the modern languages may be learned with ease. They are not only elegant accomplishments, but in many departments of life they are essential to success and comfort. In studying modern languages, however, it is of little use to get merely a dictionary and reading-book knowledge of them. There are twenty who can read French and German, so as to translate fluently, where there is one who can speak them either correctly or readily. In translating it is often easy to gather the meaning from the context, without regarding the import of each word; and a slovenly habit is too apt to be acquired. But in speaking those languages, or in rendering into them from the English, every word must be understood clearly. And it is not enough that one can *write* a language. If he cannot *speak* it, he will never obtain that readiness which enables one to *think* in any language but his

own; and he will never be able to keep up in understanding those who do speak it. And he must speak it with at least some likeness to sounds used by those to whom it is native. Boarding-school French has been satirized since the days of Chaucer, who represents one of his ladies as speaking it,

“ Full faire and fetely,
After the scole of Stratford atte Bowe;
For Frenche of Paris was to her unknowe.”

And modern travelers who rely upon the school accomplishments of their sons and daughters to pilot them safely through the perils of French shops and German frontier policemen, are too often reduced to the language of signs at last. If our clergy could be so educated as to be masters of a single modern language besides their own, it would much increase their efficiency. They might minister with advantage to congregations of foreigners; and teach, and aid them without danger of misapprehension. They could communicate freely, out of the pulpit, with those not understanding English, both clergy and laity; and explain to them the workings of our Church, and its peculiarities in familiar intercourse, far better than can be done by treatises or sermons. A writer cannot meet, or anticipate every query, but when he enters into free and mutual conversation, his companions may inquire frankly into every difficulty suggesting itself; and he can, in turn, explain and answer it. Colloquial intercourse is absolutely essential to full instruction in such matters. And it has this further advantage, that it points out to the pastor the things wherein his flock require information or explanation; and the doubts and difficulties of one being those of a class may then be cleared up to the congregation in the pulpit discourse. The objection to leaving this task to a ministry not familiar with our language has already been hinted at. In many things they want information precisely where their people want it; and if driven or induced (as they are quite likely to be) to resort to books for light, they err precisely as the unlearned do in reading legal or medical works; because all these writings imply a rudimental knowledge of the subjects treated of. All the treatises in the world cannot explain to a Spaniard the working of the common law, or its merits. Personal experience is the only key to the otherwise mysterious volumes. And so it is with all those things which are connected with human action, private or national. The public or private idiosyncrasy must be known, to form a correct judgment. It is neither safe nor prudent to entrust the Church training of foreigners to foreign oversight.

It by no means follows that every Clergyman, or every Sem-

inary graduate should be a Polyglot. Some men have an obtuseness of ear which utterly disables them from acquiring languages. Others lack taste for doing so. But most men do it if they will; and there would be no great hardship requiring in general the accurate knowledge of one Modern Language, in addition to English, from the students at our Theological Seminaries. And it might be suggested whether competent skill in modern 'tongues should not be allowed proper weight in dispensing with some of the other qualifications which are in a measure discretionary. We do not in any way desire to dispense with the older languages. They are still the most important kind to learning and discipline. But must not be forgotten that the same faculties are brought to exercise in learning any tongue, ancient or modern. As we must remember that the Church should be a *Hellenic* Church for every race. As the Apostles preached to the Parthians, and Medes, and Elamites, and dwellers in Mesopotamia, why should not our ministers preach the word, and administer the ordinances of the Church, to the men of all nations who are among us? The Church of Rome leaves no stone unturned, bringing into her fold all people. If she is in deadly error of doctrine, that is no reason why we should not be as zealous in disseminating truth as she is in teaching falsehood. We are bound as far as possible to keep up with the requirements of the times. We have adapted our Church government to the political circumstances of the country, as every Church must do, as far as may be. But the duty which we owe to our adopted citizens does not depend on political or geographical position. It springs from the relationship which all men bear to each other, as children of Him Who hath made of one blood all nations that dwell on the face of the earth, and given to them all, the privilege of citizenship on equal terms in that better Country, if they will accept His offer, and conform to His government. It is a duty too long neglected. In the columns of this Review there has been much able and earnest discussion concerning the Church accommodation for all classes of the people on equal terms. The census returns of immigration, compared with our American Church congregations, will show us that poverty is not the only thing which keeps Christian men and women from the House of God.

But there is another portion of our foreign population hitherto greatly neglected, in whose behalf we are glad to see a new movement lately inaugurated, and indicated by the title of the work at the head of our pages. It is a comparatively new Society; is as yet almost unknown in the United States;

the Church at large, and yet promises, if rightly conducted, to be of incalculable benefit. The first and great object of the Society is to bring emigrants of the English Church under the notice of the American clergy. Nearly 50,000 persons every year remove from England to the United States. Great numbers of these are members of the Church by baptism, and communicants at her altars. And yet, so little have they been taught of the character of our own branch of the Church, and her essential unity with the English Church, that they have been made, in many cases, the subjects of the grossest deception, and the victims of what we must call the most wicked delusion on the part of sectarians.

The "Emigrants' Aid Society" originated with the deputation sent to America by the *Society for propagating the Gospel*, in 1853, viz: BISHOP SPENCER, ARCHDEACON SINCLAIR, REV. E. HAWKINS, and REV. H. CASWALL. The Society was formed in London, in June, 1855, and numbers already many of the most active and efficient of the Bishops, Presbyters and Laity of the English Church. The late Bishop of London, Bishop Blomfield, was one of the most efficient originators and supporters of the Society. The Bishop of London is President of the Society, the Rev. H. Caswall and Mr. F. H. Dickinson are Secretaries, and Mr. Henry Hoare Treasurer. The principal means by which the Society aims to accomplish its objects are,

1st. Introductions to Clerical and Lay Churchmen in America furnished by the Secretaries on the recommendation of the English parochial Clergy.

2d. Temporary and limited grants to aid in supporting pastors and teachers.

Other methods will be developed in proportion as the necessary means are supplied. The Society acts in connection with the ecclesiastical authorities in America, to which the American part of its organization is subordinate. The Society has already published two numbers of "*The Occasional Paper*," in which we find, not only an account of the Society itself, but also several letters from clergy in this country, giving much valuable information. From one of these letters (from Rev. Prof. Adams, of Nashotah) we make the following important extract:

"That the English Church is beginning to awaken to these considerations I cannot but rejoice, and the object of the present letter is to present actual conclusions, derived from long experience, and statements of facts bearing upon the same subject. The information I shall arrange regularly under several heads.

"First, the Protestant Episcopal Church in these United States, the

daughter of the English Church, can give but little help to the emigrants of the Mother Church. We are but a feeble minority in clergy and people among the overflowing flood of manifold sectarianisms. We have only 1,800 clergy out of the 28,000 preachers in the United States. One Church clergyman to 15 Dissenting ministers; 1 Church communicant for twenty that belong to the sects. Again, we are unestablished, being upon what is called very foolishly 'the voluntary system.' We have no means for the purpose, indeed, no endowments for almost any purpose; we are working up hill all the time, struggling for an existence against a majority of 20 to 1. To expect, then, that the Protestant Episcopal Church in the United States, under these circumstances, can put forth peculiar efforts in favor of the English emigrants here, is out of the question; she has not the means either in men or money. Nay, for our present feebleness we lose multitudes of American Churchmen moving westward, and our utmost efforts are required for them. How can the Church in the United States, with only 1,800 clergy and 115,000 communicants, undertake the spiritual care of 400,000 English emigrants, baptized, confirmed, and communicants, which the Church in England, their spiritual mother, wholly neglects,—for whose spiritual interests in their destitution she does not expend one shilling!

"This, therefore, is my first conclusion. The Church here in the United States, owing to her comparative feebleness, can give but little help to the English Emigrant Churchmen, and that only when they come in her way as others. She can put forth no peculiar efforts, such as are absolutely required by the necessity of the case.

"Again, we approach another conclusion. The Church in England is established by law. The burthen of its support is upon the land. To the mere laborer, the expense is actually nothing in England. He goes to Church—the edifice has cost him nothing, its revenues are no burthen upon him—clerical superintendence and the expenses of the ministrations of religion are not paid out of his pocket. Now the English emigrants here are for the most part of the very class who in England are at no expense for the services of the Church—agricultural laborers. They find that here the expenses of religion are wholly cast upon the congregation; that if a man has the spiritual services of a clergyman, and the use of a Church edifice and Church instruments, he must pay for them, be a member of the congregation, and defray his part of the cost, whether rich or poor; nay, owing to the pew system, he finds that the poorer he is, the more he has to pay proportionably to his means. Again, on the other hand, he finds that so far as legal compulsion is concerned, he is entirely free; that if he do not go to Church he has nothing to pay. He actually saves money, or thinks he saves it, by not going to Church! If he goes he must pay five or ten dollars a year for a pew in any church or meeting-house; staying at home he saves so much per annum! It seems to him that there is a gain in staying away—a positive premium upon non-professorism. It takes a training in American traditions, a teaching of years, to tell the individual man, especially the man of the laboring classes, that self-

tion is worth paying for; that the family cannot exist without it; that ruin, dissolution, and destruction to morality and to character, and to prospects, are the consequences of this saving of five or ten dollars a year, by going to no Church or place of worship weekly, but living as a heathen without God in the world.

"This is the general conclusion that experience has forced upon the mass of Americans. Let your Society settle it as a great principle, an undoubted matter of fact, that *no foreigner of the laboring classes, transferred from any country in Europe to the United States, can by any means short of miracle be convinced of the necessity of supporting the clergy, even those who minister to himself.* So certain is this by all experience, that the Missionary Bishop of the North-West wrote to the Domestic Committee of the General Board of Missions of the American Church, expressing his conviction to this effect, and declaring that "if the Board desired foreigners to be in communion with the Church, they must pay their Missionaries *entirely*, and expect no aid from the people themselves for the first generation."

"We have in the United States 280,000 English born, the mass of these baptized, confirmed, and communicants of old in the English Church. The English Church does nothing for them whatsoever! The Roman Catholics, in retaining their people, put into the hands of the Roman Catholic Bishops here a sum of 200,000 dollars annually, and the Church of England does—just nothing! And yet, if the above principle be a true one, if she be a member of the Catholic Church, her duty is clearly to aid her daughter Church across the Atlantic in sending clergy to these wandering sheep, to prevent them straying from the fold of Christ. We, the Anglo-Catholic Church in these United States, suffer great wrong by the neglect of the Established Church in England.

"Another remark I would make is this, the English Churchmen that come here have no sufficient training in Church doctrines. Dissenters from the English establishment consider themselves bound, from the very fact that they dissent, to know the reasons assigned or supposed to be assignable for their dissent. Methodists have their defense of Methodism, their glorifications of Wesley, their strong reasons why they are Methodists, and not Church of England people. Baptists have their arguments for baptism by immersion, and their reasons for 'believers' baptism' and against 'baby sprinkling.' Independents and Unitarians all have their reasons put on their tongues' end for their notions, and against the Church; but the English peasant Churchman seems to have few reasons for or against to give. He is dumb and uninstructed, and ignorant of any distinct reason why he is a Churchman.

"An American child of the Church knows in truth more of the reasons for his faith and practice than the mass of ordinary English adults that come out here. Therefore, English Baptists remain Baptists here, and join the American Baptist denomination; English Methodists become American Methodists; English Puritans remain Puritans here. The English Churchman alone, uninstructed in the ground upon which he stands and the faith which he holds, knows little or nothing of the

constitution and peculiarities of the Church, and is lost to it. The English Church does in general great wrong to her people by a ~~series~~ ^{series} that brings about so sad a result.

"This evil of vague, or false, or rather no teaching, I suppose can be stayed by any direct action of your Society; it must await the aid of increasing knowledge and increasing earnestness. But one thing Society can do. It can prepare a *Tract* for English emigrants to the United States, showing them that there is a Church here in America that it is the daughter of the English Church, holding the same faith and in everything, except the matter of the Establishment, identical with the old ancestral Church; a tract showing the differences of place and duty, showing that though climate and government are changed still the Church is not changed; and urging upon the emigrants to desert the ancestral Church. Let the Society have thousands of such a tract, and the clergy in the seaports who attend to emigrants put into the hand of each English Churchman coming to the United States and a great good will have been done—a great evil averted.

"Another matter I would notice—that of *Dimissory Letters*. The fact, the total absence of them on the part of British emigrants came so much in the year 1842, that I then wrote to the *British Missionary*, a clerical periodical since dead, in reference to it, suggesting a dimissory letter always to be given to the emigrant. The paper, as it was, and full of defects, was printed in the August No. 1842, page 209, and ran through most of the Church periodicals in Britain and here, and I believe was the first paper to draw attention to the subject. But the suggestion of *Dimissory Letters* constantly given was taken up as a very felicitous hint, and I believe was, in a degree, put in practice; still, it ought to be adopted universally *Authority*, and not left to mere choice. I conceive that to keep the subject constantly, and to bring it to perfection, will be a very noble as well as a very desirable object for the Society to have in view.

"Now, my dear Sir, as a fit termination to this letter, I may show something of the state of matters as regards the English population in Wisconsin, and also some of the reasons of my interest in them. When I came into the country in 1841, there were 30,000 inhabitants in the State. Now, by census in 1856, there are 600,000; of these, those of English birth, by the United States census of 1850, 18,972; and what number has the Church in Wisconsin of these English? The Church in Wisconsin has a Bishop and clergy certainly not inferior to those of any Western State, in zeal, piety, and learning, and yet the number of her communicants is only 1,400. The number of her people including all attached to her worship and attending upon her services may be 15,000—that is to say, we have, allowing for the increase since the census of 1850, 20,000 English in the State, and the Church 15,000 in all. But are not some of these English emigrants in connection with the Church? Of course there are some, but I question, from my knowledge of the Diocese, (and Bishop Kemper also is of the same opinion,) whether there are 1,500 in all, out of the 20,000, attached

That is to say, here in the State of Wisconsin, of 20,000 English emigrants, by fault of some one or other, 18,000 are lost to the Church. In truth, my dear Sir, the gentlemen who have set on foot your Society have a great end in view, a gigantic evil to grapple with.

"I will give two instances now that come within my own personal knowledge. Within seventy miles or less of where I write there are two settlements of English, each about the same number, say eighty families, or 400 people. The one has run through all grades of Sectarianism, until finally it has ended in Socialism and Spiritual Rapperism. That settlement I know personally, and looking upon things with the eye of a man, I say, if a clergyman could have been sent in, these people twenty years ago were willing to be taught and trained, and abide by the Church and the Gospel. But they were poor settlers, on 'claims' or 'pre-emption land,' in debt for it, too, with barely food, and that of the coarsest; no money, no means but the wild land they were upon. The American Church having then only five or six clergy in Wisconsin, was utterly unable even to supply her own native born children, calling upon her for clergy, and willing to support them; and the English Church, of which they were the baptized children, was utterly careless of them, and the result is what I tell you. Again, a different instance: I know of another settlement of English agricultural laborers, of about the same number of families. In the year 1842 a parish was organized among them; owing to particular circumstances, the proximity to them of Nashotah, and the pastoral work and care of us, the clergy from there, they were enabled to have the services of the Church habitually, until they got in some degree above their original poverty. And now, although unable wholly to support a clergyman, still by Missionary aid they have a resident clergyman and regular Church services. They are 350 people and 90 communicants at the present time. The difference between these two cases is the supply of pastoral services to the one settlement, and the impossibility of a supply to the other. What is the result? A pious, moral, religious community in the one case; Socialism, Atheism, Rapperism, all kinds of irreligion in the other! The moral of the whole is this, that during the first 10 or 12 years in this country the English emigrant is poor. Then Church services should be supplied him gratuitously. His mother Church does not do it; our Church has not, as you can see, the means either in men or money of doing it; and, therefore, during these years, the emigrant too often falls away, ceases to be of any religion whatsoever, and souls perish, for whom Christ died.

"We, the Church in the United States, are unable, from the fewness of our numbers, to do anything. The Church of England is careless, our Society being the only spark of warmth, the only gleam of light, that seems ever to have been kindled in her body, in reference to these poor and desolate souls. Is there not something to be done to remedy this great evil on your part as well as on ours, in England as well as on this side of the Atlantic? I look upon it as most desirable, that in reference to the case of these emigrants in their desolate spiritual condi-

tion, the united wisdom and the united labor of both Churches are most desirable, and that your Society may be made, under God, the means of drawing forth these efforts, and doing this work. And hoping that by means of you both Churches may be aroused to this desirable object, I remain, in Christ and the Church,

Sincerely yours,

WILLIAM ADAMS

"P. S. I give underneath the number of natives of England inhabiting the United States, by the census of 1850:—

Maine.....	1,949	Louisiana.....	2,540
New Hampshire.....	1,469	Texas.....	7,003
Vermont.....	1,546	Arkansas.....	108
Massachusetts.....	16,635	Tennessee.....	799
Rhode Island.....	4,490	Kentucky.....	2,395
Connecticut.....	5,091	Ohio.....	25,440
New York.....	84,820	Michigan.....	10,420
New Jersey.....	11,377	Indiana.....	5,550
Pennsylvania.....	38,048	Illinois.....	18,638
Delaware.....	952	Missouri.....	8,379
Maryland.....	3,467	Iowa.....	2,765
District of Columbia.....	682	Wisconsin.....	12,978
Virginia.....	2,998	California.....	5,050
North Carolina.....	394	Minnesota Territory.....	84
South Carolina.....	921	Oregon do.....	500
Georgia.....	670	Utah do.....	1,038
Florida.....	300	New Mexico do.....	749
Alabama.....	941		
Mississippi.....	593	Total.....	231,608

"To these may be added say one-tenth of all the Irish emigrants, one-tenth of one million, say 100,000; so that if the English dissenters be taken out from the above, say 50,000, and these, with the emigrants since 1850 added, the number of foreigners in the United States baptized in the English Church, may be reckoned as not less than 400,000; of these, the Irish Episcopalians are more intelligent, but a good deal more careless than the English. The writer has known of a Western town in and about which the Rector calculated there were 120 families of them lost, 600 individuals. Not twenty of them belonged to the Church by profession or attendance, and not 20 dollars were contributed by the whole of them."

There is one portion of this foreign population concerning which we have another suggestion to make. We refer to the Irish Romanists and the Irish Churchmen. We have recently had some facts brought to our notice concerning members of the Irish Church now in this country, of the most startling character; showing the deception of which they are made victims on the part of the Romanists. In certain parts of the country some pains are taken to disabuse them of their ignorance, and to retain them as members of the One Catholic and Apostolic Church. But where are there such efforts made systematically in our larger cities—Boston, Providence, New

Haven, New York, Philadelphia, Baltimore, Cincinnati and Chicago?

We ought not, however, to stop with these. The Irish Romanists themselves should be made the objects of our immediate and persevering labors. The boldness, and even the impudence with which the emissaries of Rome begin to carry themselves among us, the efforts which they are making to proselyte and gain a controlling influence here, if there were no other motives, should rouse us to action. Such an effort must be entered upon fearlessly, for it will provoke, in the outset, the most determined opposition. It is precisely here that Rome feels her weakness, and is most on her guard. Threats, intimidation, political maneuvering and management of all sorts, will be encountered. But with God's help the work can be done successfully. Already great numbers of the young, and especially of the young men of the Irish population, are losing their interest, or becoming skeptical toward Popery. The thunders of the Vatican do not frighten them, and the genius and spirit of that delusion are more and more seen and felt by them to be an outrage on every right, human and divine. Besides, the efforts of the "American and Foreign Christian Union," among the Irish, and German, and French Romanists of this country, show conclusively that this portion of our population can be reached.

Hence we make our appeal, first to the managers of the "Emigrants' Aid Society." Send us native-born Irish Missionaries; men of tried piety, wisdom, prudence, boldness and success; men who understand the Irish character, and are skilled in the Romish controversy; men who know how to approach the Irish mind and gain the Irish heart. There is no such field in the world for labor of this sort as the United States now presents, and multitudes of these people can be rescued from the gross superstitions, and heathenish idolatries, and wretched heresies and corruptions of modern Popery.

We make our appeal next to the Clergy of our own Church. There are, at least, a few men in each of our large cities,—we can name such men in New York, and Boston, and Philadelphia, and Baltimore, and Buffalo, and Chicago—on whose fidelity we would dare risk such a movement, and to whose judgment we earnestly commend it. It is time to carry the war into the heart of Africa, and to exercise all boldness for *Christ's* sake.

We have thus glanced at the work of the Church among the various elements which make up our foreign population. We might appeal to another motive. We might speak of the

dangers which are apprehended to our Government and Civil Institutions from such a mighty influx of people from the various governments of the old world, and of the necessity that they be early imbued with those principles of order and civil liberty which the Church is so well calculated to teach. But on this we will not dwell. It is enough that these people are here in vast multitudes, and that the Church has, in the Providence of God, a most serious mission to fulfill to them, which she will neglect only at her peril. Let her send the Gospel to China if she will, and to Greece if she will; but let her not forget the calls of the perishing for the bread and water of life, which meet her at her very doors.

ART. IV.—CHRISTIANITY AND THE CAUCASIAN THEORY.

AN AREOPAGITIC.

ST. PAUL on the Hill of Mars,—historic Luke described, Holy Church reads, all Christendom hears, *Raphael Pinxit*. Yet it is not a mere retrospection. The Jew of Tarsus, standing in the Areopagus, did more than add a sacred and noblest Areopagitic to the inspired records,—more than cast his shadow on the canvas of Raphael. In one important aspect, he foreshadowed the present and permanent attitude of Christianity. It was the moment, it was the action of Christianity turning to the Gentiles. And it is a curious reflection, that this action should have uniformly received an interpretation as general as the term Gentile, until now that the Gentiles themselves have begun to suggest a restriction. The question asked in Jerusalem by the Beni-Israel and answered by St. Paul in Athens, has broken the silence of more than eighteen hundred years, and is occasionally heard in the mouth of one of Gentile birth. Is Christianity for all the races of mankind, or is it for one race only?

With the Hebrews, the question related to a single family of the Caucasian race. From the Gentile point of view, it relates to the entire race designated by that name. As yet the Caucasian theory has not invaded the Church, or, at most, it is but whispered about in "the court of the Gentiles;" if there is so much of likeness between Judaized heathen and heathenized Christians as to give the phrase propriety. But we cannot tell how soon those who adopt it from a physiological or a historical point of view, may find theological aid and alliance. Within the Church, as without, the feeling of race is strong; and like other feelings, always strongest in reaction. And such a reaction under the excitement of Indian or African antipathies, added to the sickness of hope deferred, and sense of expectation disappointed, in regard to the missionary enterprise, is not the most improbable of events. It belonged indeed to the circumstances of the present age to suggest a question, silent now for so many centuries, and for a practical answer to which, we might wait for as many centuries more. Yet the questioning voices are so few, and so remote from the ear of faith, that to some it may seem superfluous to invoke

Christianity itself for an authoritative answer in regard to its assumed limitations. Those who are uninformed or unimpressed as to how far the popular mind may be led away from Scripture, or how far Scripture may be bent and inclined to meet a state of accredited facts, which seem to be supported by science or philosophy, may think it unnecessary to quote St. Paul against, let us say, Alexander, the coppersmith; and, in the end, they hear Alexander, the coppersmith, quoted against St. Paul.

We beg their sufferance, therefore, while we briefly review the somewhat plausible grounds on which Christianity, by the authority of one great name, at least, is relegated from the huts of Ham, imputed father of the dusky races, and bidden to abide in the tents of Shem and Japhet; in other words, is called to reconsider her foreign relations, and issue a declaration of peace to the remaining portion of the Pagan world. These grounds are partly physiological, and partly historical. The Caucasian, or pure white races, are physically diverse, and whether the fact depends on their physical organization or not, are, *in point of fact*, morally and intellectually superior to all other races, black, brown, red, or yellow. History demonstrates that the two fundamental ideas of our civilization, a government of reason, and a spiritual religion, have never originated, nor obtained a permanent foothold among any of the black or dusky families of the generic Man. From the "poor images of God carved in ebony," to the poorer image of man, the yellow Mongol, despotism and fetishism, modified in the case of the latter by monarchy without majesty, and idolatry without art, seem to be the normal and predestined condition of those hapless races, who wear "the shadowed livery of the burnished sun." No sooner have physiologists started the question of the unity or diversity of the human races, than the ethnologists come in and distract our attention to their chromatic philosophy of man. Ere physiology has determined whether the colors in the corporeal filaments of humanity are fixed, or will run, this higher class of philosophers appear and fix them indelibly on the *mental texture*. Doubtless, they help each other forward; and they meet, thus far, with little effectual resistance. Rationalistic theology, like Johnson's "panting Time" in pursuit of immortal Genius, toils after them in vain. Fanaticism thunders upon them in its great waves of vapor, and breaks over them unheard. Orthodoxy opposes its silent strength. The Church continues her efforts to Christianize this unfortunate *majority of man*.

and, who, both in physical and moral complexion, are seen to be so obdurately opaque.

She is satisfied that a race that can worship idols, can worship God. The question may be raised as to whether their religions may not have a certain degree of subjective truth, under a form adapted, as in fable and allegory, to their limited capacity or imaginative habit of mind; and whether this perhaps be not the highest degree of truth they can attain to. For the Christian philosopher, *idolatry* puts this question forever at rest. He infers that those who are capable of perverting the religious sentiment to the extent of practising idolatry, are responsible for that perversion. The contrary indeed is absurd. A religion is either true or false. It cannot be both or neither. And if there be a true religion, a religion which is not superstition, its vindication requires the overthrow of false religions. We shall presently suggest a reason why this work of vindicating the true religion is left to human agency, instead of its being an offended majesty. In other words, why the honor of God is committed to man for its assertion, in that very respect in which it has been most affronted by man. Meantime, it is not difficult to reconcile the fact that it is at present peculiarly entrusted to a particular race, with the declaration of St. Paul, that God "hath made of one blood all the nations of men, for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation, that they should seek the Lord if haply they might feel after him and find him." That the more highly organized race should be the custodians and disseminators of the true religion, and that the same race should *first and universally* become converted to it, strikes us as a natural consequence of their superiority. Our own race, for the same reason, were the first, and are probably still the only race capable of self-government. We should not expect in either case, that the lower races would begin to feel the influence of free civilization, of Christianity, *until the higher race had become thoroughly civilized and Christianized*. And it was, in fact, at this point of time, that commerce made its first efforts to open a way to all nations, and that Christianity, seeing that no white face from mainland to Gibraltar, was turned upon an idol, began to organize that assault upon the heathenism of the inferior races, which, so far from being decided, has but just been commenced. Only the head of the column, which for a short half century has been feeling its way slowly amongst the dark places of the earth, is as yet engaged. And he, we believe, would be writing authentic Scripture, who should predict that the story of

the battle, long after the prediction of failure, on whatever ground predicated, shall have been forgotten, will be written by future historians of the Church, on the banks of the Ganges and of the Niger. Christendom has had her armed crusades. Had they succeeded, they would have failed, for they would have discredited Christianity. The religion of peace cannot be extended by the sword. We will take those old crusades, however, in their earnestness and fiery zeal for what they were,—an ignorant and premature impulse in the direction of the great movement of the Church six centuries later. Notwithstanding the grossness of material ends, and the folly of superstitious agencies, we may regard them as a shadow and type of the new and spiritual crusade, which is now waged, from the point of view, and with the means and agencies, with which the first crusade of all was commenced eighteen centuries ago.

It had not been left for Peter the Hermit to fix an aggressive character on Christianity, nor to decide the character which that aggression upon paynim or pagan races should assume. The bold interpretation which, more than a thousand years before, St. Paul, speaking in a place consecrated to the God of War, gave to the words of the man of peace, "Go ye into all the world and preach the gospel to every creature," constitutes the grandest and most indisputable tradition of the Church. For though it has been embodied in Scripture, it is still—(as it then was only)—a tradition. We mean that it has come down to us in virtue of its incorporation with the life of the Church—its identity with the law and principle of her continued existence and activity.

Our Lord himself did not raise His voice or hand against the idols, which peopled the earth with dumb and helpless gods. The brute divinities, which weighed like an incubus upon the dreaming mind and sensitive piety of Mahomet, disturbed not Him. Perhaps this but represents the difference between God and man,—between the divine, and the mere man,—the man informed and identified, and the man "intoxicated,—with Deity." Perhaps it did not comport with His divine dignity that He should seem to remark the material gods to whom, in His lowly estate of humanity, He was apparently brought so near. Perhaps it did not suit the simplicity of His mission to the lost sheep of the House of Israel, that He should assail the ethnic deities, whose pretensions were not obtruded on Him, nor the simple grandeur of His purpose in coming into the world, that He should pass beyond the circumstances and suggestions of the life that immediately sur-

ided Him. But when Christ departed, Christianity appeared in His place. He came to institute and organize it—to do its work. His spirit in the Church, is Christianity to the world. And it was sent into the world for the sake of the world; for the sake, not of the Roman or of the Caucasian, more than of the Hebrew world, but of the world of men. The arguments for the unity of the human family, derived from common physical or mental organization,—inferred from common sentiments, feelings, sympathies and ideas, do not weigh with us so much as this one reflection—that Christianity cannot be circumscribed by less than humanity—in other words, that the religion must, of necessity, be the religion proper to all men, of whatever grade, or however degraded, who possess reason, and the evidence of its existence—the religious sentiment. Christianity, therefore, can, from its very nature, admit no boundaries. It was but for a brief moment that it was hampered by the conditions of its infancy. Something extraordinary it must seem to the infidel, that Jesus of Nazareth should have confined His steps to so small a circuit of the immediate region of His birth, and that His religion should in the first have found “the world before it where to gose.” Born and nurtured amid the associations of Jewish history and nationality, it soon, as suddenly, withdrew its foot from Judea, its hand from that of Judaism. Brief its controversy with Jewish prejudices, short its alliance with Jewish sympathies. In the first moment, as it were, of its consciousness, it turned from the past to the future, from the Jew to the Gentile. The attitude which at that moment it assumed was to fix its position forever. If timid and deprecating, it would remain, like Judaism, passive in its hostility to idolatry, soliciting toleration for the truth, not demanding the abolition of falsehood.

But Providence had chosen the man, the place, and the time. The *man*—a barbarian, a Jew of pure birth and a Roman citizen, in whom a mind, subtle as that of Aristotle, was joined to a soul as ardent and indomitable as that of his Macedonian pupil. He, who was to utter the first Christian evangel, had need to be a man at all points; and withal, not a mere barbarian, lest he should feel too little, nor a cultured Grecian, lest he should feel too much the associations of the place in which he stood—Athens. The soul of Plato was read over the broad brow, and looked from the thoughtful eyes of many a one amongst the Athenians who surrounded the slight and dark-eyed Asiatic. The life of Phidias was in every motionless thing, the soul of great sculptors, whose

bodies were dust, was crystallized in forms of more than living beauty, around him. Though they were but brute matter, one might almost conceive with Plotinus that they had power to charm the gods down from heaven to dwell in them. The place where the war of Christianity against idolatry was to be commenced was fitly chosen—the *time* not less. Idolatry had obtained in Grecian art the highest point of development, which it is capable—beauty. It had commensurately developed its strength, for it was stronger than when its conceptions were embodied in ruder forms; stronger, not perhaps in the *faith*, but in the heart and imagination of men. The *Times* had been succeeded by the Gods; the rude blocks and brutal embodiments of early superstition had given place to the "fair humanities" of mythical art. Under such circumstances the first Christian Missionary to the Heathen raised his voice. And from the time that the heart of ancient civilization stood still to hear it speaking of the unknown God, until now, it has never ceased to vibrate, in wider and wider waves, upon the air; nor will it cease to be heard, in remote and still remoter vibrations, till it shall reach every land where the sun looks upon an idol and its worshiper.

We have remarked upon the difference between Christ and Mahomet, in regard to the attitude which they respectively assumed towards idolatry. In view of the apparent passivity of the one, and the tremendous activity of the other, the history of the two systems of Religion, which take their distinctive names from them, furnishes matter for curious reflection. The armed mission which marched over broken idols, in the steps of Alexander, has, in conquering, been conquered; in extending, has limited itself. Like the Roman power, compelled to stop short of universal dominion, in order to secure its conquests, it ceased to be aggressive, and at that instant reached its extent and touched its limit; and now daily contracts its boundaries, and will continue to do so, until it disappears from the earth. In the only heathen land where it comes in contact with Christianity, it humiliates itself to an alliance with heathenism; and on the banks of the Ganges, of the Danube, veils the waning fires of the Crescent before the spreading glory of the Cross. The inheritance of the mono-theistic war was not with the Fanatics of mono-theism—the verbal Unitarians, who could not accept the Trinity. With those who first made it aggressive, it has remained to wage it. The Arab was never allied in origin and character to the race which had been designated to keep alive the principle and seed of a true faith, and to retain, though as it were

ret and under the cloudy curtains of the tabernacle, the ledge of his existence and glory. But it was not destined Islam should display to the world the mystic gem, bright as the stones of fire, endowed with dominion beyond that of any wondrous stone or talisman, by the affluent position of the East,—containing the purchase of man's redemption, and blazing with the light of immortality, which, though it sometimes seemed shattered and sometimes even was preserved, in the hidden ark of the covenant, and the very rubbish of the first temple, to shine like a star in the forehead of empire, and light the path of civilization. It is a significant fact, that the races first Christianized were the highest type of the Caucasian family. Naturally, as we have before said, we should expect the most highly organized of men to receive first, and with most facility, the true religion. And, for the same reason, we should expect that, of the superior race, the most enlightened and civilized portion should receive it first of all. And yet it is evident that in one respect Christianity has more to overcome in the conversion of the civilized than of a savage race. We see this illustrated in the greater facility with which Christianity was introduced into Polynesia and Africa than into China and India. And it agrees well with our Churchmanlike prepossession in favor of primitive Christianity, and our historical confidence in its purity, that it should have both known its strength, where its strength lay, and moved first, and boldly, at the strongest. For strong and beautiful, and stronger in their beauty—too strong for *any other false religion*, for the mixture of spiritual idea and brute force, in Islamism, even those grand creations of imperfect religion, but perverted, with which aggressive Christianity first came in contact. But they withstood not the assault. There was life in which assailed, and only the representation of life in that which fell. The shadow disappeared before the substance. The spirit fell before the assault of spirit. The marble statue of truth fell before the mere unembodied name of Jehovah, as easily as the rude Dagon of the Philistines,

———"with feet and hands lopped off,
A headless trunk deformed."

the invisible God that had been worshiped under the curtain of the Hebrew tabernacle, and in the Holy of Holies of the temple at Jerusalem, rose from the hidden ark,—in which covenant with the ancestor of the Jews, the progenitor of the race, and so, in a religious sense, the father of many races

and nations,—had been preserved; and throughout the then civilized world the temples and idols of all the Gods fell into ruins. And from that time until now Christianity and civilization, Christendom and the civilized world, have been synonymous words. In regard to the further extension of Christianity we, of this age, have but two questions to ask and answer. What remains for us to do? and why it remains for us? The more ancient civilized world, with vast additions to civilization, made from time to time, by ever advancing and aggressive Christianity, is ours—ours, alas! with too many unfaithful subjects or lukewarm adherents, but still *ours*. The key of the position has been taken. The heart of the world has been occupied—the outward circumference of human society only remains unchristianized. Only the block and misshapen idols of barbarian nations remain to be overthrown; and the ancient superstitions and mere brain-civilization of the oriental races are to be displaced by the Religion of Faith, and a civilization that softens the heart, while it informs the mind—combined, as it is, and alone is, with a practical science that, in sympathy with the general beneficence of Christianity, directs the faculties to the amelioration of the human condition, instead of sharpening them by the abstract speculations, which puff up with conceit and bewilder in meditation, the sages and *pundits* of the East.

But why does this work remain for us? Why was it not done by the Apostles or by the early Christians who carried the banner of Christ to the borders of the civilized world? Before making answer to this, permit us to add another question. Why was *anything* done by the Apostles or first disciples? Why did not God from the first take the work into His own hand and make it instantaneous? We might add to this yet another question. Why did God permit the condition of things which makes the work necessary? Why did He suffer men to follow their own devices and lapse into idolatry? But as no answer to this last inquiry can obviate or disprove the fact that He has suffered them thus to do, we answer, in a word, to all that went before—that as men by their own devices fall into idolatry, and as the worship and power of idols was established in the world by human agency, so He determined that by *human agency* idols and idol-worship should be overthrown, and the true religion and faith be established. If we may thus speak, it is a point of honor that idolatry should thus be dealt with. It is for His glory that it should be thus overthrown. It concurs with the purport of the prophecy that the seed of the woman should bruise the serpent's head. *His tri-*

umph over the kingdom of Satan would be an easy victory. In His omniscient survey, in His omnipotent power, it is already and forever overthrown. But He decreed that it should be subverted and destroyed by *man*. He would use the weaker to destroy the stronger, for His greater glory, and for the greater punishment of the pride of Satan. The work is long, for man is weak. The work is long, for God is eternal, and is not in haste like those who are doubtful of results. The work is long, for His providence marches slowly and carries with it many designs and touches many relative results which ~~may~~ retard this—that seems, and is, for itself, so much to be desired. One of these results, and the main reason why so much is left to human effort, is that we may have a work to do—so disinterested, so beneficent, so divine; a work that by its very magnitude arouses our attention, and by our truest sympathy with man and with *CHRIST* in His work of redeeming ~~men~~, calls us away from our petty selfish anxieties, and gives us nobler cares and nobler aims; by companionship with a motive so grand and pure, consecrates even our necessary and noble labor for daily bread; gives to the humblest a share in the greatest work which is going on, and greater than will ever again be commenced in the world; gives the diffident heart of the weakest believer assurance that he will be saved, by exciting in him that desire in which faith mirrors love, and love mirrors faith, faith finds and knows itself in love, and love in faith,—that desire which brought Christ to earth, and will raise man to heaven,—the desire to enlighten and save those who are dark and lost, and to restore the image of God in those who bear our own.

This war against idols is a war waged on behalf of humanity. That the dark places of the earth are yet full of the habitations of cruelty, let the groans of human sacrifices still offered in Polynesia,—let the feeble wail of infants until recently destroyed by their mothers on the banks of the Ganges,—let the voiceless horror of the thousands of murdered and outraged women and children of our own blood and race, at Cawnpore and Delhi, where the demons, which the primitive Christians believed to inhabit idols, seemed to agree with the false prophet of Islam to join their right hands in the cement of Christian blood,—let the horrid and murderous superstitions of the native African, whom slavery to the whites alone redeems from slavery to both men and devils, under the abominable system of Feticism,—let all heathendom, with its known and unknown, and secret crimes against humanity, attest! Civilization, we say, and humanity, march under the victorious sign

of Constantine. Infidels have yet civilized no land. Infidels, as such, have bestowed no benefit, either spiritual or national, on the human race. They may carp because Christianity, like an army moving in the night, advances slowly and unobserved, the head of the column feeling its way in the darkness, but as they look back along the path of the centuries, they cannot deny that it has advanced, nor rebut the inference that it is advancing. And if unbelief also follows behind, and as Christianity advances to new conquests, gets foothold in the older Christian world, and assaults, and even thins the army of the faithful in the rear, it is because Antichrist, seeing the predicted time draw on, when the fullness of the Gentiles shall have come in, rages as he feels the chain wrapped slowly but surely, and drawn link by link around him, which finally riveted upon his god-defying hands, and leaving only his tongue free to blaspheme, will bind him for a thousand years.

Not till then, perhaps, will it be possible to understand all the force of that great argument, or to perceive all the sublimity of that magnificent spectacle, of Christianity in the Ages. At this moment the mighty retrospect is dwarfed by the mightier prospect. We cannot at the same instant look before and behind us. In looking at Asia and Africa, we forget Europe and America. But then, prospect will have become retrospect; future, past; prophecy, history; and then we shall see that history contains but one great fact,—human progress under divine superintendence, the march of civilization under the banner of the Cross. Then, the question, why Christianity was so long confined to the Caucasian race, if not answered, will but assume its place before the mind with other mysteries of Providence, nor seem in any degree more mysterious than the fact that the mono-theistic, which even Deists admit to be the true religion, was so long confined to the Hebrew family.

ART. V.—PROF. FISHER'S HISTORY OF THE CHURCH OF
CHRIST IN YALE COLLEGE.

A Discourse, commemorative of the History of the Church of Christ in Yale College, during the First Century of its existence. Preached in the College Chapel, Nov. 22, 1857. With Notes, and an Appendix. By GEORGE P. FISHER, Livingston Professor of Divinity. New Haven: T. H. Pease. pp. 100.

It is not our intention to review this Discourse, but to call the attention of our readers to certain changes that have taken place during the hundred years of the existence of this "Church of Christ in Yale College." Such Discourses are of great value to those who unhappily have little to connect them with the past, for they afford such persons an opportunity of learning whither they are drifting, and how far they have been carried from their starting point. We make no apology for presenting this subject to our Church readers, for we are sure that they will find it full of interest, and that it will teach them to prize more highly the Primitive and Catholic Faith, as it stands opposed to the narrow and ever-changing opinions of those who boast of their freedom of enquiry, and that the Bible is their Creed.

The Discourse, we will say in passing, is well written. It is clear and simple in style, and shows considerable study. The materials were made nearly ready to its author's hands by the labors of preceding writers, but he has presented his subject in a natural and an attractive form, and has conveyed withal, which is no slight merit, an impression of his own sincerity. If we mistake not the spirit of the man, we think that he will not dislike to see how his "History of the Church of Christ in Yale College," is regarded by a person who views it with deep interest, from a position radically different from his own. We must say, however, that we do not believe the author of this Discourse has any thorough knowledge of New England theological history. His writing is like that of one who has turned aside from more congenial studies into an unfrequented path.

Mr. Fisher does justice, so far as he is able, to the memory of President Clap, by whose direct instrumentality this Church was organized within the College. We are very glad to see this, because, through the great difficulties in the position of the President in the new course of theology throughout New

what is called the New Light Movement, and his most manly efforts to withstand that movement is very difficult for any other than Churchmen to appreciate his character. We doubt greatly whether Mr. Fisher understands him, and it is evident that he feels that it needs the proof to establish the piety of the man who not only attacked Whitfield and his doctrines, and his measures, but stood up stoutly against Jonathan Edwards, the head of this School. We shall have the pleasure of presenting some President Clap's views of Christian truth, and his method of maintaining them, which will perhaps surprise those of our readers who are not aware of the radical difference between the old and new school of Puritans. Had President Clap succeeded in his opposition, and with others, stayed that fearful curse of so-called Evangelism, or Revivalism, which swept over this whole country, and left few of the old landmarks standing, his name had been held in honor as a great defender of the Faith, and of the traditions of New England. But his party was driven to the wall; new lights arose and new measures were originated; improvements in Theology came in vogue; speculation took the place of tradition, and a wholly new direction was given to the course of New England thought on religious subjects.

We will simply say in passing, that President Stiles, who knew him intimately, makes the most honorable mention of President Clap's extraordinary force and acuteness of mind; and that President Dwight remarks that "to him who reads his character as thus given, there will remain little doubt that he was the greatest man who ever sat at the head of this Institution."

We suppose that there is no doubt that the leading thought in the mind of President Clap, in organizing a Church within the College, was the preservation of the Christian faith as it had been received, and as it was professed in the public standards of New England. His pamphlet, entitled "The Religious Constitutions of Colleges," which is of great ability, containing the germ of the famous argument of Webster in the Dartmouth College case, and his defense of his position in a second pamphlet, entitled "A Brief Vindication of the Doctrines received and established in the Churches of New England, with a specimen of the new scheme of Religion beginning to prevail," both show that he intended that Yale College should be, according to the design of its founders, the bulwark of the Christian faith as it had been professed; and that it should be for New England what the Universities of Oxford and Cambridge

had been and still are for the mother country. A Professor of Divinity, and a Church within its walls, were, in his view, in accordance with the very nature of Yale College as a Religious Society. The first Professor of Divinity—and it is worthy of notice that this was the first Professorship established in the College—was chosen with especial reference to his faith, and on entering upon his duties publicly acknowledged, not only the Westminster Catechism and Confession of Faith, and the Saybrook Platform, but also the Apostles', the Nicene and Athanasian Creeds, as agreeing with the Word of God. He furthermore renounced, formally, "all the Errors and Heresies which commonly go under the name of Arianism, Socinianism, Arminianism, Pelagianism, Antinomianism, and *Enthusiasm*."

The strongly conservative and deeply religious mind of the President saw in this arrangement, which he had with difficulty effected, some security against those denials or suppressions of the truth of God, which his sagacity foresaw as the inevitable result of certain forms of speculative philosophy which were beginning to be introduced, and against which the subjective tendencies of the new school formed no barrier. It was in the spirit of the deepest reverence for the Faith of Christ as it had been held from the beginning, and as it was embodied in creeds and confessions, that the "Church of Christ in Yale College" was founded; and when afterwards, the President, having himself given a lot of land and built a house with funds that he had collected, put the Professor of Divinity in his new dwelling, he gave him formal possession "so long as he should remain faithful to the Established Standards of Faith."

We would invite the attention of our readers to a brief analysis of the "History and vindication of the doctrines of the New England Churches." It begins with the assertion that the doctrines which the first planters of New England believed and professed, are those which had been *generally established in all ages of the Christian Church*; and more especially summed up and declared in the several confessions of faith, in the various Churches of the Protestant reformation;—that these doctrines had been affirmed and reaffirmed in various Ecclesiastical councils of New England and of Connecticut, down to the year 1755, (when the pamphlet was published,) and it concludes this branch of the subject thus:

"It was the practice of the once famous French Protestant Churches, at every meeting of their National Synod, to read and give their assent to these confessions of faith, and promise to preach according to them. And it might be well if this was practiced among us; notwithstanding the opposition made by those who dislike the doctrines."

The author continues thus :

"Although the Protestant Churches in general, and those of New England in particular, have been thus fully fixed and established in the pure doctrines of the Gospel, yet sundry persons of late have risen up openly to oppose and deny them ; and have by various means endeavored to introduce new schemes of religion, and an easy way of salvation, unknown to the Gospel of Christ. * * I shall present the reader with a general view of this new scheme of religion, as I some years ago collected it from the writings of Chubb, Taylor, Foster, Hutcheson, Campbell and Ramsey, and other books, which are by some highly extolled and assiduously spread about the country."

A New Scheme of Divinity, collected from several authors, 1752. (We subjoin a few of his statements and false principles, that our readers may judge how far these writers were successful.)

1. The only end and design of creation is the happiness of the creature.
2. The actions of moral agents can be neither virtuous, vicious or free, unless they are done by a man's own power, nor unless he has also a power to do the contrary, and therefore it is absurd to suppose that God should implant *grace* or *holiness* in any man to keep him from sin.
3. Every sin must be known and voluntary, and consequently there can be no sin of ignorance, derivation or imputation, nor any *sinful nature, state or disposition*.

"In order to prepare men by degrees for the reception of these new schemes,"—we quote now almost in full—"sundry artifices have been used—that there ought to be no creeds or confessions of faith but the Bible ; that there are no fundamental principles in religion, or any certain set of doctrines necessary to be believed in order to salvation ; that the greatest heresy is an immoral life ; that councils and assemblies of Divines, not being infallible, have no right to make or impose upon others any creeds, or confessions of faith, or public tests, or standards of orthodoxy, or to fix any particular meaning on the Scriptures ; that no man is bound to believe as our fathers believed ; but every man has a right to judge for himself, and that is truth to every man which he believes to be the truth ; that to endeavor to make all men think alike, is to make them bigots and hinder all free enquiry after truth."

It will be remembered that President Clap planted himself on the College, as a religious society of a superior order—with its inherent rights above all parish rights—in order to meet what he calls this new system of religion.

"Condescension, charity and unity," he says, "are very excellent things, when applied to promote the ends of the Gospel ; and therefore it is a pity they should on any occasion be perverted to destroy it ; but condescension has no more to do with articles of faith, than with propositions in the mathematics ; and though a man ought in many cases to give up his own rights or interests, yet he cannot in any case give up the truth of God, revealed in His word."

"Unity in a joint declared consent to the great and fundamental principles of religion, and practice of the duties of it, is a matter of great importance; but without such a consent, unity is founded upon nothing, and can never answer any of the great ends proposed in the Gospel. And in order to maintain this unity in the Christian Church, there always have been public creeds and confessions of faith, (all agreeing in the substance,) to which all, especially the teachers, have given their joint assent."

"Neither can those who adhere to the ancient doctrines of the Christian Church, be properly called a party; that odious name properly belongs to each of those particular sects, which, from time to time, oppose those doctrines, and thereby make themselves a party. The Bible is indeed the only foundation of our Christian faith, and all the question is in what sense we understand it. But so far as any regard is to be had to the judgment of great and good men, in expounding of it, (and I think it is an argument of great self-sufficiency, if not self-conceit, to have none at all,) yet the number and quality of those who have at any time opposed those doctrines, bear no comparison to the vast number of martyrs and other eminently wise and good men, who have constantly maintained them. And the opinion of Arius, Pelagius, Socinus, Arminius, Foster, Chubb, Taylor, and all their followers, are but as the small dust of the balance, when put into the scale of the *whole Christian Church in all ages.*"

"I am free that every man should examine for himself, and then openly declare what he finds; for my part, I have critically and carefully, and, I think, with the utmost impartiality, examined into the doctrines contained in our catechism and confession of faith, and believe they are fully and plainly contained in the sacred oracles of truth, perfectly agreeable to reason, and harmonious with each other, and that most of them are of the utmost consequence to the salvation of the souls of men. And I therefore look upon myself, in duty bound, to do all that lies in my power to continue and propagate those doctrines, especially in the College committed to my care, since that is the fountain from whence our Churches must be supplied."

Let us now see what came of all this. The position taken by the President involved him in difficulties which finally compelled him to resign the Presidency of the College. A number who had stood firm with him at the beginning deserted him. The spirit of fanaticism was rife, and reason and wisdom and learning and sober piety had little chance. Well does the writer remember hearing from the lips of the late Prof. Kingsley, a description of the mental and moral struggle, as narrated to him by a cotemporary, when at last the President yielded to the inevitable necessity and resigned his Office; and yet with all his sagacity, little could he have dreamed of what our age has seen. Jonathan Edwards was now in the ascendant; the whole course of theology was changed; re-

ligion became intensely subjective, Faith became a spiritual process, and amid the stir of the new movement, and the wonderful results produced, multitudes of good men were blinded to the mischief they were doing.

Dr. Stiles succeeded to the Presidency in 1778. He belonged not strictly to the New Light or New Measure School; but he differed entirely from his predecessor in the matter of Creeds. He was opposed to theological tests. He says, in evident allusion to the ground taken by Pres. Clap in relation to the College as a religious society, "I am satisfied we shall err less if we make the Scriptures the only rule of faith, than if we depart from this and substitute another; or as many do who say they believe the Scriptures the only rule, and yet, in all their judgments on Scripture, measure that rule by another rule." "In accordance with these principles," says the author of the discourse, "Dr. Stiles did not accept the office of President, until he had obtained from the corporation the abrogation of the tests instituted by Pres. Clap, *with the exception of the Saybrook Platform.*" The italics are our own; for the logic the author is answerable. How the Scriptures are made the only Rule of Faith by excluding all the earlier and broader tests leaving still the Saybrook Platform, we do not see; we do see, however, that when men rest simply on any modern local creed or confession, they narrow themselves down into the hopeless position of a sect as regards the faith; they lose their fellowship of faith with those beyond their little circle.

However sectarian the actual position of the early Puritans, whether Independents, Presbyterians, or simply Non-Conformists, they were yet always careful to assert that they did not depart from *the Faith* of the Church of England; and as a matter of fact they did incorporate the substance of the primitive and Catholic Creeds into their own Confessions of Faith, and that too upon the ground that they were primitive and Catholic. The carefully drawn statements in regard to the Person and the Office of our Lord Jesus Christ in the Westminster and Savoy Confessions, and in the Cambridge Confession, show that their compilers must have had distinct reference throughout, to the old Creeds of the Church of England, received and held by her in trust from the early ages of the Church, and to the doctrinal statements of the XXXIX Articles.* The Westminster Confession also published the Apostles' Creed, in the very words that every Churchman now recites it, with the following

* It is worthy of note that they are all expressed in very nearly the same words.

testimony to its high authority: "Albeit the substance of the doctrine comprised in that abridgment commonly called the Apostles' Creed, be fully set forth in each of the Catechisms, so as there is no necessity of inserting the Creed itself, yet it is here annexed, not as though it were composed by the Apostles or ought to be esteemed Canonical Scripture as the Ten Commandments and the Lord's Prayer, [which were published in the same connection with it,] but because it is a brief sum of the Christian Faith, agreeable to the Word of God *and anciently received in the Churches of Christ.*" When the Cambridge Platform was established in 1648, which was chiefly a Platform of Discipline and Order, the Westminster Confession of Faith was adopted in these words: "This Synod having perused and considered, with much gladness of heart and thankfulness to God, the Confession of Faith, published of late by the reverent assembly in England, do judge it to be very holy, orthodox and judicious in all matters of Faith; and do therefore freely and fully consent thereunto for the substance thereof. Only in those things which have respect to Church government and discipline, we refer ourselves to the platform of Church discipline, agreed upon by this present assembly."

From the Presidency of Dr. Stiles until the year 1822, an assent to the Saybrook Platform was required in Yale College; in 1822 all tests were abrogated, and the professors, even the Professor of Divinity, are not, by the College laws, required to believe anything. Thus, in regard to the formal teaching of Theology in this College Church, as required by statutes, it began with full definite established Formulas of Faith and ended in—nothing. We do not know whether any questions were ever raised as to the right of the College to the house and lot given by Pres. Clap for the use of the Professor of Divinity.

There is another way of looking at this matter: In the founding of the "Church of Christ in Yale College" there was a Covenant, including a declaration of belief, prepared by Pres. Clap, and used by the first Professor of Divinity, and afterwards by Pres. Stiles. It was in these words:

"You do now, in the presence of God and before this assembly, declare your Belief of the Holy Scriptures as being given by Divine inspiration, and all the doctrines therein contained, *as professed in our Churches*; and do accordingly avouch the Lord Jehovah, the only true and living God, to be your God; and do give up yourself to God the Father as your Creator, to God the Son as your Redeemer, and to God the Holy Ghost as your Sanctifier. And do promise, by the help and assistance of Divine Grace, to walk in a holy obedience to all the laws and commandments of Christ, and to attend upon and be subject to all

the ordinances and institutions of the Gospel, and particularly in this Church.

"You do thus profess and promise."

This, it is easy to see, is a Covenant, and not a Creed; it contains, however, a statement of Belief, and just such a statement as, from the well known views of Pres. Clap in regard to the Faith, we should expect to find. The Faith, he regarded as set forth and professed in certain great formularies that declared the true doctrines of the Gospel as they had been held from the beginning. He required all persons, therefore, on their admission to the College Church, to declare how they understood Holy Scripture; and to acknowledge the doctrines therein contained "as professed in our Churches." Pres. Clap knew too well the value of carefully considered statements in regard to Christian doctrine, and of those which had been accepted in the Churches of New England, to attempt a special Creed for the Church in Yale College. Such a Creed would be in opposition to his plan, which was, to maintain the acknowledged standards of Faith. He, therefore, demanded that all members, on admission to the College Church, should acknowledge the doctrines of the Scriptures "as professed in our Churches."

This Covenant, though not designed as a Creed, does, however, of necessity contain certain statements in regard to Christian doctrine. It is a Covenant with Jehovah, the one only God, in the three persons of the Father, Son and Holy Ghost, and the three corresponding relations of Creator, Redeemer and Sanctifier; a Covenant of obedience by Divine Grace to the laws and commandments of Jesus Christ, and of submission to the ordinances and institutions of the Gospel in this Church. This was in use so long as Pres. Clap was in office, and in partial use during the Presidency of Dr. Stiles.

In the time of Dr. Dwight certain important changes occurred; first, an actual Creed or Confession of Faith, distinct from the Covenant, was composed; and a new Covenant was annexed thereto. In the second place all recognition of acknowledged standards or of "doctrines contained in Scripture as professed in our Churches" was dropped. The Creed, therefore, stands simply on its own merits, as an independent statement of "the Faith once delivered to the Saints." It is as follows:

"The Confession of Faith. You [and each of you] solemnly profess your belief that there is but one God in three persons, the Father, the Son, and the Holy Ghost; self-existent, independent, eternal and un-

changeable, infinite in power, wisdom, holiness, goodness and truth; that by Him all things were made; and are preserved and governed according to His own most wise, holy and good pleasure; and that you are His creatures and under the most righteous and solemn obligations to serve and glorify Him with all your powers while you live. You also profess your belief that the Scriptures of the Old and New Testaments are the Word of God; revealed to mankind by the spirit of truth; and containing every rule of faith and practice which is obligatory on the conscience of mankind. Thus you profess and believe."

Now this, we think, will strike most of our readers as a very remarkable Creed or Confession of Faith; there are some extraordinary omissions, which can hardly have been accidental, and yet which we should be very sorry to think were designed. Every Churchman will perceive at once that this Confession does not contain even the name of our Lord Jesus Christ; nor any, the slightest allusion to His person, His Office, or His work; that there is no mention of, nor reference to, any laws that He has given us, or holy rites and ordinances that He has established. No one would learn from this Confession even so much as that there is a Lord Jesus Christ; He is not even obscurely hinted at in the Confession of the Second Person of the Trinity, as the Son of God; for the Son that is confessed with the Father and the Holy Ghost, as one God, is expressly said to be* Eternal, thus excluding all reference to His human nature.

Whatever this Confession of Faith may be, it certainly is not a Confession of Christ. It is a confession of the Trinity as it existed before Jesus Christ was born; a confession of creation and of Providence, and of the moral government of God, and of the necessity of obedience to God; but it is not a confession of Jesus Christ, even by name; much less of anything that He has ever done to redeem this world from sin and death. The Christianity seems in some way to have dropped entirely out of this Creed. Had the attempt been made *purposely*, which we do not for one moment suppose, to exclude from this Confession everything distinctively Christian, it could hardly have been more thoroughly done. The whole great mystery of Godliness, "God manifest in the flesh, justified in the Spirit, seen of angels, *believed on in the world*, received up into glory," does not seem, from anything that appears in this Confession, to be believed in the Yale College Church.

* We are glad to see that the Eternal Sonship of the Second Person of the Trinity is confessed in this Creed; for certain Theologians of the Modern School of opinion have been wont to say, with great coarseness and irreverence, that "Eternal Sonship is Eternal Nonsense."

The answer will be of course, that all these are implied in the last clause of the Confession, that "the Scriptures of the Old and New Testament contain every rule of Faith and practice which is obligatory on the consciences of mankind." But granting that all these be implied, they are not expressed; and when persons say that the Scriptures are the Rule of Faith, they do not confess Jesus Christ. All the statements in this Creed are in like manner implied in the last clause, and on the same principle, need not be made. We will not controvert the proposition that the Scriptures are the rule of Faith, but they are not the Confession of Faith, the Church of Christ in Yale College being judge; for she has a formula or statement of doctrine, which she calls and uses as a Confession of Faith; she is not satisfied with a bare statement of belief that the Bible is the Word of God, and the only Rule of Faith; she very properly will not admit members on their merely saying that they believe the Bible; she makes them say what they believe, and then she makes them declare why they believe. If she had no Confession of Faith, she might say that the Bible was her Confession of Faith; and while we could not but regard her simple requirement of a belief in the Holy Scriptures as a very* poor Confession of our Lord Jesus Christ and of the great principles of His religion, still the position would be a consistent one. But so long as that Confession of Faith stands, she is debarred from saying that a profession of belief in Holy Scripture is a Confession of the Faith of Christ.

The Articles of Faith contained in the Confession of the Yale College Church are perhaps all true, according to the Rule of Faith which she has stated, viz: God's Holy Word; but among those articles there is no mention of—there is no indirect or remote allusion to the name, the person, the office or the work of our LORD and SAVIOUR JESUS CHRIST; there is noth-

* "These things are written that ye might believe that Jesus is the Christ; "With the heart man believeth unto righteousness, and with the mouth Confession is made unto salvation." "Every Spirit (and a fortiori, every formal creed,) that confesseth not that Jesus Christ is come in the flesh, is not of God." Such is the testimony of Apostles; and the Head of the Church, we may be sure, will care very little what men say about the writings of these men, so long as they confess not Him who chose them to be Apostles, and sent down on them the Holy Ghost, that they might, through these writings, make Him known."

"They are not worthy of the name of Christians, who, though the Lord by His Providence call them publicly to own the truth they have professed, shall yet refuse to declare what they believe as to those great and fundamental principles in the doctrine of Christ, the knowledge whereof is necessary to salvation." Such is the testimony of the Apostles of the New England Puritans, (Preface to Cambridge Confession of Faith,) from which we may be sure, whatever their descendants think of them, that they, were they now living, would have a very poor opinion of many of their descendants."

ing that implies, however obscurely, that there are such things as Sin, Grace, Redemption, a Gospel, or a Church; there is nothing that is distinctively and unequivocally Christian, but the positive statement of the Eternal Sonship of the Second Person of the Adorable Trinity. All orthodox Christians believe what is stated in this Confession, viz: that the Divine Unity has always and from everlasting existed in the Three Persons of the FATHER, the SON, and the HOLY GHOST; that this one God created all things, and preserves and governs all things; and that all people, as the creatures of God, are bound to serve and glorify Him; but they believe much more than these very general principles, and the Church of Christ, from the beginning, and in all ages, has confessed much more.

We do not mean to imply that the members of the Yale College Church do not believe the Holy Scriptures according to their true meaning; we do not say that they have no Christian principles which they can venture to state in their confession of Faith, except that they believe the Bible; but the fact still remains, and it is certainly remarkable, that in a formal instrument, drawn up, we are bound to presume, with great care, as the Confession of Faith to be used in a College that was founded chiefly to train up young men for the ministry, the Name of JESUS CHRIST and the bare fact that He has come in the flesh, are not confessed.

We are not disposed to think that there has ever been an intentional departure from or suppression of the truth in relation to our Lord Jesus Christ. We believe that the Yale College Creed became so poor and imperfect a confession as it is, of the Faith, through that undervaluing of Creeds, which is so openly expressed by Dr. Stiles, and which characterizes the whole Modern School of Puritans; and this incapacity to see the absolute necessity of a true Confession of the fundamentals of religion, has been produced, we think, in this way; first, from an undue prominence that has been given to the fact that every man has a right to judge for himself as to the truth of Holy Scripture, which has led many to forget that it is the truth found and held, and not the mere seeking it, however honestly and earnestly, that makes us good and enlightened Christians; secondly, from the subjective tendency of Modern Puritan Theology which has dwelt so exclusively on faith as an inward process, as to finally forget that faith in its very essence is a resting upon God; and that God the Son joined Himself to us in Jesus Christ, "who was conceived of the Holy Ghost, and born of the Virgin Mary," for this very end that our faith might rest on God.

We know not where to find a more clear statement of the value of an accurately drawn Church standard, and of the relation of such standard to the Bible, than in the pamphlet of President Olap, entitled "A History and Vindication of the Doctrines received and established in New England."

"What we mean by a Creed, or Confession of Faith, is this, 'I believe that such a doctrine or proposition is contained in the Bible, or that these words express in common language the true sense and meaning of the scriptures, relating to that thing; and therefore it is impossible for any man to preach, speak, or write any proposition which he believes, from the word of God, but it is so far his Creed, or a confession of his faith. * * * And though every man has a right to examine, and judge for himself *according to truth*, yet no man has a right, in the sight of God, to judge wrong. * * * And if every particular person has a right to judge for himself; then surely public bodies and communities of men have a right to judge for themselves concerning their own public state, and what doctrines they would have preached to themselves and their posterity. * * * They who suppose that there are no fundamental principles or doctrines, necessary to be believed in order to salvation, destroy the fundamentals of the Christian religion, and make but little difference between Christianity, Mahomedanism and refined Heathenism, except in some external rites and ceremonies. * * * The great Doctrines contained in our Catechisms and Confession of Faith, particularly the Divinity and satisfaction of Christ, original sin, the necessity of special grace in regeneration, justification by Faith, &c., have been universally received, established and taught in all ages of the Christian Church; and upon all the search I have been able to make into antiquity, I can find no single instance of any public confession of faith, drawn up by any council or generally received, and established in any Christian country in the world, wherein any of these doctrines have been plainly and expressly denied. For though there have been some men scattered up and down in the world and sometimes convened in assemblies, who have not believed these doctrines, and have sometimes endeavored covertly to disguise them *and let them drop, and by degrees to root them out of the Christian Church*; yet they never dared openly and formally to deny them by any public act; because they knew that these doctrines had been so universally received in the Christian Church, that all antiquity would condemn them, and that such an open denial would bring upon them the resentment of all mankind."

With all deference to the great name of Dr. Dwight, we must say that this Creed of "the Church of Christ in Yale College" is the poorest statement of the Christian Faith that we ever chanced to see. Perhaps our Church training has not fitted us for judging of a thing so different from any Confession to which we have been accustomed; we confess to a very strong prejudice in favor of the Apostles' and Nicene Creeds, and to a good liking for the Athanasian; still we think we

are not thereby disqualified from seeing how far this Creed of Dr. Dwight's conveys the substance of the Christian doctrines. It seems to us to labor under three capital defects. First, it contains very much that forms no part of the Christian Faith; but is a confession of duty; and that, the common duty which all creatures owe to their Creator. Again, there is at least one statement that is either very loose and unguarded, or else very—and we think dangerously—strict; we mean the predicate of "independence," which, if applied to the three persons of the Godhead, and there seems to be no way of avoiding this application, is liable to the objection, that it implies Three Gods, and so, is inconsistent with the Divine Unity; inconsistent also with the very nature of the Second Person of the Trinity, as the Son of God; and of the Third Person, as "proceeding from the Father and the Son," which procession is acknowledged not only in the Nicene and Athanasian Creeds, but also in the Westminster and the Savoy, and in the Cambridge and Saybrook Confessions of Faith. The expression is, therefore, a specimen of very loose writing, which is unpardonable in the formal statement of a Church Creed in regard to so mysterious a doctrine as the Trinity; which yet (we quote the Cambridge Confession) "is the foundation of all our communion with God and comfortable dependence upon Him;" or else, of a strictness of statement far beyond that of any public confession we have ever seen, and which is very extraordinary in a Creed in which it is not thought necessary even to mention the name of our Lord Jesus Christ.

The Covenant is a little better than the Confession of Faith. It uses the words, "Father, Redeemer and Sanctifier;" also the words, "Gospel," "Church" and "Christians." The name *JESUS CHRIST*, however, does not occur.

In justice to this "Church of Christ in Yale College" we are bound to say, that although she does not require nor allow in her Creed any Confession of Jesus Christ, the name "Jesus Christ" does occur in her formula of reception, which is in these words: "We, then, the members of this Church of Christ, do also covenant with you, that through the same Divine assistance, we will perform the same duties to you. And may God enable us to be mutually faithful, through Jesus Christ; to whom be glory forever. Amen."

Our readers will judge for themselves whether this formula relieves at all the difficulties under which the Creed of this "Church of Christ" labors; we think it does not.

To present this whole matter more distinctly we will place,

side by side, the Creed called the Apostles' Creed, and the Creed of the "Yale College Church."

THE APOSTLES' CREED.

I believe in God the Father Almighty, Maker of Heaven and Earth;

And in Jesus Christ his only Son our Lord; Who was conceived by the Holy Ghost, Born of the Virgin Mary, suffered under Pontius Pilate, Was crucified, dead, and buried; He descended into Hell; The third day he rose from the dead; He ascended into Heaven; And sitteth on the right hand of God the Father Almighty; From thence he shall come to judge the quick and the dead.

I believe in the Holy Ghost; The Holy Catholic Church, The communion of Saints: The forgiveness of sins; The resurrection of the body, And the life everlasting. Amen.

The Creed of the "Yale College Church."

The Confession of Faith. You [and each of you] solemnly profess your belief that there is but one God, in three persons, the Father, the Son and the Holy Ghost; self-existent, independent, eternal, unchangeable; infinite in power, wisdom, holiness, goodness and truth;—that by Him all things were made; and are preserved and governed according to His own most wise, holy and good pleasure; and that you are His creatures, and under the most rigorous and solemn obligations to serve and glorify Him with all your powers while you live. You also profess your belief that the scriptures of the Old and New Testament are the word of God, revealed to mankind by the spirit of truth; and containing every rule of faith and practice which is obligatory on the consciences of mankind. That you profess and believe.

One of these Creeds confesseth JESUS CHRIST; the other Creed does not. We are willing to leave it to our readers, whoever they may be, to choose between them; and we will add, that it is happy for the world and for the Church which the LORD JESUS purchased with His blood, that one of these Creeds differs as much from the other in age and authority and wide-spread influence, as it does in its statements of the Christian Faith.

We have endeavored to show the radical difference between the earlier and later School of Puritans, because we are persuaded it is a subject little known, and there is, we suspect, no great desire in certain quarters that the real distinction should be understood. We have shown from the writings of Pres. Clap, one of their most learned and sagacious theologians, that the former were in essence and in spirit Churchmen—High Churchmen, many of them; that they understood full well the difference between Faith and Opinion; that they recognized the Faith as something ancient, universal and established; and as the great Christian bond within the Church.

That all were as intelligent as he, is not to be supposed, but no one can read the Preface to the Cambridge Platform (1648) or the introduction to the Confession of Faith, (1680,) without seeing that these men, however mistaken in their policy, had

very high and noble views of the Faith and of the Church of CHRIST. The Cambridge Platform begins with the assertion that the form of Church Government is one and immutable, and prescribed in the Word; that Ecclesiastical Polity or Church Government or discipline is nothing else but that form and order that is to be observed in the Church of Christ upon Earth, both for the constitution of it, and all the administrations that therein are to be performed.

The Preface begins thus :

"The setting forth of the public Confession of the Faith of Churches hath a double end, and both tending to public edification. First, the *maintenance of the faith entire within itself*. Secondly, the holding forth of unity and harmony both amongst and with other Churches. Our Churches here, as, by the grace of Christ, we believe and profess the same doctrine of the truth of the Gospel, which generally is received in all the reformed Churches of Christ in Europe, so especially we desire not to vary from the doctrine of faith and truth held forth by the Churches of our native country. For though it be not one native country that can breed us all of one mind; nor ought we to have the glorious faith of our Lord Jesus Christ with respect of persons, yet as Paul, who was himself a Jew, professed to hold forth the doctrine of justification by faith, and of the resurrection of the dead, according as he knew his godly countrymen did, who were Jews by nature, so we who are by nature Englishmen, do desire to hold forth the same doctrine of religion, especially in fundamentals, which we see and know to be held by the Churches of England according to the truth of the Gospel."

In the Preface to the Confession of Faith the same views are more strongly expressed :

"They are not worthy of the name of Christians, who though the Lord by his providence call them publicly to own the truth they have professed, shall nevertheless refuse to declare what they believe, as to those great and fundamental principles in the doctrine of Christ, the knowledge whereof is necessary to salvation. It must needs be in itself a work pleasing in the sight of God, for his servants to declare unto the world, what those principles of truth are, which they have received, and are (by the help of Christ) purposed to live and die in the steadfast profession of. Some of the Lord's worthies have been of renown among his people in this respect, especially Irenaeus and Athanasius of old, and of later times Beza, all whose Confessions (not to mention others) with the advantage which the Church of God hath received thereby, are favorably known.

And it must needs tend much to the honor of the dear and blessed name of the Lord Jesus, in case many Churches do join together in their testimony. How signally the Lord hath owned the Confessions of the Four General Councils or Synods for the suppression of the heresies of those times, needs not to be said, since no man can be ignorant

thereof that hath made it his concern to be acquainted with things of this nature. * * * * *What hours of temptation may overtake these Churches, is not for us to say.* Only the Lord doth many times so order things, that when his people have made a good confession, they shall be put upon trial one way or other, to see whether they have (or who among them hath not) been sincere in what they have done." ¹⁶¹¹

Now these views are radically different from those held by the Modern School of Independents, and this difference, in justice to the elder Puritans, ought always to be borne in mind, but withal the latter sowed the seeds, though they did not know it nor intend it, from which their descendants are now reaping such a harvest.

Let us go back to that Mother Church in England, to which Winthrop and many of the first Puritans of Massachusetts looked back with such affection; in whose faith they wished to live and die; and in whose communion they should ever have remained. The Church in England had gone through successfully her great work of self-reformation. In respect to Faith she held the three great Creeds of Christendom, the Apostles', the Nicene and the Athanasian,—traditions all of them of earlier ages,—the first reaching far beyond the memory of man, and bearing from the first known mention of it, the name of the Apostles' Creed. In addition to these, and distinctly separate from them, and on a lower range, she had set forth the XXXIX Articles of Religion, which were "statements of Christian doctrine for avoiding diversities of opinion, and for the establishing of consent touching true religion," first framed in XLII Articles by Archbishop Cranmer and Bishop Ridley, and afterwards revised and put into their present shape and published in 1562. So far as the faith was concerned, as shown in the Creeds, or so far as concerned the general scope of Christian doctrine, there was no ground for any separation from the Church of England, the Puritans themselves being the judges. The separation was on other grounds, which we, of course, think insufficient, but which, as *the Faith* is our present subject, we shall not notice. They separated from a Church which they acknowledged to be a true Church holding and maintaining the true Faith. *What did they do with the Faith?* In the first place, they utterly ignored the Catholic Creeds. They believed them, and they put most if not all the statements of these Creeds into their own Confessions. But they ignored them *as facts, as traditions, venerable, sacred, and authoritative*; they put these statements into their own Confessions, in their own language; and not only this, but mixed them up so inex-

trically with *their own* doctrines about Predestination, and Election, and Effectual Calling, and Free Will, and the Decrees of God, and the Perseverance of the Saints, and Assurance of Grace, and many other things, which, whether true or false, important or unimportant, are no part of the *Faith*,—that the whole must stand or fall together.

Doubtless they thought honestly that these, if not strictly of the *Faith*, were bulwarks of the *Faith*, and would help to keep it whole and undefiled. The old Confessions of New England failed utterly, not because of the orthodox *Faith* which they contained, but because of the many human and unwarrantable additions in the way of opinions, which were regarded as of equal value, and which were all presented together as the *Faith*. And the prevailing prejudice in New England against Creeds is due very much to the kind of Creeds with which the New England mind has been familiar. Had the Puritans accepted formally the Apostles' and Nicene Creeds on the ground which they professed, viz: "the maintenance of the faith entire within itself, and the holding forth of unity and harmony both among and with other Churches," (as a part of the Church of Christ from the beginning,) and then published, on their own separate authority, and with all the weight their names would give, the statements which they thought important, for the fullness and completeness of the Christian doctrines, their descendants had possibly been able to maintain the *Faith*, and to set it forth in form, even after they had abandoned the doctrines characteristically Puritan.

They inherited, as English Churchmen, the pure *Faith* of the LORD JESUS CHRIST; but, leaving the Church of England, they recast the *Faith*, set it forth on their own authority, and debased it with their own opinions. The whole thing failed; and in consequence thereof, their children have no statement of the *Faith*. A pure currency had come into their hands, with an old and an acknowledged mark upon it. They melted down the silver and gold; added a large quantity of baser metal; issued the whole with a new stamp; and now, the further difficulty with their money is, that it will not pass.

ART. VI.—SKEPTICISM OR SUPERSTITION.

- 1st. *The Epistles of St. Paul to the Thessalonians, Galatians, Romans: with Critical Notes and Dissertations.* By BENJAMIN JOWETT, M. A., Fellow and Tutor of Balliol College, Oxford. 2 vols. London: Murray. 1855.
- 2d. *Rational Godliness, after the Mind of Christ and the Written Voices of his Church.* By ROWLAND WILLIAMS, B. D., Fellow and formerly Tutor of King's College, Cambridge, and Professor of Hebrew at Lampeter. London: Bell & Daldy. 1855.
- 3d. *The Catholic Church in the United States: A Sketch of its Ecclesiastical History.* By HENRY DE COURCY. Translated and enlarged by JOHN GILMARY SHEA. New York: Edward Dunigan & Brother. Baltimore: Murphy & Co. 1856. 12mo. pp. 591.
- 4th. *Theism, Doctrinal and Practical: or, Didactic Religious Utterances.* By FRANCIS W. NEWMAN. London: John Chapman. 4to. pp. 184.

HAS our country more to fear from Superstition or from Skepticism? Superstition and Skepticism being, in many respects, opposite extremes, it would seem, at first sight, that we should have little difficulty in determining to which one our national mind has the strongest tendency. And yet, when we consider that religious truth is *one*, while its antagonistic errors, like the devils of Mary Magdalene, are legion, we realize that the chances for an erratic mind to miss the truth, rather than to find it, are a thousand to one; while the precise form of error which it will embrace can be certainly known only by the result. For it is undeniable, that many errors are quite as much opposed to each other as they are to the truth, so that they become opposite extremes, and truth lies between them; and hence it is not at all wonderful if the ill-balanced mind, in its convulsive efforts to avoid one extreme, is thrown, almost of necessity, to the other. Hence, as in the mind of an individual, so in the mind of a nation, until it has firmly settled down in a position, in politics, philosophy, ethics or religion, there is always a grave question, what position it will take; whether it will embrace truth or error; and if the latter, which of its thousand forms will be preferred. It has

been observed that an unsettled mind most frequently oscillates between *two* errors, and not around a circle of *three*, or many, at the same time; and also that its choice is commonly made, not between kindred errors, but more frequently between those which form opposite extremes.

Superstition and Skepticism are both multiform, insomuch that it would be difficult to select any one embodiment of either, as its true type or representative. For the purpose, however, of having before us those forms which seem most to threaten us in our day, we shall take Romanism as the type of Superstition, and Unitarianism as the type of Skepticism. Were we addressing people of other countries, or other times, we should doubtless select other embodiments of error.

Let the question, then, stand,—“Have we more to fear from Romanism or from Unitarianism?”

We are not prepared to assert that we have any ground for very serious apprehension of either, though so long as they are among us in respectable force, and are engaged in active aggressive movements, there is certainly good reason why we should calculate their strength, and thus enable ourselves to form some estimate of their chances for ultimate success.

Most of us have been accustomed, in early life, to hear the most dismal accounts of the fearful progress of Romanism in the Mississippi Valley. As children, we have sat at our mother's knees and heard thrilling stories of Romish persecutions, and martyrs, and martyrdoms. We well recollect when children were accustomed to sit up late at night, to hear long chapters from “Fox's Book of Martyrs,” and listen to startling stories of inquisitions and “Popish plots,” until they feared to sleep; and sleeping, dreamed of the dungeons of the Inquisition and of the shrieks of martyrs, and awoke in the morning, tortured with the apprehension that these scenes were soon to be re-enacted in our country.

That such fears should then have been indulged, is certainly not wonderful, and perhaps those notes of timely warning may have been salutary, and may have contributed, in no small degree, to avert the danger then so much apprehended. For there had, indeed, in the yet earlier periods of our country's history, been much to justify the belief that the whole of our Continent was to be subjected to the Papacy, nor would it be easy for even the most judicious to say at what time this danger ceased to exist. Christopher Columbus, himself a zealous Papist, immediately on his discovery of the New World, was raised to the importance of a legitimate representative, not only of the “Catholic Majesty of Spain,” but of the whole

Roman Catholic Church, and more than once the intimation has been thrown out, that America belonged to the Papacy by right of discovery. Central and South America, and Mexico, and Louisiana, and Florida, and Maryland, and Canada, were rapidly peopled by Romanists from England, France and Spain; and it is undeniable that, for a time, they exerted a stronger influence among the savages of the American forests than did any other class of people.

It is true that within the memory of people now living, there has been little reason to fear any serious inroads of Romanism in the Atlantic States. Not even in Maryland, the Romish Colony of Lord Baltimore, has there been, in our times the least reason to apprehend that Romanism would ever gain a controlling ascendancy over the popular mind. But in the "Great Valley," from the upper springs of the Mississippi to its mouth, and from Pittsburg, on the east, to the Rocky Mountains on the west, Romanism was first in the field, and first "to set up her banners for tokens." Of the early efforts of her pioneer missionaries, we need not speak. They are conspicuous in the history of our country, as they are creditable to those self-sacrificing men, whose names are everywhere recorded in the Northwest for ecclesiastical memorials. That missionary posts were long the nurseries of Civilization among the Red men, as well as among the French settlements; and long before a Protestant missionary had penetrated our wilderness, they were the resting places of the weary and way-worn traveler, as he sought him a home in the "Far West." From our earliest recollection, the Romish Schools of the Mississippi Valley, for the education of Protestant children, and the formation of the western mind, have been trumpeted by Romish journalists, on both sides of the waters; and timid Protestants have echoed back, in notes of lamentation, the story of "Jesuit Schools," and the certain triumph of the "Mothers of Harlots" in the "Great West."

Such has been the state of things, and such the state of feeling. Let us now see whether there be, in a philosophical point of view, anything to justify, for the future, such apprehensions.

There are four elements in our national constitution, all of which are active and potent, and all opposed to the genius of Papacy; and these, we think, must forever prevent any considerable prevalence of Romanism among us.

1. The first of these is what we shall denominate the essential constitution of the Anglo-Saxon mind. This may be said to be the controlling element of our nation. The Nor-

man element, which is confined, for the most part, to the Southern States, is, indeed, potent in its way. In social position, in intellectual compass, and breadth of character, it is eminently respectable; and in the Councils of the nation, it never fails to make itself felt and respected; but it does not infuse its life into the masses, nor impart its habits of thought and of feeling to the plebeian multitude. The Saxon mind is the working and all-pervading element in the great family of American humanity; and hence, in addition to an unquestionable out-numbering of all the other races among us, it infuses its life and spirit, in a greater or less degree, among all classes with whom it comes in contact. This point we shall not argue, as few, we think, will question it. The American mind is, in its general character, Saxon.

Now let us inquire whether there be between the Saxon mind and the Romish religion, any such compatibility as to make it probable that they will ever coöperate to any great extent. We think we shall not be charged with begging the question when we assume that Romanism is a superstition; or at least, that it involves an element of superstition; and hence, that those who embrace it must be superstitious in their mental organization; or, if you please, credulous. Doubtless there is in certain organizations and temperaments that which predisposes to certain religious proclivities. Macaulay has well remarked, that the Protestant religion has never prevailed, to any considerable extent, among a people whose language was not of Teutonic origin. It is a suggestive fact. We believe it is generally admitted, as a philosophical fact, that northern races tend to skepticism, southern ones to superstition. All history, we think, confirms the remark; and a moment's reflection must settle it as a general principle. There are, indeed, a few instances of northern people being superstitious, and also a few of southern ones being skeptical; but so far as we recollect, these have all been transplanted from one latitude to another. All the great superstitions of the world have been found to flourish among dreamy, poetical, and visionary minds; generally south of the latitude of snows, and, for the most part, confined to the land of orange-groves, and figs, and dates. But the Saxon is a northern race, and therefore, if our theory be correct, can have no natural tendency to superstition. On the contrary, all his tendencies are to skepticism.

This not only follows by logical sequence from the premises assumed, but it is historically true; the whole German family, of which the Saxon is a branch, has ever been characterized by the skeptical habit. In many cases it has seemed scarcely capable of *faith*, while all religious *superstition* it has ever

regarded with utter scorn. The illiterate Saxon can, indeed, entertain an irreligious superstition, as ghost-seeing, witchcraft, &c., not unlike that of the northern Gauls, as described by the author of Ossian; but the idea of priestly authority, in matters of either Faith or Discipline, is always offensive to him. It is a remarkable fact, that even the firmest believer in the Christian Revelation, among the pure Saxons or Germans, whether in Germany, Old England, or New England, must always have some *reason, why or wherefore*, for whatever he believes or does; his religion seldom rests on "Thus saith the Lord!" and in many cases, even among those reckoned most orthodox, it is quite as much matter of philosophy, or speculation, as of faith. Even after he has admitted the Scriptures, as a whole, to be the Word of God, the German must have a *reason* for every Article of Faith and every direct precept which they inculcate. Each and every Article must be shown to be consistent with the "natural fitness of things," before he can heartily embrace it; even it is difficult for his faith to go much beyond his philosophy. Generally, the Saxon becomes strong in any religious dogmas, only by resistance to some other dogmas. On the great points of Calvinism, the Puritan (Saxon) mind was once strong; but it was made so, not by any realization of the beauty or truth of Calvinism, but by a long-continued war against the Church of England, in which some things were cherished that were opposed to the Calvinistic theory.

We allude to the protection given by James I, and also by his son Charles, to the continental Arminians. For it is well known that after the Synod of Dort, the Church of England became rather a house of refuge for these persecuted people. This was a matter of grief to many of the soundest theologians and most loyal Churchmen of England. The Puritans eagerly laid hold of this, and deciding that Arminianism was of the essence of the Church of England, proceeded to arrange his batteries with special reference to this, as the great Antichrist of the age. For the purpose of prosecuting this war with energy, he took a stand of the most extreme opposition. The "Points" of Calvinism became the watchword of his party; and the natural consequence was, that the party was strong on these, as long as the opposition continued. Since the cessation of that contest, however, no one needs be told of the tendency of the Puritan mind to rationalistic philosophy. A mere glance over the Protestant Communion of Germany, Switzerland, and New England, will show a widely-prevailing contempt for nearly all the "Points" of Calvinism. Could

the crusade have been perpetuated, doubtless the Puritans might have been kept strong in these dogmas; but in the absence of strife, Saxon latitudinarianism reappeared. It is a remarkable fact, that strong as the New England fathers were on the great points of "Evangelical Christianity," and lax as they then thought their Southern (Norman) neighbors on those points, there have been, within the last century, a thousand skeptics in New England for every one in the Southern States. Nay, it has come to be regarded as almost self-evident, that Unitarianism cannot live in the South, save in a few large cities, where there is a good admixture of New England population.

2. In the second place, we have to remark that ours are a *thinking* people. This is really included, and might have been treated, under our general remarks on the Anglo-Saxon constitution. There is, however, a great deal implied in saying, of any people, that they think; and it is particularly suggestive in this relation, for it is next to impossible, philosophically, that any people characterized by intense thinking, should ever be superstitious. Thinking, we place in opposition to dreaming. A people may be imaginative and poetical, and yet not be properly a thinking people. Southern races have generally more of imagination, and not unfrequently generalize best in philosophy; but the mental operation of classifying and reasoning is generally for the more northern mind. It is ever active. It must think and reason; and the great danger is of its thinking and reasoning with too much haste. The active mind is generally characterized by an intense subjectivity, having but little regard for objective truth, and using its own experience for general principles. Hence, when it becomes interested in moral or religious subjects, its subjectivity always predominates, and tends to fanaticism. From all this, it follows that as our American mind is northern, active, and decidedly subjective, so it is, from its very nature, opposed to all authoritative dogmatism, the excess of which is superstition. It questions all dogmas until it has proved them true. It is fond of the subtleties of analysis, and prefers to establish its own dogmas, and call them *conclusions*, rather than to receive them, authoritatively, from man, or from God.

3. A third element in the American mind opposed to Superstition, is its utilitarian tendency. This, too, may be a part of our Saxon or northern organization. Certainly it shows itself in every branch of the Saxon family; and it is generally believed to be stronger in new countries than in old ones. On this principle, perhaps it is, that while Europe—especially

Southern Europe—turns off silken fabrics, lever watches and princely furniture, at the same time, excelling in Sculpture and Painting, and the fine arts generally; we are most celebrated for horse-power, reapers, threshing machines, and for sailing steamers and yachts. Our Arts, our Sciences and our Mechanics, all partake of the utilitarian character. Hence we have been sneeringly called a "matter-of-fact people." It is so. This matter-of-fact character is nearly the same thing which is otherwise expressed by "common sense." And this "matter-of-fact and common sense," we insist, is, in its very nature, opposed to all poetic tendency, and hence, opposed to Superstition. It is cold and calculating, while Superstition always involves the ardor of the vivid imagination. States a proposition to a cold matter-of-fact man, and if it strikes him as looking to beneficial results, he embraces it. If, however, he sees nothing in it of utility,—if it be a mere dogma, or an abstract idea, for which he sees no reason, and from which no direct benefit is likely to result to him, he will generally discard it. None of the great Superstitions of the world address themselves to the matter-of-fact and common sense mind. They appeal wholly to the imagination; and where this is wanting, they can gain no hold.

4. Our fourth and last argument, against the probability of our country ever becoming Superstitious, is drawn from our early national habits. Our nationality may be said to have begun on the very principle of opposition to everything like prescription, or regal or priestly authority. So far as the Puritan Fathers were concerned, if there was anything which they cordially hated above all things else, it was the theoretical ecclesiastical authority, in matters of either Faith or Discipline. Even the English Churchman, because of his respect for ecclesiastical authority, was, in their estimation, little better than the veriest Ultramontanist of Rome. Ever since the famous "Gunpowder Plot," at the accession of James I, all England had been in a constant state of alarm about "Popish Plots." The liberalism of Germany and Switzerland, brought in by the exiles of the time of Mary, on the accession of Elizabeth, had wrought and fermented in the Puritan mind, until the theory of civil and ecclesiastical democracy had become the great idea of the times. It was this which animated the Cromwell Rebellion, and, together with a touch of the "gold-fever," and the romance of life in the "New World," sent the May Flower to Plymouth Rock. Even Baltimore, at the head of his Roanoke colony, obtained not his Maryland Charter but only a pledge of the most unlimited toleration, such as New England

ad not then dreamed of. During the first hundred years, the New England pulpit had scarcely more than one great theme, which was appropriately headed with "Down with the Papacy." This was the great element of our nationality for a hundred and fifty years before we became a distinct nation. The whole American mind was imbued with it long before our National Independence was thought of. In short, hatred of Papacy, and of everything looking in that direction, may be said to have formed the woof and the web of our nationality, in all its stages, from an infant colony to the present day. So decided has been the direction, and such the intensity, of the American mind, on this subject, and so completely has it been confirmed by habit, that even Romanists, with all their affected effrontery, have nearly spent half their strength in apologies to the American people for the atrocities of their guilty Church. So much of their effective force has been expended in this way, that they have really done next to nothing in the way of aggression, while their once boasted possessions have been constantly passing from their hands. A few parents who have been so reckless of their children's spiritual welfare as to send them to Romish schools, have had the mortification of seeing them turn Romanists. Our wonder is, not that such results should follow, but that such folly should ever fail of its natural result. In the great mercy of God, however, these abuses have been "few and far between."

Romanism is confessedly growing "beautifully less" in our country;—that is, in comparison with the actual increase of population. At one time, she boasted almost absolute control of what is now Texas, of Florida, Louisiana, Maryland, the Northwestern Territory, and Canada. Since then has been her golden age in our country. Within that time has occurred her great Irish Exodus, which has poured its thousands (may we not say its millions?) of Roman Celts among us; and yet, she has constantly lost ground, and in cities once almost exclusively Romish, now, the Romish element is scarcely perceived. Of the position which she still holds south of the United States, she can scarcely be proud. That she has increased numerically, no one will question; but that her increase has kept pace with the growth of the country, no one will claim; and it is undeniable that ninety-nine hundredths of her increase has resulted purely from immigration. Nay, it is admitted by their own journalists, that of the Irish and German Roman Catholics who have emigrated to this country, little more than one half have been retained in the Roman obedience, while their children, born and reared here, have scarcely more at-

tachment for their Church than have the most lawless Assassins.

Doubtless, Romanism will long—perhaps ever—continue to exist in our country; but that she will ever be the same thing practically, as in Italy or Ireland, no one believes. ~~Her~~ ~~she~~ she has, indeed, sustained the mediæval character, but ~~this~~ ~~she~~ is soon to lay aside or conceal. Really, she belongs to a ~~very~~ long past, and can live in our age and clime, only by ~~going~~ through a severe process of acclimation, which will ~~entirely~~ change her character, and render her next thing to ~~humanity~~. And it is remarkable how, with all her boasted immutability, she has the power of adaptation, and making herself “all things to all men.” In truth, when we point to her “Smithfield Fires,” and her many instances of resistance to civil authority, she has little to say of her immutability, and refers it all to *the times*. “*O, tempora!*” she cries, but history exclaims, “*et mores!*” And whence those manners? Doubtless out of ~~the~~ prevailing influences of those times; and these were Roman. She disavows them, however, and it is about the same in ~~the~~ influence on her future conduct, whether she does it on principle or from policy. When the bandit throws away his ~~arm~~ from fear, he is, from that moment, quite as harmless as if he had done it on principle; provided he be in a country ~~where~~ he can get none others. Every concession which Romanism makes in our country, though it be for popular effect, is ~~that~~ much lost to her—lost forever.

In our humble opinion, the great danger which we ~~have~~ now to apprehend is from the opposite extreme of Romanism. Nearly all the arguments which we have used against the probability of any considerable prevalence of Superstition, are equally suggestive of a constitutional or national proclivity to Skepticism. Our Saxon blood, our intense thinking, our rationalizing tendencies, and overweening self-conceit, our utilitarianism, and most of all, our national habits and contempt of precedents, all look in this direction. That Superstition and Skepticism are opposite extremes, no one will question. It is also true, that from every extreme point, the *via media* appears in the same direction as the opposite extreme, and is liable to be confounded with it. Nay, it is true that every effort to avoid one extreme necessarily tends in the direction of the opposite one. Hence, in all ages, the Church has been oscillating between extremes, and too often reaching them—between Phariseism and Antinomianism—between bigoted intolerance and reckless latitudinarianism—between Superstition and Skepticism—and her golden age has been when she

stood at the happy point of mediocrity, free from all extremes. It is true that "one extreme begets another,"—or rather, the exertion to avoid one naturally leads to the other. It is only by great wisdom that a force is exerted just long enough in one direction, and ceases to operate at just the right time. It often happens that the very best elements of society, injudiciously exerted, become the cause of the greatest evils which society suffers. Of our Saxon blood and towering intellect we may well be proud, but unless guided by the Grace of God, they certainly tend to the extreme of lawless freethinking. Britain was blest in the Saxon invasion, which poured a healthy and vigorous population on her shores; but not less was she blest in the Norman Conquest, which threw in an element from the south that served to restrain the extreme tendencies of the Saxon mind. Had the Saxon, or Norman, gotten exclusive possession of England, she could never have become what she is. On this ground, if none other, we should desire the preservation of our National Union. By the admixture and constant contact of the Saxon of the North and the Norman of the South, the virtues of both may be combined and the excesses of both restrained, and thus a better state of mind and a healthier type of humanity be secured than could be by either one alone.

There is danger, as is abundantly demonstrated in history, and also by living and speaking facts now before us, of our constitutional incredulity proceeding too far. Pulpits and Ecclesiastical Orders are even now trimming to the popular gale, and adapting their theology to the American mind, and even theatres and "brown stone houses" are gravely recommended as Means of Grace. It is a fact worthy of note, that even the old Romish petrification is, at this moment, beginning to be animated by the spirit of the times, and is laboring to float on the popular current. It is reported in a Romish Journal, that there has not been an Irish Bishop consecrated in the United States within the last four years. All are Germans, even where nine-tenths of the people are Irish. Even the once potent Archbishop Hughes of New York, almost the oracle of Romanism for this continent, is said, at this moment, to be seriously threatened with removal, or at least with a Suffragan who shall virtually overshadow him. Is it that his Ultramontane views are not well adapted to the American mind, and that the more liberal views of the less scrupulous German are called for? Irish priests are being everywhere displaced by German Bishops, and permitted to travel for their health, with indefinite leave of absence, while

French and German priests are taking their places. All this has the sanction of the "Successor of St. Peter." Not that he is a whit less superstitious than formerly, but that the Church may be adapted to the country and the times—thus giving prominence to the German element, Rome may make proselytes, but not to Romanism. It will be like converting the Goths and Vandals, by making the Church whatever they desired, and permitting them to bring in their idols.

We have, in the mighty contest of minds which brought our Pilgrim Fathers to the New World, and in the struggle which resulted in our distinct nationality, acquired a fearful contempt for authority, and such boldness of private opinion as leaves us exposed to popular movements. Parental discipline is relaxed, and men, and women, and even boys, aspire to sit in judgment on the concentrated wisdom of Christendom. People are irreverent, self-confident, and self-reliant, even in matters of Faith. The liberty claimed by our Pilgrim Fathers, and inculcated on their children, is being abused, and what was once said against Romanism and Prelacy, is now openly said against Presbyteries and Synods, and Assemblies, and Creeds, and Sacraments, and nearly all the distinctive doctrines of Catholic Christianity.

We have long believed that our Protestant war against Romanism has been injudiciously conducted. Many of our heaviest guns have done us more injury by their recoil than they have done the enemy by their shot. The enemies of Christianity have availed themselves of many of our arguments to injure us. We "have nourished and brought up children, and they have rebelled against" us. The present popular mania for religious novelties is most appalling, and all the more so from the fact that Churches and Clergymen, so called, like manufacturers in market, are standing in readiness to fill every order. Who shall say that as once in France, so at no distant day in our country, may not be beheld the mournful spectacle of Bishops and Priests and popular preachers hastening to join the infidel assembly, and offer their devotions to the goddess of Reason? Few, we apprehend, even of the most latitudinarian, look to such a result. The purpose is simply to conform and adapt religion to the popular mind, for the purpose of winning the multitude of thoughtless and prayerless people who will not consent to be taught of God. The pride of party and the love of popularity prevail over the love of truth.

Thus gradually and imperceptibly, and perhaps unwittingly,

they relax all the fundamental Doctrines of Catholic Christianity, and fritter down the Gospel of Christ to a mere humanitarianism, with which might vie the ethics of Socrates, or Plato, or Seneca.

As will be seen, we have hitherto discussed the question before us mainly on general and philosophical principles. The great danger before us will not diminish in our apprehension, if we direct our attention to the theological developments of the times, and this we shall endeavor to do on a future occasion. Two or three of the works placed at the head of our pages will justify our opinion already expressed, and more than confirm our startling words of warning.

ART. VII.—THE MEMORIAL MOVEMENT—CHURCH UNITY.

Memorial Papers. The Memorial: With Circular and Questions of the Episcopal Commission; Report of the Commission; Contributions of the Commissioners; and Communications from Episcopal and Non-Episcopal Divines. With an Introduction, by the Rt. Rev. ASAPH FOSTER, D. D., one of the Commissioners. Philadelphia: E. H. Butler & Co. 1857. 12mo. pp. 444.

THAT movement in our branch of the Church having the above designation, is one of "the signs of the times." It is not itself an original impulse, but one among many attempts to reach what is widely and increasingly felt to be "a consummation devoutly to be wished." It is needless to specify what those other attempts are, for they are familiar to every reader. The subject, so far from being an old one, is just beginning to demand our attention, as the movement is beginning to show what are to be its results, its uses, and its abuses, both without and within the Church. As faithful reviewers we have yet to deal with this aspect of this question. At this present we propose to look at it in one of its bearings only, viz,—Church Unity.

That the present relations of Christians are not what they should be, as constituting the One Body of Christ on earth, appears to be generally admitted. There is a *felt want* of that inward communion and bond of peace and brotherhood which the Gospel so manifestly proposes, and which nothing else thus far in the history of the world has been able to supply. Indeed, it is not too much to say, that the *heart* of Christendom begins to be intensely drawn to this point.

But when we come to analyze this abnormal condition, and to inquire how it originated, and how it is to be remedied, we not only encounter great difficulties—difficulties which are the growth of ages—but seem to be in danger of re-opening all the sources of discord and alienation, and thus of increasing and perpetuating the very evils which we now deplore. And so in the matter of rubrical and liturgical fidelity. We fear an iron rigidity and our pliability may become treachery. While we court public sympathy we may disgust it. We try to show that we have no fixed order and system, and yet fixed order

very thing which the heart of Society in these United States is beginning to demand, and what it will have. In respect to Church Unity, the fundamental difficulty manifests, that the true source of the evil to be remedied is not comprehended. Hence arises the wide diversity in the plans proposed, and the feverish jealousy with which they are generally regarded by the parties at issue. It may be said, while, therefore, although in a desultory way, and with risk of repeating what has already been said by others, let us review some of the various suggestions which this movement has called forth.

One of the most prominent among these suggestions, as might have been expected, and bearing the appearance of much charity and wisdom, is one to this effect; that what we require is more mutual sympathy, and more cordial coöperation among the various denominations of Christians. It is sometimes expressed in the form of saying that we want *unity*, not *union*. And the practical effect of this would be such an *oblivion* of denominational peculiarities as should give open communion to the laity, and a free and unrestrained exchange of pulpits and other official services between the Ministry, among all evangelical Christians.

There is evidently a question preliminary, and upon the solution of which the value of the foregoing suggestion must depend, viz: *can* such a state of things exist, constituted as the Christian world now is? *Is it possible?*

Each denomination claims to have truth and expediency on its side, and *divine authority* for its Constitution, and upon these grounds all have been organized.

Can, then, the members of such a body cease to claim these attributes, and to defend it against the opinions and claims of all opposers? to strive for its universal establishment and practical reception by all Christians? Would such a course be truthful, and manly, and right? It is alleged that denominational peculiarities are minor, *non essential*, and should not, therefore, prevent entire sympathy and coöperation. Now if this allegation were simply truthful, (if it is not,) the premises would certainly constitute a sound basis, why those holding different opinions on minor points should not be separated as they are; but it by no means follows that the being separated as they are is not a fatal barrier to Christian sympathy and coöperation.

We will take an illustration. Suppose we go into some remote village, or neighborhood, and inquire into its religious condition. We shall probably find professed Christians representing half a dozen denominations, perhaps four or five or

each. We propose to organize them into a congregation, a Church, that they may enjoy their appropriate privileges, and coöperate in their work as members of the body of Christ. If thus united, they could shortly erect a house for public worship, support their minister, carry on their Sunday School, &c. &c. But no; each party is willing to organize after its own fashion, but not otherwise. One such is at length organized, but the others stand aloof. This body now kindly urges that the differences between evangelical Christians are unimportant, and that all should unite in the good cause with one mind. By and by another organization is effected, and as justification for this, it becomes necessary distinctly to define the tenets and practices of each, their reality and importance. And thus the history runs, until by means of missionary aid and contributions from abroad, each party is organized, and each labors to build itself up. But the entire population is no more than six or eight hundred, and whence are numbers and strength to come?

Now what is wanting here? All read the same Bible; all profess substantially the same articles of faith and doctrine; all inculcate the same leading duties, and all are professedly seeking the same object. Then, according to the proposition we are considering, there may be a *unity*, but not a *union*. But is this as it should be? Let us go farther, and suppose (what we have never yet found) that the six ministers recognize each other's ordination as valid, and exchange pulpits, &c., while the people are *disorganized* into six fragments for the purpose of worshiping, and working, and communing *apart*—is all this as it ought to be? as the Saviour meant it should be, when he prayed that all his followers *might be one*? Suppose them to be *brethren*, and they *dwelling together in unity*! It is easy to find in these United States, hundreds of instances such as the above, with one important exception,—we can nowhere find that degree of sympathy and coöperation in the ministry. Nor, while things are thus, will it ever be found. For when the day comes,—and come it certainly will,—that the loving, healing Spirit of Christ shall so far triumph over carnal selfishness, and pride, and strife, and division, that these worldly denominations of Paul, and Apollos, and Cephas will cease, and all shall be *one in Christ*, even as He is in the Father, and the Father in Him. There will then be *unity*, and there will be *union*.

But this is not all. Let us take the most favorable view of the subject, namely, that these several denominations are portions of the Church. Why were they constituted, or organized

as distinct bodies in the Church? For instance, the Puritans and the Methodists in England. It was, as they alleged, because the existing Church in England was in many respects *so wrong* that they could not conscientiously conform to it, or remain in it. And hence they organized separate bodies that they might labor and worship, and commune upon pure and Scriptural principles *apart from* the existing Church, and its congregations. And the same is true of other divisions and sects which have since and elsewhere arisen.

Now the Church of England remains, as to its constitution, doctrines and worship, what it was then, and is perpetuated substantially in the corresponding branch of the Church in the United States.

How then can those bodies, which separated for such weighty reasons, now desire, or even *permit* cordial coöperation and fraternal intercourse? Was not the separate organization made on purpose to avoid such connection and intercourse? And does not every argument, if true, which prompted the original separation, demand its continuance and its faithful maintenance? And while each party stands pledged to this issue before the world, and its existence *as a body* depends upon it, how can there be the full fraternal sympathy, and the cordial coöperation which the Gospel so manifestly demands?

Again, organized denominations in the one body of Christ are necessarily antagonistic. Variant forms of ecclesiastical polity, or modes of worship, while occupying each its own locality, are not necessarily antagonistic; but it is otherwise with organized bodies attempting to occupy the same ground, and claiming acceptance of the same people. Let us suppose, for example, that the immigrants to this country, instead of becoming naturalized citizens, and identifying themselves with our commonwealth, should organize distinct political bodies after the fashion of their native countries, to be governed by their own regulations, and responsible to their own authority only, each striving to increase its own strength and prosperity, by bringing into it the surrounding population,—would not these several bodies be necessarily antagonistic to each other, and to our own government? Or perhaps more pertinently still; suppose the various political parties of the country should cease to constitute and to coöperate in a common government, and, scattered as the parties are over the whole land, should each organize its own government for its own ends,—should elect its own officers and acknowledge no *common* bond of union or authority. When parting thus violently, and alleging

such variant political opinions as the ground of severance, could they be otherwise than antagonistic? Could there then be practical sympathy and fraternal coöperation?

If it be replied to this, that all true Christians do acknowledge one common Head, viz: Christ, and one common authority, viz: the Bible, and that the Church is a spiritual body or society, we answer, that if the Church were *so* a spiritual Society that it did not require an outward visible organization of men in the body, this reply might have force. But who acts upon such a principle or supposition? The Pope does not, nor the Quaker, nor any one between them. Moreover, the confession of one Head and one authority, draws after it the necessity of one body, and forbids all antagonistic organization. It is this very thing,—the drawing away, and forming, and perpetuating of *organized bodies* in the Church,—which rears an insuperable barrier in the way of unity, just as really and as necessarily as in the political instances we have supposed. So that disguise it as we may, and soften it as we may, the naked truth is, that organized denominations or sects in the Church are antagonistic bodies, and this process involves their members in the same position. If this be not *schism*, what is it?

We have pursued this course of remark, not for the purpose of discouraging any well-directed efforts for restoring the long lost unity among Christians, or of saying that such restoration is not possible, for this we do not believe; but for the purpose of directing attention to what we regard as the true origin of our divisions and alienations. But there is another mode of reaching the same end.

It is often spoken of as a deeply interesting feature of what are called *revivals*, that different denominations lay aside their peculiarities, suspend their *separate* services, and all *unite* in prayers and efforts for the conversion of sinners: and such are said to be *refreshing* seasons to the Church. Now if this be the way to promote the conversion of the ungodly, and to refresh and edify believers, then why should not the process be continued? Why should the persons thus converted and blessed by common prayer and common labor, be drawn asunder to have their minds alienated, not to say poisoned and defiled, by sectarian controversy, and disgusted by the arts of proselytism? Would anything so cruel ever be perpetrated were there not organized bodies to be perpetuated and enlarged?

A few years since, mention was made in the papers of colporteur meetings held in Cincinnati and St. Louis, (if we re-

member correctly,) and it was added as a most delightful and affecting feature of these meetings, that *twelve* different denominations were represented, and participated in them in all their exercises. Now we do not say it was not proper for these brethren thus to meet; but we do ask, if it were thus "good and pleasant for" them thus to *be* together, why were it not better still for them "to *dwell* together in unity?" And yet in all likelihood, on the very next Sunday several of these brethren met in the same village, or neighborhood, and instead of uniting *together*, and collecting the few people *together* for common instruction, and prayer, and communion, they each drew his handful apart by themselves that so they might be instructed and confirmed in their distinctive opinions and usages. And while Christian people are thus separated in fact, can there be fraternal sympathy and cordial coöperation? Never, while they have separate organizations to defend, perpetuate, and enlarge.

Still further; if we examine the history of these separations, in their origin and progress, we shall gain additional light on this point. Let us revert, for example, to that of the Puritans. It is unnecessary for us to attend to the local and temporary causes of irritation, or even to discuss the merits of their objections and grounds of separation. Nor is it necessary to suppose that the authorities of the Church of England were faultless in this matter; for this we do not suppose. But what effect have time and the removal of all substantial grounds of division produced? For in England they have been greatly modified, and in this country substantially removed.

The Puritans, for instance, complained of the single authority of the Bishops, and required that Presbyters be associated with them in ordinations and in the exercise of discipline generally. In this country, not only has all this been granted, but much more to both Clergy and laity, well defined and established by law. They complained of bowing at the name of Jesus in the Creed, of the words, "He descended into Hell," of the sign of the cross in baptism, and of the ring in marriage, as all superstitions and against their conscience. In this country, all these are made indifferent, and therefore discretionary. They complained of the surplice as a rag of Popery. In this country, although it is customary to wear it, there is no law enjoining it. They demanded that the clergy should be *preachers* as well as Priests. How that is now all may judge.

But now that there has been all this Rubrical and Canonical relaxation, has this restored harmony and healed the division? On the contrary, the same grounds of offense are still alleged

as reasons for continued separation. So of the Methodist separation; they alleged there was such a want of religious life, and of evangelical preaching in the Church of England, that sinners could not be converted, and that converted souls were starved, and must therefore seek food in other pastures. But now that this can no longer be truly alleged, the separate organization nevertheless still continues, and is defended on the original grounds. In both of these instances we partly assumed that all substantial cause of separation has been removed, or admitted to be unreal, for if not, those who allege them could not desire, or seek any more intimate intercourse with the body from which their own originally separated. And the inference is, that if a separate organization were not in existence, it should not, or at least *need* not, be made. And if there be no substantial reason for its existence, why should it continue in the Church?

In naming the above denominations we have intended not the slightest unkindness, nor to raise any invidious comparisons. We have referred to them as affording, to our mind, the most obvious illustration of the point under discussion. The argument, if sound, will apply equally to all who propose, as a remedy for the sad divisions of Christendom, any degree of intercourse, or coöperation of individuals, while the denominations continue their separate and organized position. Of the Baptists we could say nothing, although most of them unite in the same proposition. For, for those who say that baptism in any other way than by immersion is a farce and no baptism; that when administered by any other than themselves, it is invalid; and that infant baptism is a profanation of Christ's sacrament—for these to speak of fraternal intercourse and coöperation in the exchange of ministrations with those who practise all the above, is not merely a glaring inconsistency upon the very face of it—it is absurd.

We think when the whole subject is analyzed in its various aspects, it will be found that any *unity* to be of practical value, not to say *union*, must embrace that of external organization. "What!" exclaims fifty indignant voices, "that is just what we expected. We must all abandon and dissolve our Churches, and go over to yours." Now this reply, which is the one given in nine cases out of ten, shows two things most conclusively; *first*, that this fact of separate and opposing organizations in the Church, is the grand barrier to unity, as we have alleged; *second*, that the great mass of Christians at this moment are incapable of taking any other than a sectarian view of the whole subject. The general impression is

that of *leaving one Church and going to another*, not simply of entering another company of the same brotherhood. Merely doctrinal differences, or differences of opinion about ecclesiastical details, form no serious obstacle to unity. Calvinists and Arminians, High and Low Churchmen, (for there are such in all denominations,) can recognize each other as Christians, and as such can live and labor together; for there are differences just as wide, and of the same kind, between persons belonging to the same denomination, as exist between those of different denominations. What, then, keeps them asunder? "*Our organisation must be maintained and perpetuated.*"

There are those who look upon this matter in its true light, and who bewail the evil; but they are hopeless of any remedy. People can never be persuaded, they say, to break up their organizations, and to unite together in one communion and fellowship—(showing again where the real obstacle lies.) To this we can only answer, that if, under the influence of a genuine Christian spirit of peace and love, and fervent desire for unity, Christians, and especially ministers, should labor as long and as earnestly to restore the lost unity as they have to create and confirm these alienations and divisions, no doubt the desired end would, in due time, be attained. And this the honor of Christ, and the true progress of His Kingdom, imperatively demand of all Christians.

It is often alleged, but, as we think, without any foundation in truth, that this unity of external organization leads to Popery. We cannot go into a labored argument in order to show the futility of this assertion. Every attentive reader and student of ecclesiastical history sees clearly enough that Popery was the first deadly blow at the true principle of unity. The Pope is no more necessary to the universal Church, than a universal emperor is to civil government. Each government is complete in itself, and to require allegiance from the citizens or subjects of one government to the authority of another, is manifestly destructive of all subordination and unity at home. So to require subordination from all Bishops, Clergy and people, to the Bishop of Rome is subversive of all order and unity in their respective Dioceses. This was the first usurpation attempted by the Bishop of Rome, namely, the claim of appellate jurisdiction in other Dioceses; and when, after six centuries of resistance, it was finally established by the interference of the civil power in the West, oppression, tyranny and corruption became universal. We much wonder that Protestants should make such an allegation, when confessedly the unity for which we plead existed fully in the early ages of Christian-

ity, long before the Bishop of Rome ever attempted his usurpation. Restore but that *primitive unity*—we ask no more.

Let us not be mistaken. We are not contending that external unity, or union, is all that the Church requires for its grand purpose of grace and fellowship. Unless the truth of the Gospel be the foundation, as well as the animating spirit of the body, all else is profitless and vain. "Endeavoring to keep the unity of the spirit in the bond of peace," is the Gospel rule. The one body of Christ, of which all Christians are members, is "the bond of peace." But *in* that bond of peace we must endeavor to keep the unity of the spirit—the inward spiritual unity of truth and love wrought by the Holy Spirit in every renewed heart. It is evident, therefore, that the *temper* may be schismatical as well as the outward action or position—that a schism of the heart, if indulged and followed, will lead to a schism in the body. And this is the true source of the evil under consideration—an unhallowed *spirit* of self-esteem, and of strife and division, instead of the Apostolic directions, "yea, all of you be subject one to another, and be clothed with humility"—"be of one mind, live in peace."

The notion which lies at the foundation of all actual divisions and organized sects in the Church, is entirely wrong. It is, that a portion of the members, because they differ in opinion from the other portion, and prefer different modes of administration, are at liberty to separate from their brethren professing the same Faith, and to organize a distinct communion in their midst, to ordain an ecclesiastical administration, and appoint a ministry of their own. And having done this, they may not only claim to themselves all the functions of *the Church*, but demand that they may be so regarded, and their ministry received as lawful in the body from which they have separated, and in all others, calling themselves Christians. Now every one must perceive at a glance how utterly destructive this principle is of all order and harmony in the Church. In our political administration there is always a party in power, and another out. Now suppose those out of power should adopt the same principle as that adopted by so many Christians. They are opposed to the party platform, and to the administration of those in power. For remedy of their grievance, they determine to throw off allegiance to their adversaries, and to form themselves into a distinct body politic, within the same territorial limits. They elect their own officers from President to Bailiff; they ordain their own civil administration, and acknowledge allegiance to it alone. They assume *all* the functions of *the State*, and demand that their officers and govern-

ment be regarded in every respect, as at least the coordinate of the regular existing administration! This case assuredly needs no comment; and yet it is quite analogous to the matter in hand. How can such a state of things be justified for one moment by any right minded man! Were not such bodies necessarily antagonistic? Would not endless strife and bloodshed follow until one of the rival administrations ceased to exist?

This principle offers a premium for contention and strife; for if it be understood that separation in this way is a legitimate mode of ending such strife, these factious men, who are never at ease except when they can rule, will speedily push every dispute to this extent. The history of the Church is filled with illustrations of this fact. It is an end of all order and subordination. "The vocation with which we are called," enjoins us to walk "in all holiness and meekness, with long suffering, forbearing one another in love." Christ's law is, "that there be no schism in the body." And the injunction that we "endeavor to keep the unity of the spirit in the bond of peace," is based on the *fact* that "there is One Body, one Spirit, one hope of our calling, one Lord, one Faith, one Baptism, one God and Father of all." How then can those who profess that one Faith, and are baptised into that one Body, by that one Spirit—how can they sever that one Body, and set up antagonistic organizations, "altar against altar and Bishop against Bishop?" Such a course is not a "fruit of the spirit," but a "work of the flesh." So it is invariably characterized in the New Testament. "These be they who separate themselves, sensual, having not the Spirit;" Jude, 19. "Whereas there is among you envying, and strife, and divisions, are ye not carnal, and walk as men? For while one saith, I am of Paul, and another, I am of Apollos, *are ye not carnal?*" 1 Cor. iii, 3, 4. And what could be more conclusive than the indignant question asked in reply—"Is Christ divided? Was Paul crucified for you? or were ye baptized in the name of Paul?" 1 Cor. i, 13.

Christian men surely have forgotten, or they never understood the Apostle's words, "are ye not *carnal*, and walk *as men?*" Carnal men for their own selfish purposes foment strife and divisions among their fellow men, they form parties that they may be rulers among them, and secure their own advantage. It is the same carnal spirit which works divisions in the Church. It is first *envying*, then *strifes*, then *divisions*. St. Paul warned the Ephesian Elders that some even of their own number would *arise*, "speaking perverse things to draw away disciples after them." They were not content with their position, they must have a higher; and as they could not reach

that end in the body where they were, they would raise a controversy, and thus *draw away* disciples to form a party for themselves. Hence, one of the most impressive warnings delivered in the New Testament, "Now I beseech you brethren, mark them which cause divisions, and offenses contrary to the doctrine which ye have learned; and avoid them. For they that are such serve not our Lord Jesus Christ, but their own belly; and by good words and fair speeches, deceive the hearts of the simple," Romans xvi, 17, 18. The original word here rendered *divisions*, (*ἰσχυράσιας*), is very strong; not the usual one for schisms, but one clearly indicating *opposing organizations*; the very thing we are all along alleging as the great evil. And according to this passage, and the one quoted from St. Paul's address to the Ephesian Elders, what have ministers come to by occupying such a position? *Fomenters of strife and divisions; leaders of parties* among Christian people, who, *as brethren, should dwell together in unity.*

Now St. Paul said he could not speak to such as spiritual, but as carnal. And what was true then, is true now; "the carnal mind is enmity against God; it is not subject to his laws." So here, the carnal mind is not subject to the law of Christ's Kingdom. And hence we perceive not only the *source* of our divisions, but likewise the *only means* of healing them, the Church must become spiritual. This Satanic leaven must be effectually purged out by the renewing Spirit of Christ. Our only hope of outward peace is, "that the peace of God rule in our hearts, to the which also we are called in one body." Without this, all our attempts at unity by outward amalgamation are mere sham and patch-work; they are but healing the hurt slightly, while the gangrene rankles at the bone. A great evil has been committed; "there is a cursed thing in the midst of" the Church, and it must be put away by a thorough repentance. Then we shall not only be, but continue one in Christ, even as He is in the Father, and the Father in Him. This is the only source, and the only security of unity.

Far be it from us to charge all that deliberate corruption and wickedness which the Apostles charge upon the makers of divisions, upon all those who now occupy such antagonistic positions in the Christian world. For among them we recognize multitudes whose learning, piety and zeal are beyond question. We are examining the question in a different aspect. The fact that these divisions have continued long, and that multitudes know nothing of Christianity except through some one of them, must modify, very essentially, our estimate of those now concerned. Still this does not change the nature of the evil, nor the guilt of those who *consciously* participate

in it. If *divisions* be wrong, no continuance can make them right. That they are wrong, is not only uniformly asserted in the Bible, but felt and pronounced in the bodies in which they occur—for, alas! they continue to multiply. And yet it is one of the strange phenomena of modern Church history, that a party which, at its separation and organization as a distinct body, was repudiated as schismatical, and its ministrations pronounced invalid, has in process of time been kindly registered in the catalogue of *sister Churches*, its organization sanctioned, its orders and ministrations valid!

It is difficult for one accustomed to look at this subject in the light of the New Testament and of the early records of the Church, to imagine upon what ground these divisions can be justified to a Christian's conscience; and yet this is unquestionably done, otherwise so many men, in every other respect worthy of the esteem and veneration of all for their devoted piety and zeal, could not continue to sustain these separations.* Some applaud them as admirable means of preserving the purity of the Church, and saving the people from priestly tyranny, each denomination being under the Argus eye of all the others! Some feel the evil so sensibly, that if these divisions were yet to be commenced, they would give no countenance to the work. The masses, now long accustomed to this state of things, never think of its impropriety. But yet with regard to not a few, undoubtedly *the force of circumstances* shapes their logic. They are where they are, and a reason, at least some apology must be given for that position. Hence

* Since penning the above paragraph, we have casually met with a pamphlet by Rev. Albert Barnes, entitled *Exclusivism*, in many respects a very extraordinary production. It were a very easy matter to point out many transparent fallacies with which it abounds, but we can do no more than to refer to one portion of it bearing directly upon our subject. He boldly defends the organizing of various denominations in the Church, and that this is no breach of New Testament unity. Among other arguments for this position, he contends that as there is no definitely prescribed form of Church government in the Bible, therefore Christians are at liberty to choose that which they deem best adapted to the ends of all government. He borrows his analogy from the State—that as there is no prescribed form of civil government, the citizens are at liberty to adopt that of their own choice.

And so, he says, it is in the Church. But does he really mean to say that that is lawful in the State which he contends for in the Church? We grant fully that the people of the State have the right, at the proper time and in an orderly way, to choose their own form of government, and to adopt their own code of political doctrines. But does this include Mr. Barnes' inference, even allowing the premises? Suppose the people of the State differ in opinion about political doctrines and forms of government—may, therefore, the people of *the same State* adopt *different* forms of government, each party according to its preference? so that in Pennsylvania there should be several distinct governments, each complete in itself and independent of the other? a Monarchy, an Oligarchy, a Republic, a Democracy? If he does not mean this, what bearing has either his allegation or his analogy on the question at issue?

the strongest denominational arguments are usually derived from the errors and inconsistencies, real or supposed, of other denominations. And when positive truth is presented and put so categorically that evasion seems impossible, too many, alas! treat it as the priests and scribes of old treated our Lord's question—"The baptism of John, was it from heaven, or of men? And they reasoned with themselves, saying, if we shall say, from heaven; he will say, why then believed ye him not? But and if we say, of men; all the people will stone us: for they be persuaded that John was a prophet. And they answered that they could not tell whence it was." Sad, indeed, is man's condition when driven to such an alternative.

How far the "Memorial Movement," inaugurated in 1853, and continued in the House of Bishops in 1856, may contribute towards the promotion of unity among all true Christians, or whether it will contribute anything, time alone can determine. The Memorial itself was a modest, but at the same time, an earnest appeal to the Bishops of the Church, soliciting their counsel, their prayers, and their best efforts for promoting this among other important ends. The response of that House was, perhaps, all that could reasonably be expected at this stage of the question, as it is the fixed policy of the Church to *reform*, not to *revolutionize*. It is still the subject of prayer, of thought, of conference, and we may certainly hope that the Spirit of all grace will effectually "save us from all error, ignorance, pride and predjudice," and guide the hearts and minds of all his faithful people into "a right judgment in all things."

Of this aspect of the movement on our part, various estimates will be formed by our Christian brethren of different names. By all men of earnest heart, and of truly Catholic views, it will be gladly hailed and kindly responded to. So long as it is conducted in a modest and fraternal spirit, they see in it an omen and promise of good. By others who take but little notice of such matters, and but little interest in them, it will be passed by unheeded, and soon forgotten. By others who are unprepared to take any other than a sectarian view, it will be met in a spirit of bitter animadversion. They feel somewhat as the evil spirits did of old—"art thou come to torment us before the time?" This movement looks with a steady, but piercing eye, as well within as without, at the foundation and superstructure both of strife and division, and it is quite natural for those upon whom such reproof falls, to reply in bitter words.

Yet all right-minded Christians feel that in this we occupy the true position. We have not holden ourselves up as the

standard by which to judge and condemn others. We have frankly confessed our shortcoming in duty, in usefulness, and have fearlessly opened the question, In what way can we reach a higher standard of personal holiness, of ministerial usefulness, and of Church efficiency? We have publicly expressed our grief that there is so much strife, and division, and alienation in the Christian world, where all should be peace and love—that consequently the Church is so distracted and weakened, and her blessed Head so dishonored, and His Gospel so hindered in its free course, while infidelity and irreligion are running riot. And we have, by our movement at least, solemnly asked the professed friends of Christ everywhere, if anything can be done to remedy these afflicting evils. We have charged upon no one the guilt of this thing, nor dictated to any one his duty in the premises. So far as shortcoming is charged in fact, and amendment proposed, we have confined ourselves to ourselves. We have indulged in no such fanciful dream as that of seeing all Christians speedily abandoning their organizations and humbly suing for reconciliation with “this Church.” We have, indeed, ever believed without wavering, that the Constitution, Ministry, Doctrines and Worship of the Church as we have received the same, are, in their essential principles, Scriptural, Apostolic, and therefore binding upon the conscience. And we have ever protested against the principle and practice of division, and of antagonistic organizations in the Church. Without claiming infallibility in the arrangement and administration of ecclesiastical affairs, we are now solemnly inquiring whether truth and charity have been violated by us in these matters, so as to give just cause of alienation; and whether, consequently, there is any stumbling block for us to take up? And we have confidence in the God of Truth that He will guide us in this inquiry, and enable us to do that which is well pleasing in His sight, through CHRIST our LORD.

Standing in this position, we may allowably call upon our Christian brethren everywhere to do the same—to retrace the steps by which we have thus become separated, endeavoring to ascertain wherein the wrong lies, and prayerfully and teachably asking at every step, “Lord, what wilt thou have me to do?” Thus laboring, and thus praying, with a ready mind to do God’s will at any sacrifice, we may calmly await the action of that Power which alone can bring light out of darkness, order out of confusion. “He that believeth shall not make haste.” “In quietness and in confidence shall be our strength.”

AMERICAN ECCLESIASTICAL HISTORY.

THE PROPOSED BOOK.*

The Ministration of Public Baptism of Infants.

To be used in the CHURCH.

¶ *The people are to be admonished, that it is most convenient that Baptism should not be administered but upon Sundays and other Holy-Days, or occasions of public worship. Nevertheless, (if necessity so require) they may be Baptized upon any other Day.*

There shall be for every Male child to be Baptized, when they can be had, two Godfathers and one Godmother; and for every Female, one Godfather and two Godmothers; and Parents shall be admitted as Sponsors, if it be desired.

When there are Children to be Baptized, the Parents or Sponsors shall give knowledge thereof, before the beginning of Morning Prayer, to the Minister.

Minister. Hath this Child been already Baptized, or no?

¶ *If they answer, No: then shall the Minister proceed as followeth.*

DEarly beloved, forasmuch as all men are conceived and born in sin; and that our Saviour Christ saith, None can enter into the kingdom of God, except he be regenerate and born anew of Water and of the Holy Ghost; I beseech you to call upon God the Father, through our Lord Jesus Christ, that of his bounteous mercy he will grant to *this Child* that thing which by nature *he* cannot have; that *he* may be Baptized with Water and the Holy Ghost, and received into Christ's holy Church, and be made a *lively member* of the same.

¶ *Then shall the Minister say,*

Let us pray.

ALmighty and everlasting God, who of thy great mercy didst save Noah and his family in the Ark from perishing by water; and also didst safely lead the children of Israel thy people through the Red sea, figuring thereby thy holy Baptism; and by the Baptism of thy well beloved Son Jesus Christ in the river Jordan, didst sanctify water to the mystical washing away of sin; We beseech thee, for thine infinite mer-

* Continued from Vol. XI, No. 1, p. 155.

us, that thou wilt mercifully look upon *this Child*; wash *him*, and sanctify *him* with the Holy Ghost; that *he* being delivered from thy wrath, may be received into the Ark of Christ's Church; and being steadfast in faith, joyful through hope, and rooted in charity, may so pass the waves of this troublesome world, that finally *he* may come to the end of everlasting life; there to reign with thee world without end, through Jesus Christ our Lord. *Amen.*

Or this.

A Almighty and immortal God, the aid of all who need, the helper of all who flee to thee for succor, the life of those who believe, and the resurrection of the dead; We call upon thee for *this Infant*, that *he* coming to thy holy Baptism, may receive remission of sin by spiritual regeneration. Receive *him*, O Lord, as thou hast promised by thy well-loved Son, saying, Ask, and ye shall have; seek, and ye shall find; knock, and it shall be opened unto you: So give now unto us who ask: *Us* who seek, find; open the gate unto us who knock; that *this Infant* may enjoy the everlasting benediction of thy heavenly washing, and may come to the eternal kingdom which thou hast promised by Christ our Lord. *Amen.*

¶ *Then the Minister shall say,*

Hear the words of the Gospel, written by St. Mark, in the tenth chapter, at the thirteenth Verse.

They brought young children to Christ, that he should touch them; and his disciples rebuked those who brought them. But when Jesus saw it, he was much displeased, and said unto them, Suffer the little children to come unto me, and forbid them not; for of such is the kingdom of God. Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein. And he took them up in his arms, put his hands upon them, and blessed them.

[*After the Gospel is read, the Minister shall make this brief Exhortation upon the words of the Gospel.*

Beloved, ye hear in this Gospel the words of our Saviour Christ, that he commanded the children to be brought unto him; how he rebuked those who would have kept them from him; how he exhorteth all men to follow their innocency. Ye perceive how by his outward gesture and deed, he declared his good will toward them; for he embraced them in his arms, he laid his hands upon them, and blessed them. Doubt ye not therefore, but earnestly believe, that he will likewise favourably receive *this present Infant*; that he will embrace *him* in the arms of his mercy; that he will give unto *him* the blessing of eternal life, and make *him* partaker of his everlasting kingdom. Wherefore, we being thus persuaded of the good will of our heavenly Father, towards *this Infant*, declared by his Son Jesus Christ; and nothing doubting, but that he favourably alloweth this charitable work of ours,

in bringing *this Infant* to his holy Baptism; let us faithfully and devoutly give thanks unto him, and say,

Almighty and everlasting God, heavenly Father, we give thee humble thanks, that thou hast vouchsafed to call us to the knowledge of thy grace, and faith in thee: Increase this knowledge, and confirm this faith in us evermore. Give thy holy Spirit to *this Infant*, that *he* may be born again, and be made an heir of everlasting salvation, through our Lord Jesus Christ, who liveth and reigneth with thee and the Holy Spirit, now and for ever. *Amen.*

¶ Then shall the Minister speak unto the Godfathers and Godmothers on this wise.

DE A R L Y beloved, ye have brought *this Child* here to be baptised, ye have prayed that our Lord Jesus Christ would vouchsafe to receive *him*, to release *him* from sin, to sanctify *him* with the Holy Ghost, to give *him* the kingdom of heaven and everlasting life. Ye have heard also, that our Lord Jesus Christ hath promised in his Gospel so grant all these things that ye have prayed for: which promise, he for his part will most surely keep and perform. Wherefore, after this promise made by Christ, you must also faithfully for your part, promise and answer to the following questions:

Dost thou believe all the Articles of the Christian Faith, as contained in the Apostles Creed; and wilt thou endeavor to have *this Child* instructed accordingly?

Answer. I do believe them; and by God's help will endeavor so to do.

Minister. Wilt thou endeavor to have *him* brought up in the fear of God, and to obey his holy Will and Commandments?

Answer. I will, by God's assistance.

¶ Then shall the Minister say,

O Merciful God, grant that the old Adam in *this Child* may be so buried, that the new man may be raised up in *him*. *Amen.*

Grant that all carnal affections may die in *him*, and that all things belonging to the Spirit may live and grow in *him*. *Amen.*

Grant that *he* may have power and strength to have victory, and to triumph against the devil, the world, and the flesh. *Amen.*

Grant that whosoever is here dedicated to thee by our Office and Ministry, may also be endued with heavenly virtues, and everlastingly rewarded, through thy mercy, O blessed Lord God, who dost live and govern all things, world without end. *Amen.*

Almighty, everliving God, whose most dearly beloved Son Jesus Christ, for the forgiveness of our sins, did shed out of his most precious side both water and blood; and gave commandment to his disciples, that they should go teach all Nations, and baptize them in the Name of the Father, and of the Son, and of the Holy Ghost; Regard, we beseech thee, the supplications of thy Congregation; sanctify this Water to the mystical washing away of sin; and grant that *this Child*

to be baptized therein, may receive the fulness of thy grace, and remain in the number of thy faithful and elect Children, through us Christ our Lord. *Amen.*

Then shall the Minister take the Child into his Hands, and shall say to the Godfathers and Godmothers,

Name this Child.

And then naming it after them (if they shall certify him that the Child may well endure it) he shall dip it in the Water discreetly, and reverently, saying,

I baptize thee in the Name of the Father, and of the Son, and of the Holy Ghost. Amen.

But if they certify that the Child is weak, it shall suffice to pour Water upon it, saying the aforesaid words.

¶ Then the Minister shall say,

WE receive this Child into the Congregation of Christ's flock ; and do sign him with the sign of the Cross in token that hereafter he will not be ashamed to confess the faith of Christ crucified, and to fight under his banner, against sin, the world, and the devil ; and to continue Christ's faithful soldier and servant unto his life's end. Amen.*

** Here the Minister shall make a Cross upon the Child's forehead.*

But if the Sponsors shall desire that the Sign of the Cross may be omitted, the Minister shall say,

WE receive this Child into the Congregation of Christ's Flock ; and pray that hereafter he may never be ashamed, &c.

¶ Then shall be said ;

Our Father who art in heaven, Hallowed be thy Name ; Thy kingdom come ; Thy will be done in earth, As it is in heaven : Give us this day our daily bread ; And forgive us our trespasses, As we forgive them who trespass against us ; And lead us not into temptation, But deliver us from evil. Amen.

¶ Then shall the Minister say,

WE yield thee hearty thanks, most merciful Father, that it hath pleased thee to receive this Infant as thine own Child by Baptism, and to incorporate him into thy holy Church. And humbly we beseech thee to grant, that he being dead unto sin, and living unto righteousness, and being buried with Christ in his death, may crucify the old man, and utterly abolish the whole body of sin ; and that as he is made partaker of the death of thy Son, he may also be partaker of his resurrection ; so that finally, with the residue of thy holy Church, he may be inheritor of thine everlasting kingdom, through Christ our Lord.

Amen.

¶ *Then the Minister shall say to the Godfathers and Godmothers this Exhortation following.*

FORasmuch as ye have promised for *this Child*, that ye will endeavour to have *him* instructed in the Articles of the Christian Faith, as contained in the Apostles Creed, and brought up in the Fear of God, and to obey his holy Will and Commandments; ye must remember, that it is your parts and duties to see that *this Infant* be taught, so soon as *he* shall be able to learn, what a solemn vow, promise, and profession ye have here made for *him*. And that *he* may know these things the better, ye shall call upon *him* to hear Sermons; and chiefly ye shall provide, that *he* may learn the Creed, the Lord's Prayer, and the Ten Commandments, and all other things which a Christian ought to know and believe to his soul's health; and that *this Child* may be virtuously brought up to lead a Godly and a Christian Life; remembering always, that Baptism doth represent unto us our Profession; which is to follow the example of our Saviour Christ, and to be made like unto him; that as he died, and rose again for us; so should we, who are baptized, die from sin, and rise again unto righteousness; continually mortifying all our evil and corrupt affections, and daily proceeding in all virtue and godliness of living.

¶ *Then shall he add, and say,*

YE are to take care that *this Child* be brought to the Bishop to be Confirmed by him, so soon as *he* can say the Creed, the Lord's Prayer, and the Ten Commandments, and be further instructed in the Church Catechism set forth for that purpose.

The ORDER for the Administration of the *Lord's Supper*, or *Holy Communion*.

¶ *When the Minister giveth warning for the Celebration of the holy Communion, (which he shall always do upon the Sunday, or some Holy day immediately preceding) he shall read this Exhortation following; or so much thereof as in his discretion he may think convenient.*

DEarly beloved, on —day next, I purpose, through God's assistance, to administer to all such as shall be religiously and devoutly disposed, the most comfortable Sacrament of the Body and Blood of Christ; to be by them received, in remembrance of his meritorious Cross and Passion; whereby alone we obtain remission of our sins, and are made partakers of the kingdom of Heaven. Wherefore it is our duty to render most humble and hearty thanks to Almighty God our heavenly Father, for that he hath given his Son our Saviour Jesus Christ, not only to die for us, but also to be our spiritual food and sustenance in

that holy Sacrament. Which being so divine and comfortable a thing to them who receive it worthily, and so dangerous to those who will presume to receive it unworthily; my duty is to exhort you in the mean season to consider the dignity of that holy Mystery, and the great peril of the unworthy receiving thereof; and so to search and examine your own consciences, (and that not lightly, and after the manner of dissemblers with God; but so) that ye may come holy and clean to such a heavenly feast, in the marriage-garment required by God in holy Scripture, and be received as worthy partakers of that holy Table.

The way and means thereto is: First, to examine your lives and conversations by the rule of God's commandments: and wherein soever ye shall perceive yourselves to have offended, either by will, word, or deed; there to bewail your own sinfulness, and to confess your selves to Almighty God, with full purpose of amendment of life. And if ye shall perceive your offences to be such, as are not only against God, but also against your neighbours; then ye shall reconcile yourselves unto them; being ready to make restitution and satisfaction, according to the uttermost of your powers, for all injuries and wrongs done by you to any other; and being likewise ready to forgive others who have offended you, as ye would have forgiveness of your offences at God's hand: for otherwise the receiving of the holy Communion doth nothing else but increase your condemnation. Therefore if any of you be a blasphemer of God, an hinderer or slanderer of his Word, an adulterer, or be in malice or envy, or in any other grievous crime; Repent ye of your sins, or else come not to that holy Table.

And because it is requisite, that no man should come to the holy Communion, but with a full trust in God's mercy, and with a quiet conscience; therefore if there be any of you, who by this means cannot quiet his own conscience herein, but requireth further comfort or counsel; let him come to me, or to some other Minister of God's word, and open his grief; that he may receive such godly counsel and advice, as may tend to the quieting of his conscience, and the removing of all scruple and doubtfulness.

¶ *Or, in case he shall see the People negligent to come to the holy Communion, instead of the former, he shall use this Exhortation.*

DEARLY beloved brethren, on — I intend by God's grace, to celebrate the Lord's Supper; unto which, in God's behalf, I bid you all who are here present; and beseech you for the Lord Jesus Christ's sake, that ye will not refuse to come thereto, being so lovingly called and bidden by God himself. Ye know how grievous and unkind a thing it is, when a man hath prepared a rich feast, decked his table with all kind of provision, so that there lacketh nothing but the guests to sit down; and yet they who are called (without any cause) most unthankfully refuse to come. Which of you in such a case would not be moved? Who would not think a great injury and wrong done unto him? Wherefore, most dearly beloved in Christ, take ye good heed, lest ye withdrawing yourselves from this holy Supper, provoke God's indignation against you.

It is an easy matter for a man to say, I will not communicate, because I am otherwise hindered with worldly business. But such excuses are not so easily accepted, and allowed before God. If any man say, I am a grievous sinner, and therefore am afraid to come: wherefore then do ye not repent and amend? When God calleth you, are ye not ashamed to say, ye will not come? When ye should return to God, will ye excuse yourselves, and say, ye are not ready? Consider earnestly with yourselves, how little such feigned excuses will avail before God. They who refused the feast in the Gospel, because they had bought a farm, or would try their yokes of oxen, or because they were married, were not so excused, but counted unworthy of the heavenly feast. Wherefore, according to mine Office, I bid you in the Name of God, I call you in Christ's behalf, I exhort you, as ye love your own salvation, that ye will be partakers of this holy Communion. And as the Son of God did vouchsafe to yield up his soul by death upon the cross for your salvation; so it is your duty to receive the Communion in remembrance of the sacrifice of his death, as he himself hath commanded: Which if ye shall neglect to do, consider with yourselves how great injury ye do unto God, and how sore punishment hangeth over your heads for the same; when ye wilfully abstain from the Lord's Table, and separate from your brethren, who come to feed on the banquet of that most heavenly food. These things if ye earnestly consider, ye will by Gods grace return to a better mind: for the obtaining whereof we shall not cease to make our humble petitions unto Almighty God our heavenly Father.

¶ *If among those who come to be partakers of the holy Communion, the Minister shall know any to be an open and notorious evil liver, or to have done any wrong to his neighbours by word or deed, so that the Congregation be thereby offended; he shall advertize him, that he presume not to come to the Lord's Table, until he have openly declared himself to have truly repented and amended his former evil life, that the Congregation may thereby be satisfied; and that he hath recompensed the parties to whom he hath done wrong; or at least declare himself to be in full purpose so to do, as soon as he conveniently may.*

¶ *The same order shall the Minister use with those, betwixt whom he perceiveth malice and hatred to reign; not suffering them to be partakers of the Lord's Table, until he know them to be reconciled. And if one of the parties so at variance, be content to forgive from the bottom of his heart all that the other hath trespassed against him, and to make amends for that wherein he himself hath offended; and the other party will not be persuaded to a godly unity, but remain still in his frowardness and malice: the Minister in that case ought to admit the penitent person to the holy Communion, and not him that is obstinate. Provided that every Minister so repelling any, as is herein specified, shall be obliged to give an account of the same to the Ordinary as soon as conveniently may be.*

¶ *The Table at the Communion-time having a fair white linen cloth upon it, shall stand in the body of the Church, or in the Chancel, where Morning and Evening Prayer are appointed to be said. And the Minister standing at the north side of the Table, shall say the Collect following; the People kneeling.*

Collect.

Almighty God, unto whom all hearts are open, all desires known, and from whom no secrets are hid; Cleanse the thoughts of our hearts by the inspiration of thy holy Spirit; that we may perfectly love thee, and worthily magnify thy holy Name, through Christ our Lord. *Amen.*

¶ *Then shall the Minister, turning to the People, rehearse distinctly all the Ten Commandments; and the People, still kneeling, shall after every Commandment, ask God mercy for their transgression thereof for the time past, and grace to keep the same for the time to come, as followeth.*

Minister.

GOD spake these words, and said, I am the Lord thy God: Thou shalt have none other Gods but me.

People. Lord, have mercy upon us, and incline our hearts to keep this law.

Minister. Thou shalt not make to thyself any graven image, nor the likeness of any thing that is in heaven above, or in the earth beneath, or in the water under the earth. Thou shalt not bow down to them, nor worship them: for I the Lord thy God am a jealous God, and visit the sins of the fathers upon the children, unto the third and fourth generation of them that hate me, and shew mercy unto thousands in them that love me, and keep my commandments.

People. Lord, have mercy upon us, and incline our hearts to keep this law.

Minister. Thou shalt not take the Name of the Lord thy God in vain: for the Lord will not hold him guiltless, that taketh his Name in vain.

People. Lord, have mercy upon us, and incline our hearts to keep this law.

Minister. Remember that thou keep holy the sabbath-day. Six days shalt thou labour, and do all that thou hast to do; but the seventh day is the sabbath of the Lord thy God. In it thou shalt do no manner of work, thou, and thy son, and thy daughter, thy man-servant, and thy maid-servant, thy cattle, and the stranger that is within thy gates. For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the seventh day, and hallowed it.

People. Lord, have mercy upon us, and incline our hearts to keep this law.

Minister. Honour thy father and thy mother; that thy days may be long in the land which the Lord thy God giveth thee.

People. Lord, have mercy upon us, and incline our hearts to keep this law.

Minister. Thou shalt do no murder.

People. Lord, have mercy upon us, and incline our hearts to keep this law.

Minister. Thou shalt not commit adultery.

People. Lord, have mercy upon us, and incline our hearts to keep this law.

Minister. Thou shalt not steal.

People. Lord, have mercy upon us, and incline our hearts to keep this law.

Minister. Thou shalt not bear false witness against thy neighbour.

People. Lord, have mercy upon us, and incline our hearts to keep this law.

Minister. Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his servant, nor his maid, nor his ox, nor his ass, nor any thing that is his.

People. Lord, have mercy upon us, and write all these thy laws in our hearts, we beseech thee.

¶ Then shall be said the Collect of the Day. And immediately after the Collect, the Minister shall read the Epistle, saying, The Epistle [or, The portion of Scripture appointed for the Epistle] is written in the . . . Chapter of . . . beginning at the . . . Verse. And the Epistle ended, he shall say, Here endeth the Epistle. Then shall be read the Gospel (the People all standing up) saying, The Holy Gospel is written in the . . . Chapter of . . . beginning at the . . . Verse.

¶ Then the Minister shall declare unto the People what Holy days, or Fasting-days, are in the Week following to be observed. And (if occasion be) shall notice be given of the Communion.

¶ Then shall follow the Sermon; after which, the Minister, when there is a Communion, shall return to the Lord's Table, and begin the Offertory, saying one or more of these Sentences following, as he thinketh most convenient.

Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven. St. *Matth.* 5. 16.

Lay not up for yourselves treasures upon earth; where moth and rust doth corrupt, and where thieves break through and steal: but lay up for yourselves treasures in heaven; where neither moth nor rust doth corrupt, and where thieves do not break through nor steal. St. *Matth.* 6. 19, 20.

Whatsoever ye would that men should do to you, even so do to them; for this is the law and the prophets. St. *Matth.* 7. 12.

Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. St. *Matth.* 7. 21.

Zaccheus stood forth, and said unto the Lord, Behold, Lord, the half

of my goods I give to the poor; and if I have done any wrong to any man, I restore four-fold. *St. Luke* 19. 8.

Who goeth a warfare at any time at his own cost? Who planteth a vineyard, and eateth not of the fruit thereof? Or who feedeth a flock, and eateth not of the milk of the flock? *1 Cor.* 9. 7.

If we have sown unto you spiritual things, is it a great matter if we shall reap your worldly things? *1 Cor.* 9. 11.

Do ye not know, that they who minister about holy things, live of the sacrifice; and they who wait at the altar, are partakers with the altar? Even so hath the Lord also ordained, that they who preach the Gospel, should live of the Gospel. *1 Cor.* 9. 13, 14.

He that soweth little, shall reap little; and he that soweth plentifully, shall reap plentifully. Let every man do according as he is disposed in his heart, not grudgingly, or of necessity; for God loveth a cheerful giver. *2 Cor.* 9. 6, 7.

Let him that is taught in the word, minister unto him that teacheth in all good things. Be not deceived, God is not mocked: for whatsoever a man soweth that shall he reap. *Gal.* 6. 6, 7.

While we have time, let us do good unto all men; and specially unto them that are of the household of faith. *Gal.* 6. 10.

Godliness is great riches, if a man be content with that he hath: for we brought nothing into the world, neither may we carry any thing out. *1 Tim.* 6. 6, 7.

Charge them who are rich in this world, that they be ready to give, and glad to distribute; laying up in store for themselves a good foundation against the time to come, that they may attain eternal life. *1 Tim.* 6. 17, 18, 19.

God is not unrighteous, that he will forget your works, and labour that proceedeth of love; which love ye have shewed for his name sake, who have ministered unto the saints, and yet do minister. *Heb.* 6. 10.

To do good, and to distribute, forget not; for with such sacrifices God is well pleased. *Heb.* 13. 16.

Whoso hath this worlds good, and seeth his brother have need, and shutteth up his compassion from him; how dwelleth the love of God in him? *1 St. John* 3. 17.

Give alms of thy goods, and never turn thy face from any poor man; and then the face of the Lord shall not be turned away from thee. *Tob.* 4. 7.

Be merciful after thy power. If thou hast much, give plentifully. If thou hast little, do thy diligence gladly to give of that little: for so gatherest thou thyself a good reward in the day of necessity. *Tob.* 4. 8, 9.

He that hath pity upon the poor, lendeth unto the Lord: and look, what he layeth out, it shall be paid him again. *Prov.* 19. 17.

Blessed be the man that provideth for the sick and needy: the Lord shall deliver him in the time of trouble. *Psal.* 41. 1.

¶ Whilst these Sentences are in reading, the Deacons, Churchwardens, or other fit Persons appointed for that purpose, shall receive the *Alms* for the Poor, and other Devotions of the People, in a decent *Bason* to be provided by the Parish for that purpose ; and reverently bring it to the Minister, who shall humbly present and place it upon the holy Table.

¶ And the Minister shall then place upon the Table so much Bread and Wine, as he shall think sufficient. After which done, he shall say,

Let us pray for the whole state of Christ's Church militant here in earth.

A Almighty and everliving God, who by thy holy Apostle hast taught us to make prayers and supplications, and to give thanks for all men ; We humbly beseech thee most mercifully [*to accept our alms and oblations, and*] to receive these our prayers which we offer unto thy divine Majesty ; beseeching thee to inspire continually the universal Church with the spirit of truth, unity, and concord : and grant that all they who do confess thy holy Name, may agree in the truth of thy holy word, and live in unity, and godly love. We beseech thee also so to direct and dispose the hearts of all Christian Rulers, and especially the Rulers and Governors of these states, that they may truly and impartially administer justice, to the punishment of wickedness and vice, and to the maintenance of thy true religion, and virtue. Give grace, O heavenly Father, to all Bishops and other Pastors ; that they may both by their life and doctrine set forth thy true and lively word, and rightly and duly administer thy holy Sacraments. And to all thy people give thy heavenly grace ; and especially to this Congregation here present ; that with meek heart, and due reverence, they may hear, and receive thy holy Word ; truly serving thee in holiness and righteousness all the days of their life. And we most humbly beseech thee of thy goodness, O Lord, to comfort and succor all those, who in this transitory life are in trouble, sorrow, need, sickness, or any other adversity. And we also bless thy holy Name, for all thy servants departed this life in thy faith and fear ; beseeching thee to give us grace so to follow their good examples, that with them we may be partakers of thy heavenly kingdom : Grant this, O Father, for Jesus Christ's sake, our only Mediator and Advocate. Amen.

¶ Then, the Communicants being conveniently placed for the receiving of the holy Sacrament, the Minister shall say this Exhortation.

Dearly beloved in the Lord, ye who mind to come to the holy Communion of the Body and Blood of our Saviour Christ, must consider how St. Paul exhorteth all persons diligently to try and examine themselves, before they presume to eat of that Bread, and drink of that Cup. For as the benefit is great, if with a true penitent heart and lively faith we receive that holy Sacrament ; (for then we spiritually eat the flesh of Christ, and drink his blood) so is the danger great, if we

receive the same unworthily. For then we are guilty of the body and blood of Christ our Saviour. Judge therefore yourselves, brethren, that ye be not judged of the Lord; repent ye truly for your sins past; have a lively and steadfast faith in Christ our Saviour; amend your lives, and be in perfect charity with all men; so shall ye be meet partakers of those holy Mysteries. And above all things ye must give most humble and hearty thanks to God the Father, the Son, and the Holy Ghost, for the redemption of the world by the death and passion of our Saviour Christ, both God and man; who did humble himself, even to the death upon the cross, for us, miserable sinners, who lay in darkness and the shadow of death; that he might make us the children of God, and exalt us to everlasting life. And to the end that we should always remember the exceeding great love of our Master and only Saviour Jesus Christ, thus dying for us, and the innumerable benefits which by his precious blood-shedding he hath obtained to us; he hath instituted and ordained holy Mysteries, as pledges of his love, and for a continual remembrance of his death, to our great and endless comfort. To him therefore, with the Father, and the Holy Ghost, let us give (as we are most bounden) continual thanks; submitting ourselves wholly to his holy will and pleasure, and studying to serve him in true holiness and righteousness all the days of our life. *Amen.*

¶ *Then shall the Minister say to those who come to receive the holy Communion;*

YE who do truly and earnestly repent you of your sins, and are in love and charity with your neighbours, and intend to lead a new life, following the commandments of God, and walking from henceforth in his holy ways; Draw near with faith, and take this holy Sacrament to your comfort; and make your humble Confession to Almighty God, meekly kneeling upon your knees.

¶ *Then shall this general Confession be made, by the Minister and all those who are minded to receive the holy Communion, humbly kneeling.*

Almighty God, Father of our Lord Jesus Christ, Maker of all things, Judge of all men; We acknowledge and bewail our manifold sins and wickedness, Which we from time to time most grievously have committed, By thought, word, and deed, against thy divine Majesty, Provoking most justly thy wrath and indignation against us. We do earnestly repent, And are heartily sorry for these our misdoings; The remembrance of them is grievous unto us; The burden of them is intolerable. Have mercy upon us, have mercy upon us, most merciful Father; For thy Son our Lord Jesus Christ's sake, Forgive us all that is past; And grant that we may ever hereafter serve and please thee in newness of life: To the honour and glory of thy Name, Through Jesus Christ our Lord. *Amen.*

¶ *Then shall the Minister (the Bishop, if he be present) stand up, and turning to the People, say,*

Almighty God, our heavenly Father, who of his great mercy hath promised forgiveness of sins to all those who with hearty repentance and true faith turn unto him; Have mercy upon you; pardon and deliver you from all your sins; confirm and strengthen you in all goodness, and bring you to everlasting life, through Jesus Christ our Lord. *Amen.*

¶ *Then shall the Minister say,*

Hear what comfortable words our Saviour Christ saith unto all who truly turn to him.

Come unto me, all ye that travel and are heavy laden, and I will refresh you. *St. Matt. 11. 28.*

So God loved the world, that he gave his only begotten Son, to the end that all that believe in him should not perish, but have everlasting life. *St. John 3. 16.*

Hear also what St. Paul saith.

This is a true saying, and worthy of all men to be received, that Christ Jesus came into the world to save sinners. *1 Tim. 1. 15.*

Hear also what St. John saith.

If any man sin, we have an Advocate with the Father, Jesus Christ the righteous; and he is the propitiation for our sins. *1 St. John 2. 1, 2.*

¶ *After which the Minister shall proceed, saying,*

Lift up your hearts.

Answer. We lift them up unto the Lord.

Minister. Let us give thanks unto our Lord God.

Answer. It is meet and right so to do.

¶ *Then shall the Minister turn to the Lord's Table, and say,*

*These words [Holy Father] must be omitted on Trinity Sunday. **I**T is very meet, right, and our bounden duty, that we should at all times, and in all places, give thanks unto thee, O Lord,* [Holy Father,] Almighty Everlasting God.

¶ *Here shall follow the proper Preface, according to the time, if there be any specially appointed: or else immediately shall follow.*

Therefore with Angels and Archangels, and with all the company of heaven, we laud and magnify thy glorious Name; evermore praising thee, and saying, Holy, holy, holy Lord God of hosts, heaven and earth are full of thy glory; Glory be to thee, O Lord most high. *Amen.*

¶ P R O P E R P R E F A C E S.

¶ *Upon Christmas day, and seven Days after.*

Because thou didst give Jesus Christ thine only Son to be born as at this time for us; who, by the operation of the Holy Ghost, was

made very man of the substance of the Virgin Mary his mother; and that without spot of sin, to make us clean from all sin. Therefore with Angels, &c.

¶ *Upon Easter-day, and seven Days after.*

BUt chiefly are we bound to praise thee for the glorious Resurrection of thy Son Jesus Christ our Lord: for he is the very Paschal Lamb, which was offered for us, and hath taken away the sin of the world; who by his death hath destroyed death, and by his rising to life again hath restored to us everlasting life. Therefore with Angels, &c.

¶ *Upon Ascension-day, and seven Days after.*

THrough thy most dearly beloved Son Jesus Christ our Lord; who after his most glorious Resurrection manifestly appeared to all his Apostles, and in their sight ascended up into heaven to prepare a place for us; that where he is, thither we might also ascend, and reign with him in glory. Therefore with Angels, &c.

¶ *Upon Whitsunday, and six Days after.*

THrough Jesus Christ our Lord; according to whose most true promise, the Holy Ghost came down as at this time from heaven with a sudden great sound, as it had been a mighty wind, in the likeness of fiery tongues, lighting upon the Apostles, to teach them, and to lead them to all truth; giving them both the gift of divers languages, and also boldness with fervent zeal, constantly to preach the gospel unto all nations; whereby we have been brought out of darkness and error, into the clear light and true knowledge of thee, and of thy Son Jesus Christ. Therefore with Angels, &c.

¶ *Upon the Feast of Trinity only.*

WHo art one God, one Lord; not one only person, but three persons in one substance. For that which we believe of the glory of the Father, the same we believe of the Son, and of the Holy Ghost, without any difference or inequality. Therefore with Angels, &c.

¶ *Then shall the Minister, kneeling down at the Lords Table, say in the name of all those who shall receive the Communion, this Prayer following:*

WE do not presume to come to this thy Table, O merciful Lord, trusting in our own righteousness, but in thy manifold and great mercies. We are not worthy so much as to gather up the crumbs under thy Table. But thou art the same Lord, whose property is always to have mercy: Grant us therefore, gracious Lord, so to eat the flesh of thy dear Son Jesus Christ, and to drink his blood, that our sinful bodies may be made clean by his body, and our souls washed through his most precious blood, and that we may evermore dwell in him, and he in us. *Amen.*

¶ *When the Minister, standing before the Table, hath so ordered the Bread and Wine, that he may with the more readiness and decency break the Bread before the People, and take the Cup into his Hands; he shall say the Prayer of Consecration, as followeth:*

Almighty God, our heavenly Father, who of thy tender mercy didst give thine only Son Jesus Christ to suffer death upon the cross for our redemption; who made there (by his one oblation of himself once offered) a full, perfect, and sufficient sacrifice, oblation, and satisfaction for the sins of the whole world; and did institute, and in his holy Gospel command us to continue a perpetual memory of that his precious death, until his coming again; Hear us, O merciful Father, we most humbly beseech thee, and grant that we receiving these thy creatures of bread and wine, according to thy Son our Saviour Jesus Christ's holy institution, in remembrance of his death and passion, may be partakers of his most blessed body and blood: Who in the same night that he was betrayed, (a) took bread, and when he had given thanks, (b) he brake it, and gave it to his disciples, saying, Take, eat, (c) this is my Body which is given for you: Do this in remembrance of me. Likewise after supper (d) he took the cup; and when he had given thanks, he gave it to them, saying, Drink ye all of this; for this (e) is my Blood of the New-Testament, which is shed for you, and for many, for the remission of sins: Do this, as oft as ye shall drink it, in remembrance of me. *Amen.*

(a) *Here the Minister is to take the Paten into his Hands:*
 (b) *And here to break the Bread:*
 (c) *And here to lay his Hand upon all the Bread.*
 (d) *Here he is to take the Cup into his Hand:*
 (e) *And here to lay his Hand upon every Vessel in which there is any Wine to be consecrated.*

¶ *Then shall the Minister first receive the Communion in both kinds himself, and then proceed to deliver the same to the Bishops, Presbyters, and Deacons, in like manner, (if any be present;) and after that to the People also in order into their hands, all meekly kneeling. And when he delivereth the Bread to any one, he shall say,*

THe Body of our Lord Jesus Christ, which was given for thee, preserve thy body and soul unto everlasting life. Take and eat this in remembrance that Christ died for thee, and feed on him in thy heart by faith with thanksgiving.

¶ *And the Minister that delivereth the Cup to any one shall say,*

THe blood of our Lord Jesus Christ, which was shed for thee, preserve thy body and soul unto everlasting life. Drink this in remembrance that Christ's Blood was shed for thee, and be thankful.

¶ *If the consecrated Bread or Wine be all spent before all have communicated, the Minister is to consecrate more according to the Form before prescribed; beginning at [Our Saviour Christ in the same night, &c.] for the blessing of the Bread; and at [Likewise after supper, &c.] for the blessing of the Cup.*

¶ *When all have communicated, the Minister shall return to the Lords Table, and reverently place upon it what remaineth of the consecrated Elements, covering the same with a fair Linen Cloth.*

¶ *Then shall the Minister say the Lords Prayer, the People repeating after him every petition.*

O U R Father, who art in heaven, Hallowed be thy Name ; Thy kingdom come ; Thy will be done in earth, As it is in heaven ; Give us this day our daily bread ; And forgive us our trespasses, As we forgive those who trespass against us ; And lead us not into temptation, But deliver us from evil : For thine is the kingdom, and the power, and the glory, for ever and ever. Amen.

¶ *After shall be said as followeth.*

O Lord and heavenly Father, we thy humble servants entirely desire thy fatherly goodness, mercifully to accept this our sacrifice of praise and thanksgiving ; most humbly beseeching thee to grant, that by the merits and death of thy Son Jesus Christ, and through faith in his blood, we and all thy whole Church may obtain remission of our sins, and all other benefits of his passion. And here we offer and present unto thee, O Lord, ourselves, our souls and bodies, to be a reasonable, holy, and lively sacrifice unto thee ; humbly beseeching thee, that all we, who are partakers of this holy Communion, may be fulfilled with thy grace and heavenly benediction. And although we be unworthy, through our manifold sins, to offer unto thee any sacrifice ; yet we beseech thee to accept this our bounden duty and service ; not weighing our merits, but pardoning our offenses, through Jesus Christ our Lord ; by whom, and with whom, in the unity of the Holy Ghost, all honour and glory be unto thee, O Father Almighty, world without end. Amen.

¶ *Or this.*

A LMIGHTY and everliving God, we most heartily thank thee, for that thou dost vouchsafe to feed us, who have duly received these holy Mysteries, with the spiritual food of the most precious body and blood of thy Son our Saviour Jesus Christ ; and dost assure us thereby of thy favour and goodness towards us ; and that we are very members incorporate in the mystical body of thy Son, which is the blessed company of all faithful people ; and are also heirs through hope of thy everlasting kingdom, by the merits of the most precious death and passion of thy dear Son. And we most humbly beseech thee, O heavenly Father, so to assist us with thy grace that we may continue in that holy fellowship, and do all such good works as thou hast prepared for us to walk in, through Jesus Christ our Lord ; to whom, with thee and the Holy Ghost, be all honour and glory, world without end. Amen.

¶ *Then shall be said or sung.*

G Lory be to God on high, and in earth peace, good will towards men. We praise thee, we bless thee, we worship thee, we glorify thee, we

give thanks to thee for thy great glory, O Lord God, heavenly King, God the Father Almighty.

O Lord, the only begotten Son Jesus Christ; O Lord God, Lamb of God, who hast taken away the sins of the world, and now sittest at the right hand of God the Father, have mercy upon us.

For thou only art holy; thou only art the Lord; thou only, O Christ, with the Holy Ghost, are most high in the glory of God the Father. *Amen.*

¶ *Then the Minister (the Bishop, if he be present) shall let them depart with this Blessing.*

THe peace of God, which passeth all understanding, keep your hearts and minds in the knowledge and love of God, and of his Son Jesus Christ our Lord: And the blessing of God Almighty, the Father, the Son, and the Holy Ghost, be amongst you and remain with you always. *Amen.*

¶ *Upon the Sundays and other Holy-days (if there be no Communion) shall be said all that is appointed at the Communion, until the end of the Gospel; concluding with the Blessing. And if any of the consecrated Bread and Wine remain after the Communion, it shall not be carried out of the Church; but the Minister and other Communicants shall, immediately after the Blessing, reverently eat and drink the same.*

¶ *The Bread and Wine for the Communion shall be provided by the Church-Wardens at the charges of the Parish.*

¶ *And note, That it is the Duty of every Parishioner to communicate at the least three times in the year, of which Easter to be one.*

A C A T E C H I S M.

That is to say, An Instruction to be learned by every Person before he be brought to be confirmed by the Bishop.

Question.

WHat is your Name?

Answ. N. or M.

Quest. When did you receive this Name?

Answ. I received it in Baptism; whereby I became a member of the Christian Church.

Quest. What was promised for you in Baptism?

Answ. That I should be instructed in all the Articles of the Christian Faith as contained in the Apostles Creed; and brought up in the Fear of God, and to obey his holy Will and Commandments.

Quest. Dost thou think that thou art bound to believe all the Articles of the Christian Faith as contained in the Apostles Creed; and to obey God's holy Will and keep his Commandments?

Answ. Yea verily; and by God's help so I will. And I heartily thank our heavenly Father, that he hath called me to this state of salvation, through Jesus Christ our Saviour. And I pray unto God to give me his grace, that I may continue in the same unto my life's end.

Catechist. Rehearse the Articles of thy Belief.

Answ. I believe in God, &c.—[as in the Creed in the Morning Service.]

Quest. What dost thou chiefly learn in these Articles of thy Belief?

Answ. First, I learn to believe in God the Father, who hath made me, and all the world.

Secondly, In God the Son, who hath redeemed me, and all mankind.

Thirdly, In God the Holy Ghost, who sanctifieth me, and all the elect people of God.

Quest. You said that your Godfathers and Godmothers did promise to instruct you to keep God's Commandments. Tell me how many there are?

Answ. Ten.

Quest. Which are they?

Answ. The same which God spake in the twentieth Chapter of Exodus, saying, I am the Lord thy God, who brought thee out of the land of Egypt, out of the house of bondage.

I. Thou shalt have none other Gods but me, &c.—[as in the Communion Service.]

Quest. What dost thou chiefly learn by these Commandments?

Answ. I learn two things: my duty towards God, and my duty towards my Neighbour.

Quest. What is thy duty towards God?

Answ. My duty towards God, is to believe in him, to fear him, and to love him with all my heart, with all my mind, with all my soul, and with all my strength; to worship him, to give him thanks, to put my whole trust in him, to call upon him, to honour his holy Name, and his Word, and to serve him truly all the days of my life.

Quest. What is thy duty towards thy Neighbour?

Answ. My duty towards my Neighbour, is to love him as myself, and to do to all men, as I would they should do unto me: To love, honour, and succour my Father and Mother: To honour and obey my Civil Rulers: To submit myself to all my governors, teachers, spiritual pastors and masters: To order myself lowly and reverently to all my betters: To hurt no body by word or deed: To be true and just in all my dealings: To bear no malice nor hatred in my heart: To keep my hands from picking and stealing, and my tongue from evil speaking, lying and slandering: To keep my body in temperance, soberness, and chastity: Not to covet nor desire other mens goods; but to learn and labour truly to get mine own living, and to do my duty in that state of life, unto which it shall please God to call me.

Catechist. Thou art not able to do these things of thyself, nor to walk in the Commandments of God, and to serve him, without his special grace; which thou must learn at all times to call for by diligent prayer: Let me hear therefore, if thou canst say the Lord's Prayer.

Answ. Our Father, &c.—[as in the Morning Service.]

Quest. What desirest thou of God in this Prayer?

Answ. I desire my Lord God our heavenly Father, who is the giver of all goodness, to send his grace unto me, and to all people; that we may worship him, serve him, and obey him, as we ought to do. And I pray unto God, that he will send us all things, which are needful both for our souls and bodies; and that he will be merciful unto us, and forgive us our sins; and that it will please him to save and defend us in all dangers ghostly and bodily; and that he will keep us from all sin and wickedness, and from our ghostly enemy, and from everlasting death. And this I trust he will do of his mercy and goodness, through our Lord Jesus Christ. And therefore I say, Amen; So be it.

Question.

HOW many Sacraments hath Christ ordained in his Church?

Answ. Two only, as generally necessary to salvation; that is to say, Baptism, and the Supper of the Lord.

Quest. What meanest thou by this word *Sacrament*?

Answ. I mean an outward and visible sign of an inward and spiritual grace given unto us, ordained by Christ himself, as a means whereby we receive the same, and a pledge to assure us thereof.

Quest. How many parts are there in a Sacrament?

Answ. Two; the outward visible sign, and the inward spiritual grace.

Quest. What is the outward visible sign, or form in Baptism?

Answ. Water; wherein the person is baptized, *In the name of the Father, and of the Son, and of the Holy Ghost.*

Quest. What is the inward and spiritual grace?

Answ. A death unto sin, and a new birth unto righteousness: for being by nature born in sin, and the children of wrath, we are hereby made the children of grace.

Quest. What is required of persons to be baptized?

Answ. Repentance, whereby they forsake sin; and faith, whereby they steadfastly believe the promises of God made to them in that Sacrament.

Quest. Why then are Infants baptized, when by reason of their tender age they cannot perform them?

Answ. Because their Sureties promise to instruct them.

Quest. Why was the Sacrament of the Lord's Supper ordained.

Answ. For the continual remembrance of the sacrifice of the death of Christ, and of the benefits which we receive thereby.

Quest. What is the outward part, or sign of the Lord's Supper?

Answ. Bread and Wine, which the Lord hath commanded to be received.

Quest. What is the inward part, or thing signified?

Answ. The Body and Blood of Christ, which are spiritually taken and received by the faithful in the Lord's Supper.

Quest. What are the benefits whereof we are partakers thereby?

Ans. The strengthening and refreshing of our souls by the Body and Blood of Christ, as our bodies are by the bread and wine.

Quest. What is required of those, who come to the Lord's Supper?

Ans. To examine themselves, whether they repent them truly of all former sins, steadfastly purposing to lead a new life; have a lively faith in God's mercy through Christ, with a thankful remembrance of his death; and be in charity with all men.

The Minister of every Parish shall diligently upon Sundays and Holy-days, or on some other convenient occasions, openly in the Church instruct or examine so many Children of his Parish, sent unto him, as he shall think convenient, in some part of this Catechism.

And all Fathers, Mothers, Masters, and Mistresses shall cause their Children, Servants, and Apprentices, (who have not learned their Catechism) to come to the Church at the time appointed, and obediently to hear, and to be ordered by the Minister, until such time as they have learned all that is here appointed for them to learn.

So soon as Children are come to a competent age, and can say the Creed, the Lord's Prayer, and the Ten Commandments; and can answer to the other Questions of this short Catechism; they shall be brought to the Bishop.

And whensoever the Bishop shall give knowledge for Children to be brought unto him for their Confirmation, the Minister of every Parish shall either bring, or send in writing, with his hand subscribed thereunto, the Names of all such Persons within his Parish, as he shall think fit to be presented to the Bishop to be confirmed.

ARTICLES of RELIGION.

I. *Of Faith in the Holy Trinity.*

There is but one living, true, and Eternal God, the Father Almighty; without body, parts or passions; of infinite Power, Wisdom and goodness; the maker and preserver of all things both visible and invisible; And one Lord Jesus Christ, Son of God, begotten of the Father before all worlds, very and true God; who came down from heaven, took man's nature in the womb of the Blessed Virgin of her substance, and as God and man in one person, whereof is one Christ; who truly suffered, was crucified, dead and buried, to reconcile his Father to us, and to be a sacrifice for the sins of all men; He arose again from death, ascended into heaven, and there sitteth until he shall return to judge the world at the last day; And one Holy Spirit, the Lord and Giver of life, the same divine nature with the Father and the Son.

II. *Of the Sufficiency of the Holy Scriptures for Salvation.*

Holy Scripture containeth all things necessary to Salvation: so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man, that it should be believed as an Article of Faith, or be thought requisite or necessary to Salvation. In the

name of the holy Scripture we do understand those Canonical Books of the Old and New Testament, of whose Authority was never any Doubt in the Church.

¶ Of the Names and Numbers of the Canonical BOOKS.

GENESIS, Exodus, Leviticus, Numbers, Deuteronomy, Joshua, Judges, Ruth, The 1 Book of Samuel, The 2 Book of Samuel, The 1 Book of Kings, The 2 Book of Kings, The 1 Book of Chronicles, The 2 Book of Chronicles, The 1 Book of Esdras, The 2 Book of Esdras, The Book of Hester, The Book of Job, The Psalms, The Proverbs, Ecclesiastes or Preacher, Cantica, or Songs of Solomon, 4 Prophets the greater, 12 Prophets the less.

And the other Books (as *Hierome* saith) the Church doth read for example of life, and instruction of manners; but yet doth it not apply them to establish any Doctrine; Such are these following:

The 3 Book of Esdras, The 4 Book of Esdras, The Book of Tobia, The Book of Judith, The rest of the Book of Hester, The Book of Wisdom, Jesus the Son of Sirach, Baruch the Prophet, The Song of the three Children, The Story of Susanna, Of Bell and the Dragon, The Prayer of Manasses, The 1 Book of Maccabees, The 2 Book of Maccabees.

All the Books of the New Testament, as they are commonly received, we do receive and account Canonical.

III. *Of the Old and New Testament.*

THERE is a perfect harmony and agreement between the Old Testament and the New; for in both everlasting life is offered to mankind by Christ, who is the only mediator between God and Man; and although the law given by Moses, as to ceremonies and the civil precepts of it, doth not bind Christians; yet all such are obliged to observe the moral commandments which he delivered.

IV. *Of the Creed.*

THE Creed, commonly called the *Apostles* Creed, ought to be received and believed: because it may be proved by the holy Scripture.

V. *Of Original Sin.*

BY the fall of Adam, the nature of Man is become greatly corrupted, having departed from its primitive innocence, and that original righteousness in which it was at first created by God. For we are now so inclined naturally to do evil, that the flesh is continually striving to act contrary to the Spirit of God: which corrupt inclination still remains even in the regenerate. But although there is no man living who sinneth not, yet we must use our sincere endeavours to keep the whole law of God, so far as we possibly can.

VI. *Of Free-will.*

THe condition of man, after the Fall of *Adam*, is such, that he cannot turn and prepare himself, by his own natural strength and good works, to Faith, and Calling upon God: Wherefore we have no power to do good works, pleasing and acceptable to God, without the grace of God by Christ giving a good will, and working with us, when we have that good will.

VII. *Of the Justification of Man.*

WE are accounted righteous before God, only for the merit of our Lord and Saviour Jesus Christ, by Faith; and not for our own works or deservings. Wherefore, that we are justified by Faith only, is most wholesome Doctrine, and very full of comfort.

VIII. *Of Good Works.*

Although good Works, which are the fruits of Faith, and follow after Justification, cannot put away our sins, and endure the severity of God's judgment; yet are they pleasing and acceptable to God in Christ, and do spring out necessarily of a true and lively Faith: inso-much that by them a lively Faith may be as evidently known, as a tree discerned by the fruit.

IX. *Of Christ alone without Sin.*

Christ, by taking human nature on him, was made like unto us in all things, sin only excepted. He was a lamb without spot, and by the sacrifice of himself once offered, made atonement and propitiation for the sins of the world; and sin was not in him. But all mankind besides, although baptized and born again in Christ, do offend in many things. For if we say we have no sin, we deceive ourselves, and the truth is not in us.

X. *Of Sin after Baptism.*

They who fall into sin after baptism may be renewed by repentance: for although after we have received God's grace, we may depart from it by falling into sin; yet, through the assistance of his Holy Spirit, we may by repentance and the amendment of our lives, be restored again to his favour. God will not deny forgiveness of sins to those who truly repent, and do that which is lawful and right; but all such through his mercy in Christ Jesus, shall save their souls alive.

XI. *Of Predestination.*

Predestination to life, with respect to every Man's salvation, is the everlasting purpose of God, secret to us: and the right knowledge of what is revealed concerning it, is full of comfort to such truly religious Christians, as feel in themselves the spirit of Christ, mortifying the works of their flesh and earthly affections, and raising their minds

to heavenly things. But we must receive God's promises as they are generally declared in Holy Scripture, and do his will, as therein is expressly directed: for without holiness of life no man shall be saved.

XII. Of Obtaining eternal Salvation only by the Name of Christ.

They are to be accounted presumptuous, who say, That every man shall be saved by the Law or Sect which he professeth, so that he be diligent to frame his life according to that Law, and the Light of Nature. For holy Scripture doth set out unto us only the Name of Jesus Christ, whereby men must be saved.

XIII. Of the Church and its Authority.

The visible Church of Christ is a congregation of faithful men, wherein the true word of God is preached and the Sacraments are duly administered, according to Christ's ordinance in all things requisite and necessary: and every Church hath power to ordain, change, and abolish rites and ceremonies, for the more decent order and good government thereof; so that all things be done to edifying. But it is not lawful for the Church to ordain any thing contrary to God's word, nor so to expound the scripture, as to make one part seem repugnant to another; nor to decree or enforce any thing to be believed as necessary to salvation, that is not contained in the scriptures. General Councils and Churches are liable to err, and have erred, even in matters of Faith and Doctrine, as well as in their ceremonies.

XIV. Of Ministering in the Congregation.

It is not lawful for any man to take upon him the office of Public Preaching, or Ministering the Sacraments in the Congregation, before he be lawfully called, and sent to execute the same. And those we ought to judge lawfully called and sent, who are chosen and called to this Work by men who have publick Authority given unto them in the Congregation, to call and send Ministers into the Lord's Vineyard.

XV. Of the Sacraments.

Sacraments ordained by Christ are not merely Badges or Tokens of Christian Mens Profession; but rather certain sure Witnesses, and effectual Signs of Grace, and God's good will towards us, by which he doth work invisibly in us, and doth not only quicken, but also strengthen and confirm our Faith in him.

There are two Sacraments ordained by Christ our Lord in the Gospel, that is to say, Baptism, and the Supper of the Lord.

XVI. Of Baptism.

Baptism is not merely a Sign of Profession, and Mark of Difference, whereby Christian men are discerned from others that are not christened; but it is also a Sign of Regeneration, or New Birth, whereby, as by an Instrument, they who receive Baptism rightly are grafted into

the Church; the promises of the forgiveness of sin, and of our adoption to be the Sons of God by the Holy Ghost, are visibly signed and sealed; Faith is confirmed, and Grace increased by virtue of Prayer unto God. The Baptism of young Children is in any wise to be retained in the Church, as most agreeable to the Institution of Christ.

XVII. *Of the Lords Supper.*

THE Supper of the Lord is not merely a Sign of the love that Christians ought to have among themselves one to another; but rather is a Sacrament of our Redemption by Christs death: Insomuch that to such as rightly, worthily, and with Faith receive the same, the Bread which we break, is a partaking of the Body of Christ, and likewise the Cup of Blessing, is a partaking of the Blood of Christ.

Transubstantiation (or the change of the substance of Bread and Wine) in the Supper of the Lord, cannot be proved by holy Writ; but is repugnant to the plain words of Scripture, overthrowing the nature of a Sacrament, and hath given occasions to many Superstitions.

The Body of Christ is given, taken, and eaten in the Supper of the Lord, only after an heavenly and spiritual manner. And the mean whereby the Body of Christ is received and eaten in the Supper, is Faith.

XVIII. *Of the one Oblation of Christ upon the Cross.*

THE Offering of Christ once made, is that perfect Redemption, Propitiation, and Satisfaction for all the Sins of the whole World, both original and actual: and there is none other satisfaction for sin, but that alone.

XIX. *Of Consecration and Ordination.*

THE book of Consecration of Bishops and Ordering of Priests and Deacons, excepting such parts as require any Oaths inconsistent with the American revolution, is to be adopted, as containing all things necessary to such Consecration and Ordering.

XX. *Of a Christian Man's Oath.*

THE Christian Religion doth not prohibit any man from taking an Oath, when required by the Magistrate in testimony of truth; but all vain and rash swearing is forbidden by the Holy Scriptures.

(*To be continued.*)

BOOK NOTICES.

THE RIGHT USE OF THE EARLY FATHERS; Two Series of Lectures delivered in the University of Cambridge. By the Rev. J. J. BLUNT, B. D., late Margaret Professor of Divinity. London: John Murray, Albermarle Street. 1857. One volume, octavo, pp. 650.

This is a posthumous work; but probably Prof. Blunt had made it very nearly what he wished to have it before Providence called him to his rest. A better work on the subject the Church has never seen, nor is likely soon to see again. It is here treated in a manner which, for its candor, meekness, sagacity and freedom from all partisan bias and prejudice, might well earn its author Hooker's unique title, "The Judicious." The errors of Daille and Barbeyrac are fully brought out, but there is such an absence of all harshness, that the authors criticised could not complain, if they were alive to listen. It must become a standard work with all who wish to know how much of deference is due the Fathers, and for what purposes and ends we may safely use them. Some may have said quite too much for the Fathers, and others notoriously too little. We do not know the book which will enable an honest inquirer to appreciate and employ them more correctly. Nor do we know of a book about the Fathers which we would sooner ask a theological student to make his text-book.

HISTORY OF THE INDUCTIVE SCIENCES, from the earliest to the present time. By WM. WHEWELL, D. D., Master of Trinity College, Cambridge. From the Third London Edition. 2 vols. 8vo. Price \$4. New York: D. Appleton & Co. 1858. pp. 566, 648.

The publishers deserve the thanks of scholars and thinking men among us for at length bringing out an American edition of this great work. It is now more than twenty years since it was first published in England, where it has already passed through several editions. Its scope and design will be seen in the following table of contents:

Contents of Volume I. Book I.—History of the Greek Philosophy, with Reference to Physical Science. Book II.—History of the Physical Sciences in Ancient Greece. Book III.—History of Greek Astronomy. Book IV.—History of Physical Science in the Middle Ages. Book V.—History of Formal Astronomy after the Stationary Period. Book VI.—History of Mechanics, including Fluid Mechanics. Book VII.—History of Physical Astronomy. Additions to the Third Edition.

Contents of Volume II. Book VIII.—History of Acoustics. Book IX.—History of Optics, Formal and Physical. Book X.—History of Thermotics and Atmology. Book XI.—History of Electricity. Book XII.—History of Magnetism. Book XIII.—History of Galvanism, or Voltaic Electricity. Book XVI.—History of Chemistry. Book XV.—History of Mineralogy. Book XIV.—History of Systematic Botany and Zoology. Book XVII.—History of Physiology and Comparative Anatomy. Book XVIII.—History of Geology. Additions to the Third Edition.

It was Prof. Whewell's design, in these volumes, to give the history of Science so far as it depends on Observation, and not the history of Ideas. To penetrate beneath the outward rim or shell, to go deeper than Phenomena, to trace the history of those great Laws which are now seen to rule the physical world, to detect the connection and mutual relations between Ideas and Phenomena in ancient times, and especially to note that great triumph in the domain of knowl-

edge when the Law of Induction was clearly enunciated by Lord Bacon, and which, in the hands of Newton, and Galileo, and Kepler, and Young, and their successors, has been so fruitful in grand results; we say this more difficult, delicate, noble, and we may add, dangerous attempt, the learned Professor essays in his later work, the "Philosophy of the Inductive Sciences." We are not criticising the author now as a theologian, nor shall we attempt to show whether he has, or has not, marked as clearly as he ought the dividing line between the province of Science and the province of Revelation, or the border-ground which separates Reason and Faith. But we honor the reverential tone of our author, and are glad to associate him with the venerable Humboldt, in grateful contrast with the insolent and impudent airs of some of the more distinguished *savans* of our own times.

The whole subject of Induction, both as a Fact and as an Idea, its Phenomena and its Philosophy, is really one of the great questions of the day, and Prof. Whewell's work is incomparably the best to which we can refer the reader. The author has both learning and genius. His account of the state of Physical Science under the highest forms of heathen civilization, its progress and its results, is not less complete than the exactness with which he has traced the achievements of modern discovery. He has also aimed at throwing the history of each Science into Epochs at which some great and cardinal discovery was made, and at arranging subordinate events under the heads of preludes and sequels, so as fairly and conveniently to exhibit the progress of scientific truth. His descriptions of the great masters and teachers in Inductive Science, are among the noblest portions of his work. To our clergy, and especially the younger portion of them, we recommend the careful study of these volumes. It is a department of knowledge too much neglected among us. If God has no need of man's wisdom in doing the Church's work, He certainly has none of his stupidity and ignorance.

THE PULPIT AND THE PEW: Being the History of a Struggle for Justice between the two, and embracing the trials and triumphs of a year in the "Old Parsonage." From Leaves of a Pastor's Journal. New York: Burdick Brothers. 1858. 12mo. pp. 361.

Not many years since, a certain Congregational Minister in Connecticut prepared and sent out to the world what he called a "Looking Glass for High Churchmen;" but it was such a sorry, bungling affair, that all that anybody could see in it was a distorted image of a frightened, forlorn looking Congregational Parson. The book before us may, not inaptly, be called a "Looking Glass for Modern Congregationalists;" and being done by one of themselves, who vouches for its truthfulness to fact, we may take it for granted, that it presents an accurate representation. It is, we suppose, no secret, that the author of this queer, and in a certain respect, startling volume, is the Rev Henry T. Cheever. The scene of what he calls "the trials and triumphs of a year in the 'Old Parsonage,'" lies in the town of Westbrook, formerly a part of the old town of Saybrook, in Connecticut; where the famous "Platform" was put together one hundred and fifty years ago. It is a town where Congregationalism has for a century and a half had free scope. Neither commerce or manufactures has introduced a new population, and there has been no outside element to interpose in the least with the old Platform, or hinder its practical and natural outworkings. If anybody, therefore, wishes to see how the Saybrook Platform of 1708 stands the test of time, we commend him to the "PULPIT AND THE PEW." It is certain, from the developments of this book, that Congregationalism is steadily losing its hold upon the mass of the people of Connecticut, and that the same process of loss of power and of influence is going on here as in Vermont, New Hampshire and Maine. Mr. Cheever says, "The true number of living communicants in our Churches is not to be gotten at on the present loose system of statistical reports." In this Westbrook "Church," out of "a reported membership of two hundred and sixty-three," he could find but *one hundred and seventy* actual resident members; and of these only *sixty-one* are males. He says, "the same would be true of very many of the Churches, both

of the Congregational and of the Baptist and Methodist orders." It is equally evident from this book, that the old doctrinal basis of the Congregational System has been silently, perhaps unconsciously, but yet most certainly, given up, and that a shallow theology, or a false theology, or no theology at all, has taken its place;—so that now, according to such men as Henry Ward Beecher, Creeds are no longer to be regarded as tests of orthodoxy! The Church was given up by these men long ago, and Christianity so far from resting on a basis of positive, objective, revealed truth, or having institutions of divine obligation, has become a mere system of misnamed Reform. Such a system, of necessity, must and will loose all possession, first of the faith, and next of the hearts and consciences of the people; for it ignores those very instrumentalities, by which, and by which alone, God has promised to reform, or sanctify and save the world. It was to carry out this last phase of Congregationalism, that this Mr. Cheever went to Westbrook. He started there upon the idea, that, to quote his own words, (and it is the keynote of our modern pseudo-reformers,) "Christianity, or the preaching of the Gospel, has gone about as far as it can in this country, towards the subjugation of individual minds, and the improvement of Society, until it boldly grapples with, and overthrows the audacious and now extending wickedness of American Slavery." In other words, the Gospel of Christ has proved a failure and we must now substitute in its place, the "Gospel of Theodore Parker" and Horace Greeley. And one of this school actually opened a public meeting in New York with such a blasphemous use of the words of a ranting infidel.

This, then, is the new *Evangel* of Congregationalism, the text-books of which are not the epistles of St. Paul, but such humanitarian and infidel papers as the *New York Tribune*. But Mr. Cheever tells us that in delivering his new Gospel he began in his public prayers, "by implication to condemn the present faithless National Administration," (and these extempore prayers are very convenient weapons to sting and goad with,) and in doing so, he at once ran afoul, not only of the Democratic party, but of an old fashioned and long-headed Congregational Deacon, and here the struggle between the "Pulpit and the Pew" commenced. Serious as the whole subject is, there are some scenes narrated in the book, indescribably ludicrous and irresistibly mirthful. For example, the way in which he managed to gain and keep possession of the pulpit on a certain Sunday; and the volleys of wrath which he poured out upon the head of the intractable old Deacon, are specimens. And so, in describing a certain "Church meeting," in which he had been effectually outwitted and foiled, he winds up his narrative by saying "the conclusion was unanimous, that if all the devils in hell had been turned into Church meeting together, we could hardly have had a worse exhibition."

If, indeed, it be so, that such a system, and such scenes as this book describes are the *dernier* resort of a waning Christianity in asserting its power over, and moulding the destinies of our Republic, then infidelity may hold its jubilee without delay.

There is also a lesson in this book for Churchmen. It is no secret that there are among us a few men, rabid, radical and factious men, who seem bent on agitation, even at the risk of dividing the Church, and who are of course incited and flattered by the factious sectarianism, and bitter infidelity, and Church hatred, of the whole country. That lesson is this: preach the Gospel in the Church; make the heart of Society pure and right, and political evils will take care of themselves; revolution is not necessarily reformation; established institutions, though attended with hoary evils, are better than the vandalism and licentiousness of a infidel mob; beware of the name *Reform*, when haters of the Cross and of the Church use it.

Before we leave this book, we will add that there is an anecdote connected with that same "Old Parsonage" at Westbrook, which is worth printing and preserving. In the year 1843, the General Association of Congregational Clergy held its Annual Meeting at Westbrook. The eloquent preacher on that occasion, improved the opportunity to make a most violent attack upon Episcopacy, asserting among other things, that it was utterly unknown in the Early Church, that it came in with the corruptions of the fifth and sixth centuries, &c., &c. At a large cler-

cal dinner party, in what is now that same "Old Parsonage," the Sermon came up for discussion; and one who was as thoroughly honest, as he was profoundly learned in Church History, was appealed to as to the correctness of the preacher's statements. He at once declared that the preacher was wrong; that there was Episcopacy, enough of it in the *fourth* century, and in the *third* century; and that Episcopalians found it even much earlier than this, &c. The learned historian was applied to for proofs of his statements by the eloquent preacher; and a copy of his full and elaborate references to the Early Fathers now lies before us.

LIFE THOUGHTS. Gathered from the Extemporaneous Discourses of HENRY WARD BEECHER. By one of his Congregation. Boston: Phillips, Sampson & Co. 1858. 12mo. pp. 299. New Haven: T. H. Pease.

Henry Ward Beecher is one of Carlyle's "representative men." He belongs to that large class of minds which have thrown off the tyranny of old-fashioned Puritan theology and launched forth upon the sea of private speculation, rejoicing in their creedless freedom. His reckless boldness; his self-reliance, which amounts to impudence; his contempt for Creeds; his consequent rash and daring statements; his vigorous but unchastened imagination—all these mark him as the leader of "Young America" in religion; and there is probably no other man in his denomination who wields so much and so dangerous an influence, or who is doing so much to unsettle men's minds as to the very foundations of all right thinking and acting. Grossly offensive as he often is, yet his petty second and third rate imitators, and he has plenty of them in New England, are doing still more to bring Christianity into contempt. In these "Life Thoughts," there is, now and then, a fine sentiment; and they are mostly free from that coarse vulgarity which has characterized some of his public performances. Yet there is the utter absence of that filial and loving reverence, which a better system of religion would have taught him. How unlike, in temper, he is to such a man as George Herbert, or Jeremy Taylor. The book, also, is full of offenses against good taste, and of the most radical errors in matters of doctrine and practical morals. We quote a few of his "Life Thoughts" as specimens.

"Flowers are the sweetest things that God ever made, and *forgot to put a soul into.*"

"Many Christians are like chestnuts; very pleasant nuts, but enclosed in very prickly burs, which need various dealings of Nature, and her grip of frost, before the kernel is disclosed."

"The most dangerous infidelity of the day, is the *infidelity of rich and orthodox Churches.*"

"You might as well go to the catacombs of Egypt, and scrape up the dust of mummies, and knead it into forms, and bake them in your oven, and call such things men, and present them as citizens and teachers, for our regard, as to bring old time-worn institutions to serve the growth and the living wants of to-day."

"The way to begin a Christian life is not to study theology. Piety before theology. Right living will produce right thinking. Yet many men, when their consciences are aroused, run for catechisms and commentaries and systems."

"It is neither the vote nor the laying on of hands that gives men the right to preach. One's own heart is authority. If one wishes to, and can, let him, though all church courts forbid. If he cannot preach to edification, he is not authorized, though all the ministers in Christendom ordain him. Any one having a bell in him, which, ringing, will ring 'Holiness to the Lord,' is a preacher."

"You are to accept as a Christian every one whose life and disposition are Christ-like, no matter how heretical the denomination may be to which he belongs."

And this same H. W. Beecher lately invited to the Lord's Supper not only all professing Christians of all names, but all Christians, as he called them, whether "members of Churches" or not.

Speaking of Baptism, he says: "I am indifferent as to the mode of baptism, and willing to conform to your views in the matter, so as to help you forward in the divine life. I have no objection to immerse you every month if you wish it."

There is no reason why this ordinance should not be celebrated as often as the Lord's Supper, if one desires it."

Such utter ignorance of the elementary principles of Christianity reminds us of another work from one of the "Beecher family," in which the author in trying to explain the doctrine of "Original Sin," stumbled ignorantly upon an exploded heresy, which the merest tyro in theology would have been ashamed to endorse.

A DISCOURSE. The Divine Sonship of Man. By EDWIN M. WHEELLOCK, at Dover, New Hampshire. Dover, N. H. 1858.

Since our notice in the January No. of Mr. Wheellock's Discourse on Inspiration we have seen others of his productions; for these men, like snakes and toads, are amazingly prolific. In the Discourse with the above title, after an opening paragraph throwing utter discredit on the Holy Scriptures, he thus continues:

"And so, too, *it may matter but little* what our precise conception of Jesus Christ may be. Whether we say with the Tritheist that he is the second of three separate persons united in one inseparable God. Or hold with Arius or Servetus that He is the "Eternal Word," distinct from and subordinate to, the Father. Or teach with Socinus and other Unitarians, that he was a man, born of a virgin, and divinely invested with authority over created beings. Or maintain the general Unitarian belief, that he was born as other men are born, but that he was providentially sent forth into the world as a teacher of Eternal Truth, and in this sense is a Saviour. Or hold with Dr. Strauss in Germany, and Theodore Parker in America, that Christ was merely a remarkable Hebrew youth, who lived a blameless life, who possessed a larger share than ordinary of the inspiration which is natural to all men, who was the author of many remarkable sayings and works, and who, from the superstitious devotion of his disciples, was made the subject of many mythical tales which have come down to us in the Gospels. *These are matters of opinion, and men may and will honestly differ upon them.*"

We shall not defile our pages with more of this stuff. But we do insist upon it that our readers shall know the real character of doctrines which are current under the title of "our Common Christianity;" which are held by many of the noisy quack reformers of the day; and which some of our own clergy take every possible opportunity to countenance, by fellowshiping and fraternizing with the men who hold them. Of course, we consider the views cited above as much worse than the Sabellianism of F. D. Huntington, now quoted at par by many of the so-called orthodox of New England. But both it, and they, have a common parentage; both are the fruits of the same method of reasoning; they differ only in degree, not in nature.

HISTORY OF THE ORIGIN, FORMATION AND ADOPTION OF THE CONSTITUTION OF THE UNITED STATES; With Notices of its principal Framers. By GEORGE CURTIS. In two Volumes. Vol. II. New York: Harper & Brothers. 1858. 8vo. pp. 653. New Haven: E. Downes.

At length we have the concluding volume of this most timely and valuable work. On the appearance of the first volume we took occasion to remark upon the importance of such a history, and upon the rare qualifications of Mr. Curtis for its execution. In the previous volume the author brought down his history to the close of the ten years of our Government under the Articles of Confederation. In his present work, he enters upon new ground, and discusses questions of a far more difficult and delicate nature. We have here first the *formation* and then the *adoption*, of our National Constitution. Mr. Curtis is a disciple of the old Federal or Hamiltonian school, and yet upon all those great questions of Compromises and the adjustment and nice balancings of interests, by which the weakness of the Confederation might be obviated, and yet the rights of the Sovereign States be preserved, he is a sufficiently strong State-rights man to suit any latitude. There is no work so well adapted for a text book in our schools and colleges on the subject of our National Government as this, and it deserves the thorough

study of every professional and thinking man in the country. A close examination of the deliberative wisdom with which the Constitution was drawn up; and of the hesitating care and mature counsel with which it was finally ratified by all of the Thirteen States; a full appreciation of the great interests which that instrument was made to meet, and of the principles which were harmonized in that wonderful production, would do much to strengthen the feeling of National Patriotism, and to silence the brawling, factious treachery of the day. To assist such an appreciation there is no work to be compared with this of Mr. Curtis. The historical construction of the Constitution by a resort to the writings and opinions of its framers, has never before been given so thoroughly and satisfactorily.

HISTORY OF EUROPE, FROM THE FALL OF NAPOLEON IN MDCCCXV, TO THE ASCENSION OF LOUIS NAPOLEON, IN MDCCCLII. By Sir ARCHIBALD ALLISON, Bart. D. C. L. Vol. III. New York: Harper & Brothers. 1858. 8vo. pp. 449. New Haven: E. Downes.

The great value of Sir Archibald's History consists in its collection and condensation of historical data, the indispensable materials out of which the future historian will do his work. Thus in his chapters on India, and especially in those devoted to Earl Grey's Ministry, and the internal policy of the British Government, and the steady progress of "Reform," we have a mass of information, accessible nowhere else. His *twenty-ninth* chapter, giving the progress of German philosophy, and the author's criticisms on German Literature, is also extremely valuable. His style is diffuse, while his strong Toryism disqualifies him to speak fairly either of our own country, where his statements are strangely distorted, or of the steady advance of republican principles, in his own country. The work is printed in fine type, and with double columns. Unfortunately, it lacks a General Index, which somewhat diminishes the utility of the work for the purpose of reference, the very point where, as we have said, its principal value consists.

ANNALS OF THE AMERICAN PULPIT, or Commemorative Notices of Distinguished American Clergymen, of various denominations, from the early settlement of this country, to the close of the year 1855. With Historical Introductions. By WILLIAM D. SPRAGUE, D. D. Volumes III and IV. New York: Robert Carter & Brothers. 1858. pp. 632, 836.

In noticing Dr. Sprague's previous volumes devoted to Congregational Clergymen, we found a special interest in the history of several of them, in the fact that they were born, educated and ordained in the bosom of the Mother Church of England. Presbyterianism in this country had another and very different origin. Its early ministers and members were mostly from Scotland and the north of Ireland, and they brought with them the strong doctrinal and ecclesiastical peculiarities which had become so thoroughly rooted and grounded among the followers of John Knox, and to which his disciples still cling with such unyielding tenacity. Dr. Sprague has here a larger field before him, and we find ourselves at once among men, as a class, of more massive proportions, of broader culture, and of more strongly defined religious opinions. We find here, also, portraits of the men who brought into being the educational and missionary institutions of a denomination which has furnished so much of the intellectual and moral wealth of our country. The volumes, also, are enriched with a great number of letters from leading men in all parts of our country, of all ranks and professions. As the sketches reach from 1683, onward, they are full of ante-revolutionary anecdotes, many of which are valuable; and they also throw some new light upon the struggles of the Church in Virginia, in the dark period of her history.

We also find an anecdote of the celebrated Dr. Mason, which is too good to be forgotten. The Rev. Dr. McCarter says, "Some time after Dr. Mason's death, I was attending a funeral at which Bishop Hobart was present. While in the carriage, on our way to the place of interment, the Bishop said to me, 'Mr. McCarter, you were, I understand, a favorite student of Dr. Mason, and I should be much pleased

to learn from you something more respecting him than has been published. After mentioning some things illustrative of the Doctor's character, allusion was made to the controversy about Episcopacy, and I said, 'I can tell you something of Dr. Mason's views of that discussion which I think will not be disagreeable to you, and which you might never be apprized of, if I did not tell you. He once observed to me, that 'it was very unpleasant to conduct a debate with some antagonists, for they never met the point fairly and honorably, but it was pleasant to hold a discussion with Bishop Hobart, for he met the question fairly and like a man.' 'Thank you, sir,' replied the Bishop to me, 'thank you, sir.' I shall cherish that as a compliment indeed, for I am well persuaded that Dr. Mason would never have said anything like that unless he meant it.'

As there is no species of literature more delightful or profitable to the reader than the biographies of good men, so we can conceive of no labors which an author may review with livelier satisfaction than thus to have traced the lineaments and embalmed the memory of those distinguished alike for intellectual greatness and Christian worth. Such a reward most truly belongs to the author of these "Annals."

The next volume will be devoted to men in whom, as Churchmen, we shall take a still deeper interest, and we are glad to know that some of the best pens in the Church have furnished contributions to its pages.

THE HISTORY OF WATERBURY, CONN. The original township, embracing present Watertown and Plymouth and parts of Oxford, Wolcott, Middlebury, Prospect and Naugatuck. With an appendix of Biography, Genealogy and Statistics. With Maps and Engravings. By HENRY BRONSON, M. D. Waterbury: Published by Bronson Brothers. 1868. 8vo. pp. 583.

Except New Haven and Hartford, we doubt if there was any town in the State of Connecticut started by a better shoot from the old Puritan stock, than Waterbury. If there was less of refinement among these than in the original settlers of those two cities, for they were mostly agriculturists, there was not a whit less of those stern, masculine Roman virtues which gave to the early Puritans their invincible power, and which have proved so vital an element in our national history. The record of those old Colonists who reached Waterbury in 1657, and of their descendants, has fallen into good hands. Professor Bronson, the author, himself a thoroughly educated gentleman, and the son of Judge Bennett Bronson, an indefatigable and faithful chronicler in Puritan history, has devoted an amount of labor and patience and care upon this volume which we venture to say has never been surpassed in any similar work; we know not where it has been equaled. It does him great credit, and as ourself a descendant from the same old Puritan stock, we here thank him for his labor; while as a professional reviewer, we award him our highest tribute of praise for his rare success. His untiring industry, his strict fidelity to truth, his entire impartiality, his thorough appreciation of character, and his severe taste as a writer, qualify him eminently for the duties of a historian. Of the volume itself we need say little more. Waterbury has largely shared, we may say has taken a leading part in the career of prosperity which within a few years has distinguished New England; and it is now one of our most enterprising and beautiful inland cities. It has sent forth also a large number of sons not unknown to fame. JOHN TREMBELL, LL. D., the Poet; SAMUEL HOPKINS, D. D., the theologian; the Rev. JAMES SCOVILL, who conformed to the Church about 1758, and whose descendants have been equally distinguished, both in commercial enterprise and as munificent benefactors to the Church; TILLSON BRONSON, D. D., whose name fills an important place in our Church annals; EXOS BRONSON, the Editor of the "United States Gazette," a leading paper in the days of Jefferson, and who married a daughter of Bishop White; ISAAC BRONSON, for many years a leading Banker in this country; MATTHEW RICE DUTTON, Professor of Mathematics in Yale College—these, with several others scarcely less distinguished for talent in various departments of learning and influence, were all born within the limits of Waterbury. The work is adorned with a large number of portraits, comprising several of the most distinguished of

ing and the dead; and we have rarely seen a volume with so many really noble physiognomic specimens. They were done by the best artist in the country. The "Bronson Brothers" have brought out the work with a lavishness, in a style neat and elegant, and fully equal to the occasion. They reap golden fruits from their labors.

AS PREACHED AT TRINITY CHAPEL, Brighton, by the late Rev. FREDERICK W. KETSON, M. A., the Incumbent. First Series. From the Third London Edition. Boston: Ticknor & Fields. 1857. 12mo. pp. 372. New Haven: J. Jarman.

have not for a long time seen a volume of Sermons more sure to do mischief than the present one of the late Rev. Mr. Robertson, an English Churchman. They contain just enough of error to work harm, and yet that error is so absent and etherealized, so carefully inwrought into a texture of beauty and that the watchful reader only would detect it. The author has sentiment and candor; fine sentiment, truthful sentiment, noble, manly sentiment, but mingling all, and diffused through all, there is a laxity of doctrinal tone and an untruthfulness of dreamy speculation, which flatters while it weakens. We give a few specimens. He is discoursing of Heaven: "The world of which he speaks is not a future, but a present Revelation. It is revealed to him. He speaks not of something to be manifested hereafter, but of something already shown, not to eye or ear."

Revelation he says, "It is not by multiplying ceremonies—it is not by multiplying of holy things, low with bated breath—it is not by entrencing the soul in the infallibility of a Church, or the infallibility of the words and sentences of the Bible—it is not by shutting out inquiry and resenting every investigation as sacrilege, that you can arrest the progress of infidelity," &c.

In: "The highest Revelation is not made by Christ, but comes directly from the universal Mind to our minds. Obey God * * and an inspiration as true, as certain as that which ever prophet or apostle reached is yours if you

believe the great doctrine of the Atonement by the blood of Christ, he says: "We have sacrificed that Sacrifice into a dead theological dogma, about the exact efficacy of which we dispute metaphysically, and charge each other with heresy. Atonement will become a living truth only when we humbly recognize it in the eternal fact that sacrifice is the Law of life."

Apply, such passages—and this book is full of them—need no explanation. It is no mistaking what they mean, and whither they tend.

IN BIOGRAPHY AND CRITICISM. By PETER BAYNE, M. A., author of "The Christian Life, Social and Individual." Second Series. Boston: Gould & Lincoln. 1857. 12mo. pp. 392.

As an Essayist, Mr. Bayne is not a favorite with us, as we took some pains to show in our April Number. Charles Kingsley, Macaulay, Allison, Coleridge, Wells, Napoleon Bonaparte and Plato, are the subjects of his biographical sketches. He has also papers on the characteristics of "Christian Civilization," (which is a great subject for such a place,) also on "The Modern University," "The Press," and a defense of Hugh Miller's "Testimony of the Rocks." The last paper is perhaps the best in the volume; it is well worth reading.

CALIFORNIA LIFE ILLUSTRATED. By WILLIAM TAYLOR, of the California Conference, author of "Seven Years' Street Preaching in San Francisco," etc. Sixteen Engravings. New York: Carlton & Porter. 1858. 12mo. pp. 348.

There is a phrase, "roughing it in the bush," which describes forcibly western life in some of its phases. This volume describes a genuine specimen of our Methodist Missionary "roughing it in California." The author landed in San Francisco in 1849, and remained in the country about seven years. Meth-

odism has not proved itself to be well adapted to the peculiar condition of society in California, and Mr. Taylor became involved in behalf of a certain missionary enterprise, to the amount of over \$22,000, from which we hope his experiment in book-making will relieve him.

URSULA: A Tale of Country Life. By the author of "Amy Herbert," &c. ~~1~~
two volumes. New York: D. Appleton & Co. 1858. 12mo. pp. 312, 314.

In this latest work of Miss Sewell, there is less to attract and rivet attention than in some of her former publications; in that she deals with the religion of the Cross, not in its controversial aspects, not as regulating and smoothing the roughnesses and jarrings of widely diverse social positions; but in its adaptation to the humbler walks of life, refining the character of the poor, and teaching lessons of quiet contentment, and real usefulness in that state of life in which God hath been pleased to place them. It is not didactic, but is illustrative of the Gospel as a ruling principle of action.

WYOMING: Its History, Stirring Incidents, and Romantic Adventures. By GEORGE PECK, D. D. With Illustrations. New York: Harper & Brothers. 1858. 12mo. pp. 432. New Haven: E. Downes.

The Rev. Dr. Peck has attempted nothing more in this volume than a brief history of the "Vale of Wyoming," with a few sketches of its more prominent settlers, and especially of those who were actors and sufferers in the horrors and cruelties of the celebrated massacre of 1778. The volume has also several pictorial illustrations of a landscape of proverbial, and we may almost say, classic beauty.

ORIENTAL AND WESTERN SIBERIA. A Narrative of Seven Years' Explorations and Adventures in Siberia, Mongolia, the Khirgis Steppes, Chinese Tartary and part of Central Asia. By THOMAS WILLIAM ATKINSON. New York: Harper & Brothers. 1858. 8vo. pp. 533. New Haven: E. Downes.

We have materials for a pretty complete synopsis of the contents of this book, which ranks in interest and value with the researches of Dr. Barth and Dr. Livingston in Northern, Central and Southern Africa. The stand which Russia maintained in the Crimea against the first troops in the world took everybody by surprise. The amount of scientific skill which she there developed, her cool self-reliance, and her readiness to meet any and every emergency, all these exhibited resources not only physical, but moral and mechanical, of the very highest order. Mr. Atkinson has spent seven years in a region which may be called the great work-shop of Russia; traveling nearly thirty thousand miles, through Southern and Eastern Siberia, Mongolia, the Khirgis Steppes, Chinese Tartary, and portions of Central Asia, and much of this journeying was in a region never before trod by the foot of an Englishman. The present volume leaves him at Lake Baikal.

His Explorations were made in three different regions. First in the Oural mountain ranges, the region of those vast iron mines with which Russia might easily supply the world. Next, the granite range of the Altai mountains; rich in gold and silver, in porphyry and jasper, and precious stones. And next, he crossed the Russian frontier into that immense wilderness where the Emperor of Pekin claims dominion. In the Oural he visited the mines and iron works belonging to the crown, and the foundries for guns and munitions of war used at Cronstadt and Sebastopol, which are floated down the branches of the Volga in barges of 150 or 200 tons, to Nijni-Novgorod, Moscow and St. Petersburg.

He visited also the iron works belonging to the crown in the South Oural; where, he says, he was "astonished at the sharpness and beauty of the different articles manufactured, consisting of tables perforated in tracery and foliage, most delicately executed, chairs of similar pattern, small boxes, baskets and dishes for cards, in beautiful open-work, equal to anything produced at Berlin." He visited

Ekaterin, the Ekaterinburg of the Oural, with its immense manufactory for all military accoutrements. He says: "I have not seen either in Birmingham or Sheffield any establishment that can compare with this; indeed this is one of the most extensive and best arranged fabrics of arms in Europe." Colonel Anosoff, the director, had spent half his life in learning the art of making Damascus sabres, and arms perhaps unequalled even in ancient, certainly never approached in modern times. The art died with him.

In another part of the volume he observes: "It may be said with perfect safety that the Russian mining engineers, as a body, stand preëminent at the present day. No class of men in the empire can approach them in scientific knowledge and intelligence. Among them are many in these distant and supposed barbarous regions, who could take their stand beside the first *arsens* in Europe."

The annual product of the silver mines in the Altai, up to 1855, he gives at 34,000 pounds. The greatest amount of gold obtained in Siberia in any one year, 75,000 pounds.

Here are these the only valuable minerals of the country. He "saw jasper tables on which artists had been employed for six years, carving with a skill equalled in no part of Europe, for three shillings per month. Many of these men were of great genius, and, if free, would send into Europe artistic works of rare merit. Siberian society in refined circles, he says, is not different from European. The same Parisian style of dress, and the same elegance in their houses and tables."

Among the most pleasing portions of this volume are its descriptions of the natural scenery of the country. The views on the Altai mountains are inexhaustibly grand. In describing his excursion on the River Tchouliushman, in Western Siberia, he says: "The scenery is worth all the toil of a long journey. In Europe we have nothing to compare with it. In some parts the roar of its waters are heard for many miles, and the rich foliage on its banks grows with striking picturesqueness, amid greenness and fallen rocks; the stupendous mountains, forming the gorge through which it runs, their various colored rocks, with the patches of moss of almost every hue, and the sparkling waterfalls that came tumbling down their rugged side, produce an effect impossible to be described by language."

The volume contains a map and numerous illustrations from sketches made by express permission of the late Emperor of Russia. The movement of the reigning monarch toward the abolition of Serfdom in Russia, gives this volume additional value; and it is in every respect an important addition to our geographical literature.

LOUTWICH; OR, WATER BAPTISM. A Series of Discourses on its Mode, Subjects, Advantages, and Conditions. By Rev. SAMUEL FULLER, D. D., Rector of Christ Church, Andover, Mass. New York: Daniel Dana, Jr.

The eight Discourses contained in this book, were made at Andover during the recent interest in religion. Nothing could have been more seasonable than a statement and defense of the Catholic doctrine and practice respecting the initial Sacrament of the Christian Life. A single hearing, however, by one village congregation, is not reception enough for a popular treatise upon a matter of prime importance by a faithful and scholarly hand.

Dr. Fuller begins with a scrutiny of the New Testament words denoting Baptism. Their derivation, their common use, and their synonyms, are shown to concur with the Scriptural definition and accounts of Baptism, to give the idea of partial washing. The probability that pouring prevailed in the Apostolic Church, is fortified by monuments of early Christian art. For frontispiece we have two cuts representing the Baptism of Jesus, from Italian frescos or mosaics, not later than the fifth century. In each picture our Lord stands in the river while the Baptist is on the bank pouring water upon His head from a shell or *patena* about as large as a man's hand.

Infant Baptism is maintained from the analogy of the Church to the Family and the State, from the continuity of the Church from Judaism to Christianity, from the

commands of our Lord and St. Peter, and from the universal practice down to the time of the German Anabaptists. The present neglect is traced to a disregard of external Christianity and of the Abrahamic Covenant. The baptized child is drawn into the ark of salvation, and regenerated by water and the Spirit. This is virtually taught by the Laws of the Theological Institution in Andover, the Westminster Assembly's Shorter Catechism and the larger Catechisms of the Presbyterians. The condition of Baptism is the answer of a good conscience in repentance, faith and obedience.

THE TECNOBAPTIST. A Discourse wherein an honest Baptist by a course of argument to which no honest Baptist can object, is convinced that Infants Christians are proper subjects of Christian Baptism. By R. B. MAYES. Boston: John Wilson & Son. 1857.

Tecno-baptism, *τεχνω βαπτισμα*, denotes in this dialogue, baptism of babes in Christ as opposed to *pædo-baptism*, or baptism of infants. The author, who is connected with no denomination, follows out the analogy between Circumcision and Baptism with fair logical acumen, and concludes that since Circumcision was not administered until after birth, Baptism ought not to be administered until after the new birth, of which infants are incapable, because they cannot appreciate the Word of God, the seed of regeneration.

Among certain worthy people, there is a preposterous disposition to turn the Bible upside down. If an Apostle call Jewish Sacrifice an indication of the sinless and majestic death of Christ, they insist that the Death of Christ is a Jewish Sacrifice. If Circumcision be spoken of as fore-running Baptism, they will have it that Baptism is a Circumcision. Instead of opening their eyes to sunlight they prefer to guess what it is like, from the reflected rays of the moon.

Furthermore, this author seems to understand by the "Word" of God, certain doctrines preached by men, instead of that incorruptible seed which the Father sows, and that light which lighteth every man who comes into the world. Surely if Christianity be not an invention but a discovery, not a creation of new agencies but a Revelation of God's Eternal Truth; whatever else Baptism be, it is essentially declaratory. It declares that besides the outward and visible life, the Father has implanted the germ of that inward and spiritual life which is called eternal, and in which lie membership of the Word Incarnate, sonship of the Father, and participation in the Kingdom of Heaven.

THE EPISTLE OF PAUL TO THE ROMANS. With Notes, chiefly Explanatory. Designed for Teachers in Sabbath Schools and Bible Classes, and as an Aid to Family Instruction. By HENRY J. RIPLEY, Prof. in Newton Theological Inst. 12mo. cloth.

Mr. Ripley's commentaries are designed for teachers in Sunday Schools and Bible Classes, and as an aid to family instruction. They are at once plain and intelligent, terse and sufficiently copious. The peculiarities of Baptist divinity are not paraded, but simply asserted in appropriate connections. The importance of keeping in mind the drift of the whole Epistle is noted in the preface, but no mention is made of the humble candor necessary to ascertain that drift. Mr. Ripley assumes that St. Paul is anxious to reconcile God's justice with the acceptance of the faithful; but the Apostle seems happily ignorant of this difficulty. Indeed, he says, without hesitation, that the faithful, and they only, have always been graciously accepted, and that his divine Lord came to make manifest what God accounts righteousness, to the effect that He is just *and* (not *and yet*) the justifier of him that believeth.

REPORT on the Validity of the Baptism administered in the Reform or Campbellite Body. Adopted at the late Meeting of Transylvania Presbytery, and ordered to be published as part of the minutes of that Meeting. 1858. 8vo. pp. 8.

The particular occasion of this Report was the call of said Presbytery to pronounce upon the validity or invalidity of Campbellite Baptism. We have rarely seen a clearer or better statement, as far as it goes, of the nature and authority of the Church, Ministry, and Sacraments, or of the necessity of Creeds. It has

some close hits at popular errors; here is one: "They who reject all Creeds and Constitutions as restraining their freedom can quietly take the arbitrary *dicta* of some leader, [and a stupid one at that,] as worthy of all the reverence which any Creed can claim. Those who strain at even a gnat in the form of a Creed, can yet swallow a camel with all the anomalous and unsightly humps."

REV. OTIS HACKETT'S DISCOURSE on Popular Objections against the Protestant Episcopal Church. Little Rock, Ark., Jan. 17, 1858.

We have rarely seen a better defense of the Church—her doctrines, discipline and worship, and of her claims to that confidence which she is steadily winning in all parts of the country, than is given in this Sermon of Mr. Hackett. It is kind, temperate, and unanswerable.

THE CORRESPONDENCE between the Rev. J. Barnwell Campbell, Rector of St. Philip's, Charleston, S. C., and the Vestry, which led to his resignation of the Parish. Charleston. 1858. 8vo. pp. 26.

The whole difficulty between Mr. Campbell and his former Vestry seems to us to be one of the fruits of the late "Memorial" movement, and to be based on a difference of interpretation as to the Resolutions of the House of Bishops at the last General Convention. Mr. Campbell insisted on the omission of the Morning Prayer on Communion Sundays; the Vestry as steadily insisted on its use. We think the most that the House of Bishops authorized was, the *separation* of the Services; which, indeed, was lawful before. The House of Bishops, certainly, did not authorize the slightest alteration, or abbreviation, or omission of any part of the Service; nor, indeed, had they the power to do so.

MR. FRANCIS WHARTON'S Letter to Bishop H. W. Lee, on Domestic Missions. Philadelphia. 1858. 8vo. pp. 40.

Mr. Wharton's strong argument for Voluntaryism, and for the Church's not doing the very work which Christ commanded her to do, is drawn from the precedent of the English Church. And yet, does he not remember, that that precedent is the result of an abnormal condition of that Church, which good men of all shades of Churchmanship, now mourn over, and are in a fair way to rectify? We hope to discuss this whole question of Domestic Missionary work in our next Number, and shall be quite sure of a patient hearing from Mr. Wharton.

THE HISTORICAL MAGAZINE, and Notes and Queries concerning the Antiquities, History and Biography of America. New York: C. B. Richardson, 348 Broadway.

This Periodical, now in its second volume, was first commenced at Boston, but has been removed to New York, where it is now under the editorial charge of a gentleman of reputation, and whose tastes and abilities fully qualify him for such an undertaking. We have found in these pages a great deal of curious and valuable historical matter, scraps and shreds of the greatest interest, old Letters, &c. The work has full reports of the Proceedings of various State Historical Societies, and contains also valuable papers read before such Societies. It fills an important gap in our Periodical Literature, and soon will be regarded as absolutely indispensable to our literary men. It is published in Monthly Numbers of 32 pages each, at \$2.00 per year.

OUR LITTLE ONES IN HEAVEN. Edited by the Author of the *Aimwell Stories*, &c. Boston: Gould & Lincoln. 1858. 18mo. pp. 248.

GATHERED LILIES; or, Little Children in Heaven. By H. C. THOMPSON. Boston: Gould & Lincoln. 1858. 18mo. pp. 59.

Both these little volumes have a similar object; the first is made up of selections, the other is original; the first has now and then an extract containing some genuine Christian sentiment.

REV. DR. A. N. LITTLEJOHN'S SERMON, at the Fourth Annual Ordination of the Berkeley Divinity School, Middletown, Ct., May 26, 1858.

PROCEEDINGS of the Sixth Anniversary Meeting of the Missionary and Benevolent Society of St. Paul's Church, New Haven, Ct., May 9, 1858. With a Sermon of the Rector. New Haven, 1858.

The first of these pamphlets is as creditable to the soundness of the Rev. Dr. Littlejohn as a divine, as the other is to his vigor and efficiency as a Pastor. We doubt if there is a Parish in the Church working to better purpose than St. Paul's.

REV. DR. BEARDSLEY'S Anniversary Discourse in St. Thomas' Church, New Haven, Ct., on Easter Sunday, 1858.

This Parish is steadily moving on under Doctor Beardsley to a strong position.

PARISH STATISTICS of Christ Church, Elizabeth, N. J.; and Fifth Annual Address of the Rector, Easter Monday, 1858.

The fruits of this "Free Church" have been more abundant during the last than any preceding year. No one has done more than Mr. Hoffman to bring the "Free Church" principle before the Church at large.

THE THIRTEENTH ANNUAL REPORT of Rev. John P. Robinson, Rector of the Free Church of St. Mary's, for Sailors. Boston, Mass. 1858.

REV. LOT JONES' DISCOURSE, on the Twenty-fifth Anniversary of the Church of the Epiphany. New York, 1858.

A noble record of the results of the ministry of one of the most faithful, hard-working and successful sons of the Church. Mr. Jones says:

"During my connection with this Church, I have baptized 2501,—253 adults, and 2248 children; married 750 couples; presented 915 for confirmation; enrolled 1494 as communicants; and attended 1362 funerals.

"Our present number of communicants is about 400, eight who were with us in 1833, remain to cheer us onward."

REV. N. HOPPIN'S SERMON, on the re-opening of Christ Church, Cambridge, Mass., Nov. 22, 1857, with a Historical Notice of the Church.

CHRIST CHURCH, Cambridge, first planted by the Rev. East Apthorp, in 1759, and watered for several years by the Venerable Propagation Society, abounds in interesting historical incidents, which Mr. Hoppin has collected and arranged with singular industry and modesty.

REV. DR. WILLIAM F. MORGAN'S Sermon before the St. George's Society of New York, in St. Thomas' Church, April 23, 1858.

An appropriate Sermon, full of life, energy and beauty.

BIOGRAPHICAL NOTICE OF THE REV. HECTOR HUMPHREY, D. D., at the Annual Commencement of St. John's College, Annapolis, Maryland, Aug. 6, 1857. By J. G. PROUD, Jr., A. M.

An appropriate tribute to the memory of a man of rare worth, whose first conversion to the Church was as genuine as his loyalty was unfaltering.

REV. B. FRANKLIN'S SERMON, on Conversion, in Immanuel Church, New Castle, Del., April 25, 1858.

Mr. Franklin's Sermon is one proof out of many, how prudently and wisely the Clergy of the Church have demeaned themselves during the late religious excitement.

WILLIAM GOODWIN'S Annual Legislative Statistics of Conn., 1858. pp. 8.

ECCELESIASTICAL REGISTER.

SUMMARY OF HOME INTELLIGENCE.

ORDINATIONS.

DEACONS.

<i>Name.</i>	<i>Bishop.</i>	<i>Time.</i>	<i>Place.</i>
Amuel M.	Potter, H.	May 30,	Nativity, New York City.
Charles Hooker,	Cobbe,	March 31,	St. John's, Montgomery, Ala.
rester,	Williams,	May 26,	Holy Trinity, Middletown, Ct.
res E.	Williams,	May 26,	Holy Trinity, Middletown, Ct.
les A.	Williams,	May 26,	Holy Trinity, Middletown, Ct.
ifus,	Williams,	May 26,	Holy Trinity, Middletown, Ct.
S. Smith,	McCookry,	May 30,	St. Sylvanus, Delafield, Wis.
benjamin,	McCookry,	May 18,	—, Ludena, Michigan.
Jno. G.	Kemper,	May 30,	St. Sylvanus, Delafield, Wis.
Henry T.	Williams,	May 26,	Holy Trinity, Middletown, Ct.
iel,	Williams,	May 26,	Holy Trinity, Middletown, Ct.
phen,	Green,	April 25,	St. Andrew's, Jackson, Miss.
Geo. G.	Kemper,	May 30,	St. Sylvanus, Delafield, Wis.
Theo. I.	Kemper,	May 30,	St. Sylvanus, Delafield, Wis.
ncian,	Atkinson,	May 16,	St. Paul's, Edenton, N. C.
uis Y.	Kemper,	May 30,	St. Sylvanus, Delafield, Wis.
Wm. Young,	Lee, H. W.	March 14,	St. Luke's, Davenport, Iowa.
res B.	Hopkins,	April 3,	St. Marks', Philadelphia, Pa.
in Kerfoot,	Whittingham,	May 30,	—, Baltimore, Md.
nas,	Doane,	May 30,	St. John's, Camden, N. J.
Walter,	Williams,	May 26,	Holy Trinity, Middletown, Ct.
Thomas E.	Upfold,	May 30,	St. Sylvanus, Delafield, Wis.
ancey G.	Kemper,	May 30,	St. Sylvanus, Delafield, Wis.
Henry A.	Atkinson,	May 16,	St. Paul's, Edenton, N. C.
omas,	Kemper,	May 30,	St. Sylvanus, Delafield, Wis.
. H.	Upfold,	May 30,	St. Sylvanus, Delafield, Wis.
owen J.	Doane,	May 30,	St. John's, Camden, N. J.
, P. S.	Kemper,	May 30,	St. Sylvanus, Delafield, Wis.
ratio T.	Doane,	June 6,	St. Mary's, Burlington, N. J.
	Hopkins,	May 22,	Calvary, Philadelphia, Pa.

PRIESTS.

<i>Name.</i>	<i>Bishop.</i>	<i>Time.</i>	<i>Place.</i>
ston, Edward W.	Hopkins,	April 23,	St. John's, Lancaster, Pa.
ston, Samuel E.	Hopkins,	April 20,	St. Paul's, Columbia, Pa.
n, Milton B.	DeLancey,	May 30,	Trinity, Geneva, W. N. Y.
ill, Charles R.	Hopkins,	May 22,	Calvary, Philadelphia, Pa.
hurst, George,	Lee, A.	June 8,	St. Andrew's, Philadelphia, Pa.
by, Faber,	Lee, A.	June 8,	St. Andrew's, Philadelphia, Pa.
n, John,	Polk,	May 23,	Trinity, New Orleans, La.
a, Wellington,	Doane,	June 6,	St. Mary's, Burlington, N. J.
d, Benjamin R.	Lee, H. W.	May 30,	Grace, Cedar Rapids, Iowa.
on, Charles C.	Whittingham,	May 30,	—, Baltimore, Md.

<i>Name.</i>	<i>Bishop.</i>	<i>Time.</i>	<i>Place.</i>
Rev. Hayward, Stephen G.	DeLancey,	May 30,	Trinity, Geneva, W. N. Y.
" Hitchcock, Wm. A.	Williams,	April 29,	St. John's, Waterbury, Ct.
" Hitchings, H. B.	Williams,	June 23,	St. Stephens, East Haddam, Ct.
" Matlack, Robert C.	Hopkins,	May 22,	Calvary, Philadelphia, Pa.
" Noakes, Benjamin T.	Mellvaine,	March 23,	St. Andrew's, Elyria, Ohio.
" Oertel, Frederick,	Potter, H.	May 30,	Nativity, New York City.
" Perry, William S.	Eastburn,	April 7,	St. Paul's, Boston, Mass.
" Shaver, Daniel,	Upfold,	June 2,	Christ's, Indianapolis, Indiana.
" Stowe, William,	Clark,	April 23,	St. Michael's, Bristol, R. I.
" Willing, Matthias E.	Potter, H.	May 30,	Nativity, New York City.
" Wood, Robert,	McCoskry,	April 11,	St. Mark's, Grand Rapids, Mich.

CONSECRATIONS.

<i>Name.</i>	<i>Bishop.</i>	<i>Time.</i>	<i>Place.</i>
Centurion,	Johns,	May 3,	Old Point Comfort, Va.
Christ,	Atkinson,	May 8,	Elizabeth City, N. C.
Emanuel,	Clark,	April 7,	Newport, R. I.
Epiphany,	Polk,	May 16,	New Iberia, Louisiana.
Grace,	Kemper,	May 11,	Sauk Rapids, Minnesota.
Grace,	Lee, H. W.	May 16,	Tipton, Iowa.
Holy Innocents,	Whittingham,	April 8,	Baltimore, Md.
Memorial,	Potter, H.	May 11,	New York City.
St. Andrew's Chapel,	Davis,	May 11,	Mount Pleasant, S. C.
St. James,	Johns,	May 9,	New Kent County, Va.
St. John's,	Kemper,	May 11,	St. Cloud, Minnesota.
St. Mary's,	Otey,	May 13,	Memphis, Tenn.
St. Mary's,	Atkinson,	May 4,	Gatesville, N. C.
St. Paul's,	Mellvaine,	April 14,	Cleveland, Ohio.
St. Paul's,	Eastburn,	June 17,	Dedham, Mass.
St. Stephen's Chapel,	Davis,	Feb. 23,	Port Royal Island, S. C.
Trinity,	Williams,	May 11,	Seymour, Ct.
Trinity,	Whitehouse,	May 30,	Belvidere, Illinois.

OBITUARY.

The Rt. Rev. GEORGE W. FREEMAN, D. D., Missionary Bishop of the Southwest, died at Little Rock, Arkansas, April 29, 1858, in the 70th year of his age.

Bishop Freeman was a native of Sandwich, Mass., and bred a Congregationalist. He went to the South as a teacher, and became a candidate for Orders in the Church. While preparing for the ministry, he taught a large boarding school in Warrenton, N. C. After his ordination he was for many years Rector of Christ Church, Raleigh, N. C., and at the time of his election as Bishop, of Emanuel Church, Newcastle, Del. He received the honorary degree of D. D., from the University of North Carolina, in 1839.

When, in 1844, the General Convention voted to establish a Missionary Diocese in the Southwest, Dr. Freeman was nominated by the House of Bishops, and unanimously chosen by the Lower House. His subsequent course has fully justified the wisdom of the choice. He was consecrated in Christ Church, Philadelphia, October 26th, 1844, the Rt. Rev. W. J. Boone, D. D., being consecrated Missionary Bishop of Amoy and vicinity, and the Rev. Horatio Southgate, D. D., Missionary Bishop of Turkey, at the same time and place. Of these three Bishops, Bishop Freeman is the only one who has been able to continue his labors without special interruption.

Bishop Freeman was in the 14th year of his Episcopate. His life, ever since he entered upon the discharge of his Episcopal functions, has been one of great wear and tear. Going forth at the call of the Church, in the true spirit of a Missionary, to endure much hardness in the Western field; he shrank from no exposures he had to endure in his journeys through the vast extent of his Missionary jurisdiction. Compelled to travel by all sorts of conveyances, over roads next to

impassable, not unfrequently in open wagons, subjected to drenching rains—meeting with all sorts of accommodation, and always holding service and preaching whenever and wherever the opportunity presented, or *could be made*, whatever his fatigue or state of health, if he was able to be out of bed, was enough to tax the powers of the strongest constitution. Bishop Williams, of Connecticut, in his Address to the Convention, thus speaks of him: "His great integrity and purity of character, his single-hearted devotion to the duties of his office, his unyielding perseverance in the arduous and often thankless labors of the Episcopate, his sincere and unaffected piety, while they secured him in life the respect of the Church and especially of his brethren, so they deserve to be witnessed to, now that his earthly life is ended. 'He rests from his labors and his works do follow him.'"

The Rev. ASA EATON, D. D., died at Boston, Mass., March 24th, 1858, in the 80th year of his age, and the fifty-third of his ministry.

Dr. Eaton was born at Plaistow, New Hampshire, July 25th, 1778. He began his course of preparatory study for the ministry, at the age of twenty-one years, and graduated at Harvard University in the class of 1803. At the request of the Wardens of Christ Church, then without a Rector, he began to officiate as Lay Reader in that Parish on the 23d of October, in the same year, and continued to do so until 1805, when he applied for Holy Orders, and was ordained Deacon on Wednesday, the 31st of July, 1805, and Priest on Friday of the same week, August 2d, in Trinity Church, New York, by the Rt. Rev. Benjamin Moore, D. D., Bishop of the Diocese of New York. He was Rector of Christ Church, until 1829. In January, 1815, he established the first Sunday School ever established in Boston, and, says the Christian Witness, "the first, it is believed, in New England."

In this connection we desire to state a fact which we deem important, and which may be new to many.

Sunday Schools were introduced into this country in 1797, by Mr. Samuel Slater, who came from England and settled in Pawtucket, R. I. Anxious for the moral and religious improvement of the children employed in his manufactory, and remembering what had been done in his native land, he formed a Sunday School similar to those established by Mr. Raikes, the founder of them in Gloucester, England. The first teacher was the Rev. Benjamin Allen, then a member of Brown University, and subsequently a distinguished instructor of a classical school in Hyde Park, New York.

It is remarkable that the first founder of Sunday Schools, both in this country and England, was an Episcopalian.

In 1829, Dr. Eaton resigned the Rectorship of Christ Church, and became a City Missionary, which office he held until 1837, laboring among the destitute and preaching in a hall where the seats were free. From 1837 to 1841, he was connected with St. Mary's Hall, and resided in Burlington, New Jersey. After returning to Boston, he had no regular charge. Of late years he has been attached to the Church of the Advent, of which his saint-like presence has been for so many years the crowning glory.

His long ministerial life, reaching back to the very commencement of the present century, has been associated with most of the leading events in the history of our Church in the Diocese of Massachusetts. He acted a prominent part in the formation of the Eastern Diocese, and was the only person remaining in Massachusetts who was a member of the Convention which elected Bishop Griswold. The venerable Dr. Crocker, of Rhode Island, is now, we believe, the only surviving member of that Convention.

One week before he died, Dr. Eaton attended the funeral of his intimate friend, the Rev. Dr. Croswell, his compeer in years and Christian graces, but the exposure at the grave and fatigue of the journey were too much for his strength, and soon after reaching home he himself was called to follow his friend, after a very brief illness. He retained a perfect consciousness until the last, and on Wednesday morning, the 24th of March, at half past six o'clock, he calmly fell asleep.

DIED, at Baltimore, Md., May 31st, 1858, the Rev. HANSON T. WILCOXSON, aged 38 years.

Mr. Wilcoxson was an alumnus of the Virginia Theological Seminary, and was for some years connected with that Diocese; at the time of his death he was in connection with the Diocese of Pennsylvania. For some two last years past, Mr. W. has been incapacitated for ministerial duty, by disease. Upon a bed of sickness, and in "the hour of death," he was sustained and comforted by the blessed Gospel which he so often, and so faithfully proclaimed to others.

DIED, at Wilmington, Delaware, on the 8th of April, 1858, Rev. BETHEL JUDD, D. D., in the 82d year of his age.

Dr. Judd was the senior Presbyterian of the Protestant Episcopal Church in the United States, the Rev. Wm. Crawford of Virginia, having died on the 5th of April, at the ripe age of 87 years. Dr. Judd was born in Watertown, Connecticut, in the spring of 1776, and graduated at Yale College in 1797, under the Presidency of Dr. Dwight. He immediately entered upon preparation for the ministry, pursuing his studies under the direction of the Rev. Dr. Bowden of Cheshire, Conn. He was ordained Deacon by Bishop Benjamin Moore of New York, in 1798. For the space of sixty years he made full proof of his ministry, being favored with almost unbroken health, and in labors more abundant. He was at different periods actively engaged in the Dioceses of Connecticut, New York, Western New York, Maryland, North Carolina and Florida. He was one of the early Presidents of St. John's College, Annapolis, and also Rector of the Church in that city. He was one of the pioneers of the Church in North Carolina, where he organized several parishes and drafted a constitution for the Diocese, when the number of its clergy should entitle it to be admitted as such. Among the Missionary stations which he held was St. Augustine, Florida. For about fifteen years he was Rector of St. James' Church, New London, Conn., the parish of which Bishop Seabury was once incumbent. This charge he resigned on being appointed President of the Episcopal Academy in Cheshire, Connecticut. Dr. Judd retained in a remarkable degree his physical and mental vigor, and his energy was very little impaired by the burden of years. Within a month of his death he occupied the pulpit, proclaiming the unsearchable riches of Christ, with a fervor and animation surpassed by few younger men, and his pen has been busy during the past winter, in producing articles for one of our religious Journals. He was a ripe scholar, an earnest and effective preacher, a courteous gentleman, and a godly man. His end was eminently peaceful and blessed. He was enabled in his dying hour to take up with humble confidence the utterance of the great Apostle, "I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith. Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give on that day to all who love His appearing." Thus closed in calm serenity a life that dates from the period of our colonial dependence, and a ministry that commenced in the last century. The funeral services were solemnized in St. Andrew's Church, Wilmington, on Saturday, April 10th, nearly all of the neighboring clergy of the Diocese of Delaware being present, and Rev. Messrs Breck, Ridgely, Parker, and Newbold, acting as pall bearers. The Bishop of the Diocese officiated in the service, assisted in the lesson by the Rev. S. C. Brinckle. A brief address was made by the Bishop. With many tears and affectionate regrets the remains of this venerable servant of Christ were committed to the tomb.

DIED, at Easton, Penn., March 1st, the Rev. JOSHUA M. ROGERS, in the 76th year of his age.

Mr. Rogers was born in Hudson, N. Y., May 15th, 1782. His parents were of the Baptist profession, but having become convinced of the Scriptural authority of the Church, he prepared for the ministry and was ordained Deacon by Bishop Hobart of New York, in 1816, and in the following year, was advanced to the Holy Order of Priests by the same Prelate.

For seventeen years he labored with zeal and energy as a missionary in the Di-

ise of New York, and with God's blessings on his labors, was enabled to organize a large number of parishes north of Utica. In 1833, he accepted a call to the Stowship of Trinity Church, Utica, where he remained for seventeen years, justly respected and beloved by all, for his noble virtues, and honorable and unimpaired Christian character. In consequence of advanced age and declining health, he resigned his charge in 1851, and spent the remnant of his days in retirement in the town of Easton, to which he had become strongly attached. His remains were removed to the City of New York for interment.

DIED, at St. Louis, Missouri, March 4th, the Rev. W. HAWKINS WOODWARD, Pastor of Grace Church, St. Louis.

DIED, at Norwich, Conn., April 16th, the Rev. Z. H. MANSFIELD, Rector of the Church, Yantic, aged 47 years.

DIED, at his residence, in the County of Louisa, Va., April 5th, the Rev. JESSE CRAWFORD, in the 87th year of his age.

Since the commencement of the present year, the ranks of the elder Presbytery of the Church have been sadly thinned. To the venerable names of Grosvenor, Eaton and Judd, is now to be added that of Mr. Crawford. Born at a time which dates from the period of our colonial dependence, and exercising a ministry, commencing in the last century, when the elevation of the Revolutionary war had not yielded to the factious and time-serving policy of the present day, patriotism, disinterested and true, blended in harmonious union with the Christian virtues, which gave to him a sincerity which knew no guile;—a fortitude to stand amid all the trials of life. To an intellect of no ordinary cast, he added a firmness of character and integrity of purpose which did not place him on the level of common men, while an elevated and comprehensive devotion to the sublime truths of Christianity adorned his life. In all the relations of social and domestic life his conduct was governed, not only by the kindness of his heart, but by conscientious convictions of duty, which nothing could seduce from the path which commanded him to pursue. Such were the virtues which marked the character of this worthy citizen and venerable Divine, and have left his life an example which can lead to honor and happiness in this world, and to a blessed mortality beyond it.

DIED, at Berryville, Clarke Co., Va., on Wednesday, April 14th, the Rev. HENRY W. NOWLIN, the Rector of Grace Church in that place, aged about 34 years. The deceased was born in Pittsylvania County, Virginia, and first made a profession of religion among the Baptists to whose communion and ministry he was admitted in 1845, when he was twenty-one years of age. He had a large and important congregation in Farmville, Prince Edward County, where he resided about eighteen months. At the end of that time, his health, which had never been in good, failed, and he resigned his charge. After spending some time at a legislative institution in Georgetown, Kentucky, he returned to his former church in Farmville. Again his health gave way, and for several years he labored in a school in Roanoke County, preaching so far as his strength permitted. Having become convinced of the superior claims of the Church, he was, in 1853, at Charlottesville, admitted to her communion and confirmed by Bishop Doane. In 1856, he was admitted to Deacon's Orders, and at once called to the charge of the Churches in Amherst County, where he was soon after ordained a minister. In that extensive and laborious field he exerted himself with extraordinary, and, considering his constitution, imprudent zeal. In 1857, he received and accepted a call to the Church in Berryville, where he hoped that in the new sphere of duty, better suited to one of his imperfect health, he might be permitted to spend years of profitable labor. But alas! how uncertain are all human plans. In the maturity of his powers, at the very age when he seemed likely to be most useful, it pleased God to remove him to a higher ministry, and, as we can only trust, to the rest that remaineth for the people of God.

DIED, at Brookfield, near Philadelphia, Penn., the Rev. DUBLKY A. TYNG, on the 19th of April, 1858, in the 35th year of his age. Mr. Tyng's death resulted from an accident which is thus related in the *Protestant Churchman* :

"On the Tuesday previous to his death, while taking his customary exercise, he was led to examine a threshing-machine at work in the neighborhood, and, in leaning over it, his right arm was caught by the machinery, and so terribly injured as to render its amputation near the shoulder necessary. The previous loss of blood, and the shock suffered by the whole system, made the operation of no avail; and after a few days passed by his kindred and friends, in intense anxiety and distress, alternately excited by hope and fear, God saw fit to take his suffering servant to himself."

Mr. Tyng was born in Prince George's County, Maryland, in 1825, and graduated at the University of Pennsylvania, in 1843; studied for the ministry in the Theological Seminary at Alexandria, Va.; was ordained Deacon by Bishop Meade, in July, 1846, and Priest by Bishop McIlvaine, January 14th, 1849. He was first settled as a Clergyman in Columbus, Ohio, and afterwards was Rector of Christ Church, Cincinnati. In 1854, he was called to the charge of the Church of the Epiphany, in Philadelphia, in which position he remained about a year, when a difference between him and a part of his congregation, in regard to the propriety of referring to public questions in the pulpit, led to his resignation. A new parish was organized for him under the title of the Church of the Covenant, of which he was the minister at the time of his death. He leaves a wife and five children.

Mr. Tyng was young, a man of high promise and gentle manners, and as eminent for amiability of disposition, and graceful and winning social qualities, as for ability and fearless zeal in his public functions.

ELECTION OF ASSISTANT BISHOP OF PENNSYLVANIA.

The 71st Convention of the Diocese of Pennsylvania was held in St. Luke's Church, Philadelphia, on Tuesday, May 25th. On request of the Bishop of the Diocese, the Convention proceeded to the election of an Assistant Bishop, which resulted as follows:

At the first ballot there were 142 clerical votes cast, of which

Rev. Dr. Bowman received	64
" Dr. Vinton	59
" Dr. Stevens	8
" Dr. Howe	7
" Dr. Morton	3
" Dr. Bedell	1

On the ninth ballot the vote stood,

Rev. Dr. Bowman	68
" Dr. Stevens	57
" Dr. Vinton	10
Scattering	3

On the fifteenth ballot the vote stood,

Rev. Dr. Vinton	70
" Dr. Bowman	68
" Dr. Butler	2
Scattering	2

At this point, with a nobleness of feeling worthy of him, the Rev. Dr. Bowman, in a speech of great power and feeling, withdrew his name from the contest, and offered a resolution appointing Dr. Hare and Mr. Spackman to nominate a compromise committee of six, which was agreed to, and the committee of six withdrew to consult. This speech of Dr. Bowman, so noble and Christian in its tone and character, and which showed so unmistakably the man himself, evidently decided the election. And yet, to the disgrace of human nature, one of our party Church

Papers intimates that this movement of Dr. Bowman was only a trick, a ruse, to catch votes.

The compromise committee returned, saying that they had decided to withhold their report until after one more ballot. It is understood that they would have recommended the Rev. Dr. Vinton.

The *sixteenth* thus resulted:

Rev. Dr. Bowman.....	75
" Dr. Vinton.....	63
" Dr. Hare.....	1
Blank.....	1

Dr. Bowman was therefore elected by the Clergy.

The ballot of the laity was then taken, each delegate depositing his vote as the name of his Church was called. It resulted:—Ayes 64; Nays 56—120.

The Chair then announced the Rev. Dr. Bowman's election in formal terms, and the Convention proceeded to sign his testimonials.

The election of the Rev. Dr. BOWMAN, to the Episcopate of Pennsylvania, is one of the signs of the times. It shows that the reign of party is over. It is more significant, from the fact, that both the opposition candidates were gentlemen of high character; and to whom, personally, there could be no objection. We repeat here, what we have said before, that the conservative principles of the Church are gaining steadily and surely in all parts of the Church. No party man can gain the confidence of Churchmen. While a reckless radicalism threatens to end our Civil Institutions, as it has already rent every ecclesiastical organism of the country, save our own, the hearts of the people are turned more and more towards us, as the key stone of the nation's mighty arch. And while the spirit of action is becoming more and more virulent and restless, even among us, it is becoming more and more circumscribed and powerless. With an increasing love of CHRIST, and love to the brethren also, there is no limit to the good which the Church may hope to do, to our country, and to the world.

ELECTIONS TO THE EPISCOPATE IN PENNSYLVANIA.

BISHOP WHITE IN 1786.

Christ Church, Philadelphia, Sept. 14th, 1786.—Convention met. Four Clergymen, (William White, Samuel Morgan, Joseph Pilmore and Robert Blackwell,) and thirteen laymen, representing ten Churches, three in the city and seven in the country. Dr. White presided.

On motion,

Resolved, That this Convention proceed now to the election of a Bishop of the Protestant Episcopal Church in this State.

The Convention proceeded accordingly to the election of a Bishop by ballot, and the Rev. William White, D. D., President, was unanimously chosen.

ASSISTANT BISHOP HENRY U. ONDERDONK IN 1827.

Chamber of the House of Representatives, Harrisburgh, May 10th, 1827.—Convention met. Present, fifty-one Clergymen and one hundred and thirty-one laymen, representing 48 Churches, eight in the city of Philadelphia, and forty in the country. Bishop White, President.

The Convention proceeded to the election by ballot; on counting the ballots, the tellers reported that the Rev. Henry U. Onderdonk had 26 votes; Rev. John E. Hopkins, 18 votes; Rev. Bird Wilson, 1 vote; Rev. James Wilson, 2 votes; Rev. William Mead, 2 votes, and one vote without any name on it. Clerical majority, 2.

The lay vote being taken by yeas and nays, was 72 yeas and 58 nays. Lay majority 14. But one balloting.

BISHOP ALONZO POTTER IN 1845.

St. Andrew's Church, Philadelphia, May 23d, 1845.—Convention met. Seventy-five Clergymen present, and two hundred and four laymen, representing

Churches: seventeen in the city and seventy-seven in the country.
 Rev. J. H. Paul, President.
 On the fourth ballot, the clerical vote stood,—Rev. Alonzo Potter, 41; Rev. Samuel Bowser, 17; Rev. H. J. Morton, 14; Rev. Samuel Bowman, 2, and three lay votes. Majority 5. Lay votes unanimous, ninety-two Churches voting.

ELECTION OF A BISHOP FOR TEXAS.

The ninth Annual Convention of the Diocese of Texas met at Houston, April 1st, in Christ Church. Eight of the Clergy in attendance, and eight parishes represented.

Rev. B. Eaton was made President of the Convention. The Secretary and Treasurer of last year were re-elected. Rev. Charles Gillette preached the Convention sermon.

The standing Committee for the ensuing year are—Clergy, Rev. Messrs. Dabell, Eaton, and Gillette; Laity, Messrs. W. J. Hutchins and O. Farish.

Deputies to General Convention, Clergy—Revs. C. Gillette, B. Eaton, Mr. Dabell, C. H. Albert; Laity, Messrs. P. W. Gray, E. B. Nichols, S. M. Swenson, and W. J. Hutchins.

Rev. J. W. Dunn, Trustee of the "University of the South," reported. Trustees were elected as follows: Rev. B. Eaton, Gen. E. B. Nichols, and J. M. Jones, Esq.

On the 16th, the election of a Bishop was made the order of the day for 10 o'clock. The Clergy retired, and on their return, by unanimous ballot, nominated the Rev. Sullivan H. Weston Bishop of Texas. On the first ballot by the laity there was unanimous concurrence. The Committee on ways and means of raising the Bishop's stipend, reported \$1,562 as certain to be raised in the Diocese, the parish of Galveston pledging \$500, Houston \$400, and so on down. This with \$1,500 promised abroad, will make the Bishop's stipend \$3,000.

The Convention commenced, continued, and closed with entire harmony and good feeling among both clergy and laity.

MARYLAND.—DIVISION OF THE DIOCESE.

The 71st Annual Convention met in Christ's Church, Baltimore, May 26th, and was fully attended. The great business before the Convention was a plan looking to the division of this ancient Diocese. The position of the Bishop on this question has long been known, and was openly taken in his address to the Convention, in which he spoke as follows: "I desire to bear my testimony, in the strongest terms, to the very great diminution, if not entire hindrance in many cases, of the efficiency of Episcopal visitation, by the very perfunctory manner in which only it is at present possible to conduct them." Nor is this, with the Bishop, a mere matter of expediency, but one of principle.

In the Convention the Rev. John Crosdale submitted the Memorial and Resolutions of the committee appointed by the Convention that met in April, on the Eastern shore, requesting the consent of the Bishop and Convention to a division of the Diocese. After a protracted and earnest debate in order to ascertain the wishes of the persons most interested, a vote of the clergy and laity of the Eastern shore was first taken, they being called on to vote not only for themselves, but in accordance with what they knew to be the prevailing opinion of their parishes and constituents. They decided for division by the following vote:—Laity, Ayes 9—Nays 8. Clergy, Ayes 13—Nays 5.

The vote being announced, the Rev. Mr. Kerfoot then offered his resolution as follows:

Resolved, That the petition of sundry memorialists from the Eastern Shore, and the whole question of the division of the Diocese, be referred to a committee of nine of the clergy and laity to examine and report on the same at the next Convention. And that the committee be instructed to ascertain the wishes of all the clergy, and of the parishes and congregations of the Diocese; and if it appear

that such division is desired, that the committee further report as to the best mode of division, and on such other questions as may by them be deemed important in deciding the action of the next Convention.

After some debate the House voted upon the resolution, and it was adopted—yeas 90; nays 51.

We congratulate Maryland Churchmen in having taken the initiatory step of the most important movement ever yet made in the American Church since her first organization. The next step will be the erection of Washington into a See, in which the time has already come.

MARYLAND.—CHURCH HOME.

The large building and the grounds, formerly occupied by, and known as, Washington College, have lately been purchased for the uses of the "Church Home" in Baltimore. The building is in the eastern part of the city, is five stories in height, with a basement, contains about seventy rooms, and will have accommodations for over 150 persons. The establishment will cost, when completed, about \$36,000. The "Church Home" was commenced about two years ago; it is an infirmary for the sick, and is also designed as a refuge for the poor. It is another gratifying instance of that true life and power which we behold animating various portions of the Church. The building was opened for the inspection of visitors and for appropriate religious services, January 19th. Bishop Whittingham conducted the devotions, and made an appropriate address. The plan of the "Church Home" comprises three departments—the religious duties and services under the charge of a resident chaplain, who will always be near, to warn, to cheer, to offer consolation and pardon in Christ's name; the medical, under the care of most efficient physicians; and the administrative, under the first Deaconess, superintendent, with helps and assistants in the Bishop of the diocese, the ladies of the Church Home Society, the Deaconesses and the Board of Trustees.

IOWA.

The Rev. Daniel Falloon Hutchinson, having declared in writing his renunciation of the ministry of the Protestant Episcopal Church, and his design not to officiate in future in any of the offices thereof, was formally deposed by the Bishop on the 6th instant, at Davenport, in presence of the Rev. Messrs. Louderback and Powers.

NEW JERSEY.—ANNUAL CONVENTION.

The Convention of this Diocese was held in Grace Church, Newark, May 25. The most noticeable feature of this Convention was a discussion on the subject of a Common School and the Church School System of Education. A committee appointed at a previous Convention submitted a report and resolutions which called forth an able debate. The resolutions were passed almost unanimously, and are as follows:

Resolved, That in the opinion of this Convention, schools established by single parishes, or associations of parishes, in which, under the supervision of their respective Rectors, religious instruction shall be given, according to the standards of this Church, are greatly needed, and, with the divine blessing, are eminently calculated to imbue the minds of youth with right principles and good habits, to elevate the standard of popular education, to check the rapid increase of juvenile immorality, to raise up a race of good citizens and good Christians, and to supply serious and constantly increasing demand for well-trained teachers of the young, and able ministers of the Gospel.

Resolved, That this Convention do earnestly recommend the speedy establishment of such schools, wherever it shall be found practicable.

Resolved, That a committee of five be appointed to consider what further measures may be most advisable for the carrying out of this object, and to report

on it, and on other matters of interest connected with the subject of Church Schools, at the next annual meeting of this Convention.

"All which is respectfully submitted, &c.

H. GOODWIN,
A. GIFFORD,
J. W. HAYES,
M. MAHAN."

NEW YORK ANNIVERSARIES.—AMERICAN TRACT SOCIETY.

The Anniversary Meeting of the American Tract Society, in May, at New York, was anticipated with great interest, as it was well understood that an effort would be made to "abolitionize" the Society, or rend it to pieces. The issue came up at this Meeting in the following form. After a protracted struggle, the Anti-Slavery portion of the Society succeeded, last year, in procuring the passage of a resolution virtually instructing the Publishing Committee to issue tracts upon certain features and relations of this subject. The Committee at first entered upon the preparation of such a work, but abandoned it on being convinced that its publication would close the entire South to all their efforts, and divide the Society into two parts. It was determined, at this year's meeting, first to change the Committee, and next to repeat the instructions of last year. The effort failed in both particulars. The Committee was re-elected,—the resolutions of the opposition were laid upon the table,—and the action of the Committee was explicitly approved,—by very large majorities.

The motion to sustain the action of the Publishing Committee was offered by Bishop Melvaine, of Ohio. The Rev. Dr. Tyng, of New York, moved to lay Bishop Melvaine's motion on the table, in order that a resolution re-affirming the position of last year be offered. Dr. Tyng's motion was lost by a large majority. This was the test vote of the meeting. After a very protracted and heated discussion, Bishop Melvaine's resolution was carried by a large majority. The *New York Times* says: "It has been stated that the action of the Tract Society on Wednesday was decided by the votes of New York merchants and others in this City and Brooklyn supposed to sympathize with their views upon Slavery. In correction of this statement we have received a statement showing that of the Life Members and Life Directors, to whom tickets were issued, there were:

From New England.....	259
From New York State.....	184
From New York City and Brooklyn (clergymen).....	105
From New York City and Brooklyn (laymen).....	538
From Southern States.....	35
From all other States.....	216

Total voting members.....1,337

Of this number, 643 were from New York and Brooklyn, and 694 from other parts of the country. The vote on Dr. Tyng's resolution was 982 against 345 for it. Deduct all the votes for it, 345, from the number of votes outside these cities, 694, and there are left 349; or four majority against it without the aid of New York or Brooklyn." But the "Anti-Slavery" element did not rest here. Thoroughly routed at New York, it went to Boston, where the Anniversary of the Boston branch of the *American Tract Society* was held, May 25th. The following resolution defines the present position of this Boston Society.

"Resolved, That the political aspects of Slavery lie entirely without the proper sphere of this Society, and cannot be discussed in its publications; but that those moral duties which grow out of the existence of Slavery, as well as those moral evils and vices which it is known to promote, and which are condemned in Scripture and so much deplored by evangelical Christians, do undoubtedly fall within the Province of this Society, and can, and ought to be, discussed in a fraternal and Christian spirit."

Whatever may be, or may be thought to be, the character of American Slavery, yet as it is a municipal institution; as the relations and duties growing out of it are of such a delicate nature, and are not correctly appreciated at the North; as the public feeling on the subject in the North is, to a large extent, intensely bitter, intemperate, and we believe, unprincipled; so the South are fully justified in shutting out resolutely and effectually, all intermeddling with the subject from that quarter; which would only end in scattering among them firebrands, arrows, and death; and in the utter ruin of both blacks and whites. We are aware this consideration has no force with an Abolitionist.

Besides, it ought to be remembered, that Slavery was originally introduced and planted at the South, mainly as a British and Yankee speculation; so that we may now very appropriately mind our own business, and let our Southern brethren mind theirs, and in their own way.

We deeply regret to see the name of Bishop Eastburn enrolled as First Vice-President of this Boston Abolition Tract Society. There seems also to be a movement among a few radical Low Churchmen tending in the same direction. But this is not surprising. Men who undervalue *Chambers's* Ordinances, will be very apt to overvalue their own. The number of such men among us is however very small; and they are powerless for evil.

WOMAN'S RIGHTS CONVENTION IN NEW YORK.

On Thursday, May 13, the advocates of the equality of sexes, and of the right of women to all the privileges, legal and social, now exercised by the men, met in annual convocation, in Mozart Hall.

The attendance was large; and besides the queer sayings and doings of a number of *females*, some of whom have a "Rev." prefixed to their names, we find a number of *males* figuring largely on this occasion, some of whom are among the prominent popular "lecturers" of the day. The following will show who they are, and what they are.

"Mr. William Lloyd Garrison claimed that the cause of the slave and the cause of woman are identical, and that they have the same common enemy, the Church, which was an embodiment of the prevalent public opinion."

Mr. Stephen P. Andrews said, "The very first right of woman, according to his conviction, was the right to maternity—maternity under the very best physiological circumstances, the right to study and investigate what those circumstances are, the right to change and experiment, if he might use the word, in regard to the very best relations under which the human race can be sired and generated. None of their reforms would ever be radical until they touched this vital point, and settled all questions of generation, and of the education, cultivation, and refinement of the race."

The Rev. Mr. Buckley "believed that the spirit of God did speak, and might speak, and had spoken, and would speak through the lips of women, with as much power and effect as it ever had spoken, or could, or would speak through the lips of a man, and he would in all honesty assert if that lady (Mrs. Brown Blackwell) who had, as he understood, ministered to a Congregational Church, would go to him and say, I feel impelled by the spirit of God to preach the Gospel, he would offer her the use of his pulpit, and if any of his congregation objected he would tell them the pulpit was his, not theirs, and that if they did not receive those whom he put there they would not receive him."

Mr. Henry C. Wright, "having obtained the floor, offered a series of resolutions declaring that the most sacred of woman's rights was the right to decide for herself how often and under what conditions she should assume the responsibilities and be subjected to the cares and sufferings of maternity," &c. &c.

"Mr. Wendell Phillips was received with loud applause. He contended that the movement for woman's rights was an instinctive effort on the part of half the race—the genuine Saxon race—for elbow-room; and that if a woman was fit to be taxed, she was also fit to vote."

Mr. George W. Curtis was then introduced and received an enthusiastic greeting.

These are the men present at, and taking an active part in a meeting presided over by women, at which the most bestial sensuality, and worse than heathenish pollutions, are openly advocated!

SPECIMEN OF MODERN INFIDELITY—THEODORE PARKER CANONIZED.

At a recent meeting of Spiritualists in Dodworth's Hall, a prominent professor of the faith opened by saying it was customary in religious assemblies to read a portion of divine truth; and that he would begin the exercises of the occasion by reading a *portion of divine truth according to Theodore Parker*. He accordingly read an extract from one of Mr. Parker's discourses.

AMERICAN BIBLE SOCIETY AND THE REVISED BIBLE.

On Thursday evening, January 14th, the Board of Managers of the American Bible Society met at the Bible House by adjournment. The report of the Committee of Nine was submitted by the Secretary, Mr. Tracy, who stated that the report he was about to submit was concurred in by all the Committee except Dr. Storrs.

The report recited briefly the origin and history of the Society, discussed and defined its powers and limits under its constitution, which are confined to the simple business of circulating a certain book in common use in 1816. Any alteration in that version of the Scriptures breaks up the bond of union, and endangers the existence of the Society, closing with the following:

RESOLUTIONS OF THE COMMITTEE OF NINE.

Your Committee therefore recommend the adoption by your Board of the following resolutions, viz:

Resolved, That this Society's present Standard English Bible be referred to the Standing Committee on Versions for examination; and in all cases where the same differs in the text or its accessories from the Bibles previously published by the Society, the Committee are directed to correct the same, by conforming it to previous editions printed by this Society, or by the authorized British presses; reference also being had to the original edition of the translators, printed in 1611; and to report such corrections to this Board, to the end that a new edition, thus perfected, may be adopted as the Standard Edition of the Society.

Resolved, That until the completion and adoption of such new Standard Edition, the English Bibles to be issued by this Society shall be such as conform to the editions of the Society anterior to the late revision, as far as may be practicable, and excepting cases where the persons or auxiliaries applying for Bibles shall prefer to be supplied from copies of the present Standard Edition now on hand or in process of manufacture.

At an adjourned meeting, Jan. 28th, two other reports were presented; one of them by Rev. Dr. Storrs, evidently designed to avoid the mortification of going back to the old Version; but the managers voted down all such pretences and compromises, and by a majority of about 150 to 20, carried the resolutions as here given. And so, we suppose, this whole question is finally settled.

It ought to be said, that the Rev. Dr. Boardman offered resolutions more explicitly defining the ground of objections to the new revision, to wit: "That the Society has no authority to alter the English Bible, either in the text or its accessories." Rev. Dr. Boardman publishes a letter, Jan. 30, 1858, in which he says that the principle of his resolutions did not come before the Board for formal action, at all; and "that the entire debate on the side of the majority proceeded on the ground that the Society had no power" to make such changes. This is an important fact, and should be remembered. This whole movement, so important, and wide-reaching in its results, originated from an Article in the *Church Review*, in Oct., 1856.

RESIGNATION OF THE STANDING COMMITTEE ON VERSIONS.—At a regular Meeting of the Board of Managers, Feb. 14, the Standing Committee on Versions presented a long protest against the resolutions adopted, and requested that it be entered on the minutes. This request not being granted, the Rev. Dr. Turner, Professor of Biblical Learning in the Theological Seminary of the Protestant Episcopal Church, in a brief but most earnest speech tendered his resignation as a member of the Society's Committee on Versions. He was followed by the Rev. Dr. Robinson, Professor of Biblical Literature in the Union Theological Seminary, who also resigned. Dr. Vermilye, Dutch Reformed, Dr. Floy, Methodist, Dr. Cock of the Society of Friends, and Dr. Storrs, Congregational, severally followed and tendered their resignations.

The two points in their protest, most important, are as follows:

"They protest against the resolutions:

Fourthly, As restoring and in effect perpetuating "headings" and "contents of chapters" which were not prepared by the College of Translators, by whom our excellent version was made; which have had no constant acceptance and support in the editions of the Scriptures issued in Great Britain or in this country; which were not followed in the earliest Bibles published by this Society, and were not introduced into any of these till the year 1830; which contain many obsolete terms and phrases not found in the version, with not a few statements that are palpably untrue, being expressly contradicted by the text; and many of which "headings," etc., are, in the judgment of the undersigned, in direct and plain contravention of that first article of the constitution of the society which inhibits it from publishing "note or comment."

They protest against these resolutions:

Fifthly, As tending by necessary force and immediate consequence, to limit the functions of the Committee of Versions; so far as the English version is concerned, with all its accessories—to that of a mere mechanical proof-reader, and to limit the functions of the society itself to that of a simple printing establishment, divesting it of all the authority and right which it heretofore has claimed, and through this board of managers has more than once exercised, of perfecting from time to time, by a more careful editing and the correcting of errors before unnoticed, the copies of that inestimable version which it constantly has distributed."

Of course it was the express design of the Board of Managers to put a stop at once to just such changes as this Committee on Versions would here recommend. At a meeting of the Managers, Feb. 18, the resignation of the Committee on Versions was accepted, and a Committee was appointed to nominate persons to fill their places. The outside pressure in New York is very strong; the newspaper press, to a large extent, being in the hands of radicals.

AMERICAN BIBLE SOCIETY—NEW COMMITTEE ON VERSIONS.—The new Committee on Versions of the American Bible Society now stands as follows: Rev. Prof. Campbell, of New Haven, (Dutch Reformed;) Rev. Dr. Muhlenberg (Episcopalian;) Rev. Dr. McLeod (Reformed Presbyterian;) Prof. Goodrich, of New Haven, (Congregational;) Prof. Turner (N. S. Presbyterian;) Rev. Dr. McClintock (Methodist,) and Rev. Dr. Spring (O. S. Presbyterian.) Dr. Spring did not resign from the old Committee; all the rest are new appointments.

UNION MEETINGS, &C.

Not unfrequently an attempt is made to cast opprobrium upon the Clergy of the Church, with the cry of bigotry, exclusiveness, &c., for standing aloof from various plans and schemes got up by the sects under the plea of union; and into which Churchmen cannot enter without some sacrifice of principle; nor usually without appearing at a disadvantage. But how much of real union results from these Plans of Union may be seen by the following, which we cut from the leading Methodist paper of the country, under date of May 20th.

"DISSOLUTION OF THE UNION.—Under the enchanting cry of Union, our people, in many places, have been drawn into coöperation with other sects, in establishing

and sustaining Sunday Schools. Now, after several years sacrifice and toil, many of these schools have been handed over to the Presbyterians or Congregationalists, as was designed, no doubt, by the missionary or colporteur who projected them; and the deluded Methodists are left to the alternative of going with them or asking for themselves, showing how we are often humbugged by the delusive plea of union. As these brethren are not quite ready to change their Church relations, they have concluded to set up for themselves, and apply to our own Sunday-School Union for aid, which has been promptly granted. Let others take warning to keep out of all such entangling alliances, where they can possibly do better."

The Church has never yet attained a substantial growth anywhere in this country, except upon her own distinctive principles; and their prudent, but firm maintenance is the only way to gain respect, and peace, and charity, and confidence in the end.

PAROCHIAL MISSIONARY WORK IN OUR CITIES.

Few, we believe, are aware of the extent to which the work of Church Extension has been going on in the Church during the last few years, and especially in several of our large cities. It has been quiet, but it has been effective. As one, and yet only one, illustration, there are now no less than eight Missionary Churches in the City of New York, each of which is sustained by one strong Mother Parish in its immediate neighborhood. Calvary Church, Rev. Dr. Hawks, Rector; Grace Church, Rev. Dr. Taylor, Rector; Ascension Church, Rev. Dr. Bedell, Rector; St. George's Church, Rev. Dr. Tyng, Rector; St. Mark's Church, Rev. Dr. Anthon, Rector; St. Thomas' Church, Rev. Dr. Morgan, Rector; The Church of the Incarnation, Rev. Mr. Montgomery, Rector; and Trinity Parish, are each sustaining one such Mission, and all of these, we believe, are flourishing. St. Paul's Church in New Haven, Rev. Dr. Littlejohn, Rector, has already established two such Missionary Churches, one of which is nearly ready to become self-supporting. The Church was never growing so rapidly in our country as at the present time.

THE RELIGIOUS AWAKENING.

The last few months have witnessed a state of religious feeling throughout the country, which constitutes an era in its religious history. It has been wide-spread, almost universal; it originated apparently almost without the aid of human instrumentality, and it has been attended with very little of noise and disorder; though to this there have been marked "exceptions." As this remarkable state of feeling was developed at about the beginning of Lent the Clergy of the Church, with few exceptions, improved the occasion by turning religious sympathy into its proper channels, and the Services of the Church were found abundantly adequate to meet the wants of awakened penitents; who, in numerous instances, flocked in crowds to their Parish Churches. In many of our Dioceses the number of Confirmations has been unprecedentedly large. What the ultimate effect of this religious excitement is to be outside of the Church, is yet to be seen. The absence of thorough doctrinal teaching has been a marked feature in the movement.

METHODIST DOMESTIC MISSIONS.

The Thirty-eighth Annual Report of the Methodist Missionary Society in the United States has just appeared. We give in its own language the following extracts, showing what they are doing in the work of *Domestic Missions*.

MISSIONS FOR 1857.

Missions.	Missionaries.	Members.	Probationers.	Appropriations.
English Domestic,	700	55,000	6,425	\$70,537
German do.	218	11,756	2,803	33,000
Scandinavian do.	28	673	320	10,625
Welsh do.	11	412	40	
French do.	3	156	51	
Indians do.	23	1,050	294	6,650

Besides Missions in the older States, the Report says, "The whole Western frontier, including nearly the entire region beyond the Mississippi, and most of the work on the Pacific, is properly missionary ground. These domestic missions extend from Lake Superior to Texas, and often constitute the greater part of whole conferences, forming a net-work over Minnesota, Nebraska, Kansas, Missouri, and parts of Arkansas and Texas. Through their agency the rapidly incoming population is met by pioneer evangelists, and the Christian element is infused into the forming mass of a future social empire. The work in Missouri is especially interesting. California from the beginning seems to have fallen to our lot. The California Conference consists of sixty-seven effective laborers, who serve more than three thousand members, scattered over every portion of the State. In Oregon, (including Washington,) we have forty-three effective ministers, and two thousand three hundred twenty-nine members and probationers. The Conference also has five seminaries under its patronage; and, indeed, in the whole territory Methodism has become almost the exclusive form of Protestantism.

"Our domestic German missionary work has grown to such proportions, and has become, so far self-supporting, that it deserves to be reckoned a department of our general itineracy. It has 18 presiding elders' districts, 218 missionaries, 150 local preachers, and over 14,000 members and probationers. To aid in carrying forward this work the Missionary Society appropriates for the next year \$38,000.

"Our Scandinavian work, though more recent and much less extensive than the German, resembles it in most points; and, in some, perhaps, it exceeds it. No portion of our labors has been more rapidly or richly productive of the very best fruits of evangelical effort, and probably none are more highly cherished by the Church, than that among the Swedes and Norwegians, whether in New York or in the Northwest. The statistics show 28 missionaries, (in nine conferences,) and 16 local preachers, with 893 members and probationers. We have also 11 missionaries, who speak the Welsh language, and devote their labors to the spiritual interests of their brethren who use only that tongue. The whole number of members and probationers is 452."

We have no comments to make on the above statistics. They speak for themselves. When we consider the immense wealth which is in the hands of Churchmen; and how perpetually they are trumpeting their own Apostolicity; and how many of our young men are hovering around our large cities, with vast pretensions, and yet disgusting honest people with their meretricious mincing manners; and when we see the cold shoulder turned upon the missionary work by men occupying posts of high influence among us; it makes the heart sick, and the cheek flushed with shame. There is a kind of Church growth, a growth in numbers and in nominal wealth, which, like a *fungus* or *dropsy* in the human system, adds not at all to our strength and efficiency. The Church, thank God, is growing, and growing rapidly; but she ought to double her strength in a few years.

METHODISTS IN KANSAS.

The third annual Methodist Conference in Kansas and Nebraska was held at Topeka from the 15th to the 19th of April, Bishop Jones presiding. There were returned 1823 members in Kansas, and 787 in Nebraska—an increase of more than half in 1857. There are 59 local preachers in the two territories; 41 itinerant preachers were established in Kansas, and 20 in Nebraska, for the year ensuing.

Such facts as these should fill us, Churchmen, with shame and confusion. We cannot expect the blessing of God upon us, in full measure, while we are giving up such rich fields to the culture of others whom we yet regard as far beneath ourselves in Christian privileges. We had better show our faith by our works, than by our words.

NEW PLAN FOR THE REGENERATION OF AFRICA.

We have long felt that some new plan needs to be engrafted upon our present method of conducting Missions in Africa. God has evidently blessed our efforts of faith and love on that coast; and the past history of that Mission shows that there is, in the Church at home, enough of earnest zeal, and of a self-sacrificing spirit, to do, and to suffer for Christ, in this great and noble work. And yet, what is the record of our African Mission but a story of suffering, and of death, in struggling against the ascertained laws of God's Providence! The very last news from those shores brings the same sad, heart-sickening tale of one, and of another, yielding to the climate and to the diseases of that coast, so inhospitable and deadly to the white race. God calls us to sacrifice, but not to presumption; to work, but in harmony with His own laws. Nor is our own Mission peculiar in its melancholy experience. We have before us a full Report of the Methodist Mission at Liberia, established in 1832. The Report says:

"It appears from the foregoing summary, that thirteen different white men have been employed as missionaries, or missionary teachers, besides a physician and a printer; of whom six died in the work, or very soon after leaving it, most of whom performed very little actual service, and the remainder left nearly all on account of ill health, after rendering more or less service, averaging for the whole between one and two years. Of nine missionaries' wives, two died in Africa, and the others returned with their husbands, some of them greatly emaciated by the effects of the climate. Of the five white female teachers above named, Miss Stanton and Miss Brown died in Africa, and Mrs. Wilkins recently in this country. Miss Kilpatrick is still in Africa. These female teachers have been among the most efficient and successful agents of the Missionary Board in that mission, and the last named is now the only white person engaged in its labors. The African fever, which is so formidable a difficulty in the way of white missionaries in that country, only slightly and temporarily affects colored emigrants, so that to them the climate is not unhealthy."

And here we have the key to what we believe to be the only feasible plan for working efficiently our African Mission. We have in the Church in the United States, at the North and at the South, "scores, and perhaps hundreds, of young persons of the African race, communicants at our altars, who only need the proper training to become the very Missionaries which the Church needs to do her work in Africa. This, then, is our plan. Let there be a Missionary College established, like St. Augustine's, at Canterbury; and let it, too, be called St. AUGUSTINE'S MISSIONARY COLLEGE, after Africa's noblest son and Bishop. Here let young colored boys of promise be sent, and trained thoroughly for Missionary work; let them be educated, not only in the Doctrines of the Cross, and the ways of the Church, but in all the practical Arts of Civilization; and then let them go forth to their own native land at the Church's bidding, and with her blessing.

Let this School be established at a point in our country where it shall contend with no sectional prejudices; say in Maryland, or Virginia, or Delaware; and where it shall share the protection and fostering care alike of North and South, East and West. There is among us, we believe, enough of large-hearted liberality, and Christian faith, and true conservatism, to mature and carry on such an enterprise. One such noble donor only as the late John Johns, of Maryland, needs to be moved aright, and the means are at once provided.

The plan which we have briefly sketched is no new thing to us. For years we have been looking for its suggestion and development. The principle itself, is already sanctioned by multitudes of the greatest and best men of our country. The Rev. Mr. Slaughter, of Va., at the late Annual Meeting of the American Colonization Society, at Washington, thus quotes and endorses Gov. Wise of Virginia:

"The black Missionary to black Africa, like to like. Who so fit to be the pioneer of civilization in Africa as the black man? Its light expires, has

always gone out in the hand of the white man. I firmly believe that slavery on this Continent was intended by God to be the sun of the illumination of that land of night. Is there aught religiously wrong in making an idolatrous pagan sire work out the Christianity of a son? If this be not so, why were Africans brought across the Ocean, leaving our Indians unenslaved? Why but to return civilization for slavery? Africa gave Virginia a savage and a slave, Virginia gives back to Africa a citizen and a Christian. Send forth these your missionaries, with light and love, to the land of night, until that dry-nurse of Rome shall become the nursery of civilization, and law, and order, and religion. The destiny of this people is towards Africa. My authority is God's providence against futile attempts of human Babel-builders upon earth. His servants had better be about their Master's work."

We throw out our plan, thus briefly stated, that it may, D. V. arrest the eye, and thoughts, and heart of some one who can do more than suggest.

GROWTH OF ROMANISM IN THE UNITED STATES.

We have statistics on this subject which we think will correct some popular mistakes. Romanism is multiplying its machinery rapidly among us.

Fifty years ago, which was in 1808, the population of the United States was about seven millions of souls. There was then a small number of Roman Catholics in the land, but so scattered as to be scarcely perceptible, except in the States of Maryland, Pennsylvania and New York. The whole land at that time contained but one Romish diocese, and the entire ecclesiastical force consisted of 2 bishops, 68 priests, 80 churches, 2 ecclesiastical institutions, 2 female academies, and one college.

Now, in 1858, the country comprises 41 dioceses; having 39 bishops, 1,872 priests, 2,053 churches, 35 ecclesiastical institutions, 29 incorporated colleges, 24 female academies, 20 colleges not incorporated.

The Romish gain in the time is therefore 40 dioceses, 37 bishops, 1,804 priests, 973 churches, 33 ecclesiastical institutions, 28 colleges, 33 theological seminaries, 31 female academies, and 20 unincorporated colleges.

The ratio of the growth of the Papal body has greatly outstripped the ratio of the growth of the population of the country. If the population be now set down at twenty-eight millions, that is but *four* times its amount in 1808, or *fifty* years ago. But the Romish priests are now 1,872, which is more than *twenty-seven* times their number at the commencement of the period contemplated. Their churches are now 2,053, which is more than *twenty-five* times more than they were in 1808, while the population has multiplied itself only *four* times. Romanism has therefore grown rapidly in our country. It is now a large and strong body among us, and it is annually making considerable advances.

But it is sometimes said that the increase of the Papacy among us is owing almost exclusively to foreign immigration. There is however another prolific cause in the diminished hold of everything like objective truth, as creeds and confessions, on the protestant mind; and still more in the educational facilities of a high order which Romanists offer to the young of our country, and which even some Churchmen are guilty of accepting. Impressions made at these Jesuit Schools are not lost.

THE BIBLE TURNED OUT OF THE ROMISH SCHOOLS.

In the City of New York, at a regular meeting of the board of school officers in the Fourth Ward, held April 5, 1858, the following resolution was adopted: "Resolved, that the reading of the Bible be dispensed with in all the schools of this ward." This is a bold stand for the Romish Church to take in our country. There are in the Fourth Ward—probably the densest peopled ward in the city—40,000 inhabitants; and the school authorities there have determined that the Word of God shall not be read in the public schools.

COMMENTARY ON ARCHBISHOP HUGHES' LECTURE AGAINST COMMON SCHOOLS.—CRIME IN NEW YORK.

The Superintendent of the City Police of New York has made a report of the present condition of the Police force of the City of New York, and the doings of the Department during the past quarter, which embraces the months of November and December of 1857, and January of 1858.

The whole number of arrests amounts to 12,778, of which, excluding colored persons, 2,274 were natives, and 10,279 were foreigners, classified as follows:

Irish.....	8,006
Germans.....	1,223
English.....	577
Scotch.....	210
French.....	85
Italians.....	57
Canadians.....	55
Poles.....	14
Spanish.....	11
Swedes.....	6
West Indians.....	5
Cubans.....	5
Swiss.....	3
Hollanders.....	3
Welsh.....	2
Danes.....	1
Portuguese.....	1
Colored Persons.....	225

Forty-one thousand and ninety-four poor and destitute persons have been accommodated with lodgings, of whom seven-eighths were foreigners. In the quarter ending May 1st, out of the whole number of persons arrested, (14,699,) 11,855 were of foreign origin, against 2,844 native born; and in Brooklyn, out of 2,967 prisoners arrested, 2,358 were of foreign birth, and 609 natives of the United States.

We have examined the reports of crime in many of our large cities, and the statistics of New York are a pretty fair index of the nationality of criminals generally. The noisy boasts of the Papists as to the virtue of the Confessional in securing the virtue of the Irish females, will not bear the slightest examination.

DESECRATION OF THE LORD'S DAY IN NEW YORK.

A committee in New York have lately been gathering facts as to the amount of desecration of the Lord's day in that city. The result is astounding. Aside from the habitual violation of the Commandment by printing presses, trial-trips of steamers, target companies, "Sacred Oratorios," &c., &c., their report states as follows: Number of shops, &c. open on a single Lord's day—Restaurants, 437; Pawnbrokers' Shops, 26; Policy and Exchange Offices, 34; Daguerrean Galleries, 54; Confectionery and Segar stores, 1,234; Sabbath Concerts, 18; Dance-houses and places of amusement, 85; Dry Goods and kindred stores, 2,419; Groceries, 1,977; Liquor Shops and Drinking Saloons, 3,408, making a total of 9,692 places of business and amusement engaged in their ordinary and mostly destructive traffic on the Lord's Day, or about one place to every 46 of the entire population. If the average be estimated at 20 of the frequenters and customers of these concerns, it will make nearly 200,000 of our population who may be classed as Sabbath-breakers, and patrons of Sabbath-breakers.

What is more astounding still, a noted Congregational preacher in Brooklyn has set his face against this attempt at reform, and, on the ground that the people have not amusements enough; while another tells professing Christians that they had better go to theatres than whine about with long faces because

Summary of Home Intelligence.

357

not go. There is no degree of debauchery and sensuality which might be based on this man's logic. No wonder people join themselves to such a man as this. But what becomes of the "right hand" and the "right

RECEIPTS FOR THE LAST YEAR.

New York Anniversaries closed on Friday, May 14th, that of the American being the last on the list. We annex the amount of receipts of these institutions, during the past year, as stated in their annual reports. They are as follows, compared with the last two years:

	1856.	1857.	1858.
American Bible Society,.....	\$390,759	\$441,805	\$398,167
American Tract Society,.....	383,153	420,585	415,606
American Commissioners Foreign Missions,....	188,736	307,818	153,700
American Board Foreign Missions,.....	223,978	205,763	301,933
American Home Missionary Society,.....	175,971	178,060	193,548
American and Foreign Church Union,.....	76,603	70,296	65,500
American Anti-Slavery Society,.....	18,512	19,800	18,000
New York State Colonization Society,.....	15,624	32,278	18,993
American Female Guardian Society,.....	49,719	80,353	27,925
New York Sunday School Union,.....	13,089	15,538	10,000
American Seamen's Friend Society,.....	25,236	27,520	22,283
Magdalen Society,.....	2,926	6,546	5,000
Friends House of Industry,.....	17,981	22,274	30,000
Total,.....	\$1,582,287	\$1,778,136	\$1,555,655

months only of the present year.

GRAVE OF WASHINGTON.

is pleased to give the following Circular:

MOUNT VERNON THE PROPERTY OF THE NATION.

With feelings of the highest gratification we announce to the public that the persevering efforts of the Ladies' Mount Vernon Association of the Union have been crowned with success commensurate with their sacred views and patriotic spirit, and that they have at last secured to the American people the privilege of making the home and grave of WASHINGTON the property of the

people. The failure of the Mount Vernon bill, in the General Assembly of Virginia, has not deterred our overtures to Mr. WASHINGTON to sell the property to the Association.

These overtures met with a favorable response, and on the 6th of April a contract was signed by Mr. WASHINGTON, which obligated him to transfer Mount Vernon to the Association, on its compliance with the following terms,

1. Payment of \$200,000 for two hundred acres of land, including the man-laboring place, and, above all, the tomb.

2. Ten thousand dollars to be paid on closing of contract, and the remaining sum, in four bonds, payable in yearly installments, with the permission of the first bond, to pay to Mr. WASHINGTON any amount of money due, in sums not less than \$5,000, which sums will be credited to the Association, in this manner lessening the interest.

3. Title to the estate, and possession to be given on payment of the principal interest, and the privilege also granted of obtaining possession, on five days' notice, at any time the Association may be ready to furnish the entire money.

Orators, statesmen, the noble brotherhood of Masons, Odd Fellows, &c., patriots, one and all, have come promptly to the aid of woman! And ye, women of the North and of the South, of the East and of the West—will ye not rally to the work! Will ye not vie, one with another, which will give most, and do most, that we may, on the 22d of February, 1859, claim and take possession of the home and grave of him who loved us all; and thus make his birthday the birthday also of republican gratitude, justice and fraternal love!

ANN PAMELA CUNNINGHAM,

Regent of the Mount Vernon Ladies' Association.

RICHMOND, Friday, April 16, 1858.

SUMMARY OF FOREIGN INTELLIGENCE.

CONSECRATION OF THE BISHOP OF CALCUTTA.

On Ascension Day, April 18th, the Rev. Dr. George Edward Lynch Cotton, of Trinity College, Cambridge, late head master of Marlborough College, was consecrated Bishop of Calcutta, and in virtue of that office will become Metropolitan of India. The services took place in Westminster Abbey, in the presence of a very large congregation. There were present, besides the Archbishop of Canterbury, the Bishops of London, Oxford, Salisbury, St. Asaph, St. David's, Llandaff, Montreal, and Fredericton. The prayers were chanted by the Rev. Precentor Haden. The Lessons were read by Archdeacon Bentinck and the Dean; the Communion Service by the Archbishop of Canterbury, the Bishops of Oxford and St. David's, after which the Rev. Dr. Vaughan, Head Master of Harrow, preached the Consecration Sermon from the 16th Chapter of St. Mark, verse 20—"And they went forth and preached everywhere, the Lord working with them, and confirming the Word with signs following." Being clothed in his rochet, Dr. Cotton was presented to the Primate by the Bishops of London and Salisbury, and consecrated. A collection made at the Offertory amounted to 107*l.* 10*s.* There were three hundred and forty-five communicants, and the service was not concluded till nearly four o'clock.

MISSIONS OF THE ENGLISH CHURCH.

The Annual Reports of the great Missionary Societies have just been published, and show a most encouraging state of prosperity in the Missionary field generally. We shall give full returns hereafter.

NEW DEAN OF YORK.

The Deanery of York, vacant by the death of Dr. Cockburn, has been conferred upon the Hon. and Rev. Augustus Duncombe, Prebendary of Bole. Mr. Duncombe is brother of Lord Feversham, and is in the forty fourth year of his age. He married Lady Harriet, sister of the present Marquis of Queensbury. For some years he held the rectory of Kirby Misperton, worth about 1,000*l.* a year, but on the death of his father, the late Lord Feversham, he succeeded to a considerable fortune, and resigned the living. He is thus reported to be merely a gentleman of fortune, who has for several years withdrawn entirely from the exercise of clerical duties, while men of talent, of self-sacrifice, and great success in doing the Church's work, are passed by in neglect.

CHURCH MISSIONARY SOCIETY AND THE INCREASE OF THE EPISCOPATE IN INDIA.

The Church Missionary Society have issued a Paper explanatory of the Memorial, and taking strong ground *against* the subdivision of Dioceses in India, and the increase of the Episcopate; and *this as a matter of principle*. The Society say in their 'Memorial,' viz, 'that it is practically undesirable, for all parties, for a Bishop to take a leading part in missionary operations in their earlier stages.'

Such a position, so thoroughly unchurch-like, is already alienating some of the oldest and best friends of the Society. We find the following letter addressed to the Society, which explains itself:

"TODMORDEN, March 9, 1858.

"DEAR SIR,—I enclose the contributions from Todmorden, to the Church Missionary Society for the year ending on the 31st inst. Accept my thanks for the society's paper on India. From it I am sorry to learn that the *principles*, held and advocated by the society's committee, on the extension of the Episcopate in India, are such as I cannot approve of. To object to Bishops taking an active part in the first preaching of the Gospel to unconverted heathen nations or people; and to object, also, to Bishop's superintendence and rule over inferior Missionary Clergy, is to object to the example and practice of our blessed Lord Jesus Christ, (the great Bishop of our souls,) as recorded in the Gospels; as well as to the example and practice of His Apostles, or first Missionaries, as detailed in the Book of Acts. For the above reasons it is, with regret, that I request you to erase my name from the list of Secretaries and subscribers to the society. Please to acknowledge receipt of the money remittance.

"Yours faithfully,

"JOHN EDWARDS."

"To John Myrie Holl, Esq."

The Letter of the Church Missionary Society is before us. We ought to say, that the anomalous condition of the Church at home, and the undefined *status* of the Missionary Bishops abroad, give to the Letter considerable plausibility.

CONVOCATION—PROVINCE OF YORK.

The following has a hopeful look.

At a meeting of the Committee of Convocation, held in York, immediately after the prorogation on the 24th of March, 1858, present—the Archdeacon of Durham, (in the chair,) the Hon. and Rev. F. R. Grey, Revs. Dr. Besley, C. Bird, T. Collins, and J. Thwaytes; W. Dodd, (Secretary,) and G. Trevor, (Treasurer,) it was unanimously resolved—

That a loyal and dutiful petition to the Queen be prepared and circulated for signature among the members of the Convocation, complaining of the contempt of the Queen's writ and the denial of the rights of the Clergy by the Archbishop's proceedings.

That Lord Derby be solicited to support the petition when laid before her Majesty, and that the noblemen and members of Parliament, connected with the Province, be requested to use their influence with his Lordship for the furtherance of the views of the petitioners.

The following petition was prepared in pursuance of the foregoing resolution, and has already received the signatures of the three Archdeacons, the Proctor for the Chapter, and the six Proctors for the Diocese of Durham:—

To the Queen's Most Excellent Majesty.

The loyal and dutiful petition of your Majesty's most faithful subjects and servants, the undersigned, members of Convocation in the Province of York,
Most humbly sheweth—that the Convocation of the Province of York, though

of equal antiquity, power, and authority with that of the Province of Canterbury, and regularly summoned from time to time, pursuant to your Majesty's royal writ, addressed to the Archbishop in the same terms with that to the other Metropolitan, stands in the anomalous position of being deprived of its proper action and deliberation by the sole will and power of the present Archbishop of York, taking herein a course quite opposed to that which is pursued with general satisfaction by the Archbishop of Canterbury.

That as one consequence hereof, the Convocation of this Province has been denied the honor of approaching your Majesty's throne with a loyal and dutiful address on the auspicious occasion of the happy nuptials of H. R. H. the Princess Royal.

That the Clergy feel themselves deeply aggrieved by such unmerited exclusion from the access to your Majesty's presence, which is enjoyed by their brethren in the Southern Province. Moreover, they cannot but dread as menacing the unity of the Church of England the action of one of her Provincial Synods to the exclusion of the other, a course which is assuredly not justified by any precedent to be found in the law or practice of the realm.

That your petitioners believe, on the authority of your Majesty's Attorney-General, that the Archbishop of York is mistaken in the view of the law which occasions a result so unprecedented and anomalous; and they submit, that systematically to prorogue the Convocation the moment that it is assembled in suppression of the efforts of the Clergy attending to be heard, is to evade rather than to obey your Majesty's gracious command for its assembly.

That the present circumstances of the Church, and especially the lamentable alienation of large masses of the community from the offices of religion, call for the exercise on the part of her Prelates and Clergy of all the common counsel and action which are consistent with the laws and constitution of the country. And it is particularly to be deprecated that that portion of the kingdom should be denied this advantage which contains the larger part of the manufacturing and mining population.

That the Clergy are willing and anxious to contribute their most earnest exertions to this all-important object, which can only be effected by the Divine blessing on the united councils of the whole Church; and your Majesty's petitioners therefore humbly pray that your royal commands may be signified to the Most Reverend Metropolitan of this Province, to give that effect to your royal writ of Convocation which already obtains, with so much promise of advantage, in the Province of Canterbury.

And your Majesty's petitioners will ever pray, &c.

INCREASE OF THE EPISCOPATE.

The Commissioners appointed to inquire into the state of the Dioceses of Canterbury, London, Winchester, and Rochester, have reported against the division of these overgrown Dioceses. The commission consisted of the Archbishop of Canterbury, Lords Harrowby and Chichester, Mr. Walpole, Drs. Lushington and Twiss, and Archdeacons Sinclair, Wigram, and Jones. The queerest thing in this Report, as an argument against new Sees, is the following: The Commissioners say, "besides the difficulties of providing the endowment and settling the boundaries, it is important that the dignity and position of the See of London should in no way be impaired!!!"

The city of London alone contains two million one hundred and fifteen thousand souls.

PARLIAMENTARY INTELLIGENCE.

The attention of Parliament has been principally directed to affairs in India. Among the most important matters of a Church character, are the following:

In the House of Lords, April 23d, the Bishop of Exeter moved for "a Select Committee to inquire into the deficiency of means of spiritual instruction and

places of Divine worship in the metropolis, and in other populous districts in England and Wales, especially in the mining and manufacturing districts, and to consider the fittest means of meeting the difficulties of the case." After discussion the motion was agreed to.

REVISION OF THE LITURGY.—On Thursday, May 6th, Lord Ebury introduced a motion to the House of Lords to the effect, that an address be presented to the Queen, praying for a Commission to consider what alterations might be made in the Liturgy. In a long speech, the proposer indicated the radical nature of his plans in saying, that "he was quite certain that there was not one of their Lordships who did him the honor to listen to him, who would not rejoice if, by the omission or alteration of some phrases of doubtful import in our Prayer-book, we should be able to include in our Church a Livingstone or a Havelock." The Archbishop of Canterbury was afraid of unsettling men's minds and destroying the *practical* agreement that at present subsists, should any change in the wording of certain offices be attempted. The Bishop of St. David's saw no need of any changes, whilst the whole Bench of Bishops was unanimous against the motion for a Royal Commission to effect such changes. The Bishop of Cashel ably showed, there is no real Convocation of the United Church of England and Ireland to do the work. The lay-Lords were mostly in favor of the motion. So strong, however, was the opposition to this measure, that the motion was withdrawn.

In the Lower House, April 29th, Mr. Spooner made his annual motion on Maynooth. On this the House divided, when the numbers were—For the motion, 155; against, 210. Majority against, 55.

ABOLITION OF CHURCH RATES.—On the 12th of May, a Bill with a clause abolishing Church Rates passed the Lower House by a majority of 74; and will of course go to the House of Lords. These two movements, one to rob the Church of her Prayer-Book and her Faith, and the other to rob her of her money, have a common origin and end. What we have seen Parliament guilty of toward the Church in Canada, prepares us for any similar demonstration nearer home. And yet, to show how little cause there is for agitation on the Church Rates Bill, it appears by the returns recently laid before Parliament, that as many as 9,672 Parishes have sent in replies to the questions transmitted to them. These replies may be divided into the following classes.—

Parishes in which the rate has been granted,.....	3,280
Parishes in which there is a provision by Church estates and otherwise,.....	544
Parishes which have given dubious replies,.....	440
Parishes which have refused Church-rates,.....	408

It appears, therefore, that the Parishes which grant the rate amount to more than 95 per cent. of the whole. And it is worthy of remark, that thirty-eight Parishes are returned as having, in former years, refused Church-rates, which have within the last few years granted them.

In the House of Lords, on the 3d of June, the Earl of Carnarvon said that those arrangements which were for such a length of time desirable to have carried out in respect to various Sees in New Zealand, he had every reason to hope would be immediately completed. The original See, as their lordships were aware, was the See of New Zealand, over which Bishop Selwyn, whose zeal and activity it would be impossible to exaggerate, presided. That Rev. Prelate had brought the whole matter under the consideration of the Lord Primate and the Government here, and he suggested a plan which was in a great measure agreed to. That plan was the creation of four Bishoprics, viz, Wellington, Christ Church or Canterbury, and the two native Bishoprics. That scheme was in part carried out in 1856. The Bishopric of Christ Church was then founded. There were then, however, no other steps taken in regard to the three other Bishoprics, because difficulties in the way of arrangement had arisen—first, as to the metropolitan of the Colony, and others of a financial character. Consequently the whole matter hung up for the following year or so. Last year, in 1857, the matter was resumed, and the scheme by that time was in some respects modified. It was then proposed to blend the two native

Dioceses into one, and to make Nelson a separate Diocese. By the present arrangement there was guaranteed 5000*l.* to be set aside in the case of the Wellington Diocese, by the Society for the Propagation of the Gospel; 3000*l.* was promised for Nelson; 1000*l.* was to be added by the Bishop of New Zealand out of his own private resources; another 1000*l.* was guaranteed by private individuals in New Zealand itself—therefore 5000*l.* would be forthcoming for each of those Dioceses. The native See would be provided for by the munificence of the Church Missionary Society until other arrangements were made. That was the state of things in 1857, when difficulties of a somewhat technical nature interposed. He was, however, happy to say, that within the last month the matter had been pushed forward, and he saw no reason whatever to doubt the probability of all these Sees being brought into activity in a very short period.

DIOCESAN SYNODS IN THE COLONIAL CHURCHES.

TASMANIA.—The Diocesan Synod met on Michaelmas day, and closed on the 7th October. This gave time for the most ample discussion of the various questions brought before it; the debates upon some points in particular, as reported in the colonial papers, being especially animated. The following are some of the principal resolutions passed at the sittings of the Diocesan Synod: 1. That this branch of the United Church of England and Ireland in Tasmania doth hold and maintain the doctrine and sacraments of Christ, as the Lord hath commanded us in his Holy Word, and as the United Church of England and Ireland hath received and explained the same in the Book of Common Prayer, in the form and manner of making, ordaining, and consecrating Bishops, Priests, and Deacons, and in the Thirty-nine Articles of Religion. 2. That the Diocesan Synod constituted for the government of this branch of the said Church shall hold and maintain the said doctrine and sacraments of Christ, and shall have no power to make any alteration in the authorized version of the Holy Scriptures, or in any of the formularies of the Church: provided that nothing herein contained shall prevent the Synod from accepting any alteration of the formularies and version of the Bible that may from time to time be adopted by the United Church of England and Ireland. 3. That the Bishop, the Clergy, and the laity are three distinct elements in the Synod, whose concurrent assent shall be necessary to all its resolutions: provided that, ordinarily, the votes of the whole Synod shall be taken collectively; but that on the request of the Bishop, of three Clergymen, or of three laymen, the votes of each of the above-named orders shall be taken separately. 4. That all inducted or licensed Clergymen in the diocese, in the cure of souls, be members of the Synod. 5. That every lay representative be resident in the diocese, and a communicant of the Church, in conformity to the law laid down in the 8th Rubric appointed to the office for administering the Holy Communion, provided a reasonable opportunity for so doing has offered itself.

CHURCH IN NEWFOUNDLAND.

The (London) *Colonial Church Chronicle* for January and February, gives the Journal of the Rt. Rev. Bishop Field, during his late Visitation to the extreme points of his Diocese. The record reminds one of Apostolic times. A great part of his journey was in territory far north of any portion of our own country, mostly on board of the Church-ship, and often amid dangers full of peril. He visited *fifty-three* different settlements, *seven* on the French shore, eighteen on the Labrador shore, and twenty-eight in Newfoundland. He administered Confirmation in thirty settlements, and Consecrated six Churches.

NEW DIOCESES IN NEW ZEALAND.

As indicated in our Parliamentary Intelligence, we learn by our English press, that her Majesty's Government has given a formal assent to the subdivision of the diocese of New Zealand, and the creation of a new Bishopric, the seat of which shall be at Wellington. The Venerable Archdeacon Abraham, B. D., formerly Fellow of King's College, Cambridge, and assistant Master at Eton College, will be the first Bishop of Wellington. He is known as the active and vigorous of the estimable Bishop Selwyn. The Rev. gentleman is now in England and will be consecrated as soon as the formal preliminaries can be arranged. He preached at St. John's Church, Eton, on Sunday last, in aid of the Society for the Propagation of the Gospel. The New Zealand meeting, as it is called, will also be held in the same place of worship on Thursday next, St. Barnabas day, when it is probable the Archdeacon of Waitamati and Bishop-designate of Wellington will again deliver a discourse. Two other new Bishoprics are to be formed in New Zealand—one at Nelson, the other at Tauranga. New Zealand will then be a province, over which Bishop Selwyn will be metropolitan.

SCOTLAND.

As published in our last Number, the Declaration of three Scottish Bishops on the nature of the Holy Eucharist, and in direct opposition to certain views published in his Primary Charge, by the Rt. Rev. Dr. Forbes, Bishop of Aberdeen. On the 27th of May, a Special Synod of the Scottish Bishops was held at Edinburgh, when six out of the seven Scottish Bishops issued a pastoral Letter to all faithful members of the Church in Scotland, in which the teaching of Bishop Breechin is pronounced "unsound and erroneous," and involving "fundamental error." The whole subject is vastly important to the well-being of the Church in Scotland, as well as to the cause of truth everywhere, and we shall return to it hereafter.

BISHOP GOBAT, AGAIN.

The Jerusalem Episcopate, which has been a magnificent thing to talk about, which, thus far, has proved a magnificent failure, is once more unfortunately before the public in a light not calculated to increase confidence in the mission. We have before us a mass of facts which we are compelled to believe, which show how utterly disqualified Bishop Gobat is for his conspicuous but unfortunate position. The cases of Hanna Hadoub and Simeon Rosenthal, are enough to make the Bishop and his Mission, a by-word. The whole conception of the Mission was as treacherous to principle as its fruits have been disastrous.

BAMPTON LECTURES.

Great expectations are formed by some Oxonians from the influence of the Bampton Lectures, lately delivered by Professor Mansel. The University is said to have become tired of the Latitudinarianism and Rationalism which have mainly been thought to have a strong hold in Oxford, and to which is attributed, by some, the falling off of new members this year. However that may be, the crowded state of St. Mary's during the delivery of the Bampton Lectures certainly indicated a conservative tendency; the aim of the lecturer being to place revelation in its right position with regard to reason, and to oppose various modern theories, which, under plausible names, tend to Pantheism.

SHALLOW DISSENTING THEOLOGY.

The *London Record* says, "Mr. Spurgeon has of late been launching out with considerable energy before the thousands who still crowd the Surrey

Gardens Music-hall against the shallow theological teaching of the Dissenting schools of divinity. We had hoped that there might be some exaggeration in the statements of this remarkable and gifted preacher, although the general soundness of his own doctrine gives considerable weight to his testimony on such a subject. But we are grieved to see that testimony strongly corroborated by a statement in the *Evangelical Magazine*, the oldest, we believe, of the Nonconformist periodicals, and one which is supposed to speak the sentiments of a large section of their leading ministers.

THE CLERGY MISSION COLLEGE FUND.

The late effort to bring the Church to bear upon the poor of London, by opening several of the largest Churches to them, is likely to result in something permanently useful. Under the above title, the London papers describe the following well-looking plan:

(For establishing and maintaining one or more Mission Colleges in London, with chapels, free libraries, and reading-rooms for working-men, schools for evening classes, &c.)

Board of Trustees.—President, the Right Rev. the Lord Bishop of London—The Very Rev. the Dean of Westminster; the Right Hon. Lord Lyttleton; the Hon. Sir William Page Wood, Vice-Chancellor; the Hon. R. Cavendish; the Hon. F. Lygon, M. P.; the Hon. Captain Joseph Denman, R. N.; Sir Walter James, Bart., Treasurer; Sir Michael Shaw Stewart, Bart., M. P.; the Rev. George Nugée, M. A., Principal of St. Paul's Mission College, London; the Rev. N. Wade, M. A., Rector of St. Anne's, Soho.

It is now acknowledged that large masses of the people have fallen away from the regular services of the Church of England, and that in London, Manchester, and other great cities, a large proportion of the working population attend no religious service whatever. A fact so perilous to our general character as a Christian people calls loudly for some instant missionary action in aid of the parochial system of the Church. It has been thought that beside open-air preaching, short services in hired rooms or chapel schools, evening adult classes, &c., some further plan might be adopted, by means of which bodies of missionaries could be brought, by the Bishop, to bear on any given district. A collegiate plan was adopted with this view by the late Bishop Wainwright for the more complete evangelization of the larger parishes in New York. It appears that, by his arrangement, a body of clergy were associated together under a principal in a central college, whence they were sent forth two or more together into those districts which the Bishop and incumbents agreed to be most in need of missionary aid.

Special Advantages of such Mission Colleges.

First. As regards economy. It is reckoned that 50*l.* or 60*l.* a year would cover the expense of the board and lodging of a missionary in a college; whereas 100*l.* will ill suffice for that purpose in an ordinary London lodging. By means of such a saving of expense, it is to be hoped that many of the poorest, but perhaps the most able, clergy in the country will be enabled to live and labor in the metropolis. They are now precluded from doing so by the expenses of house-rent, &c., in London.

Secondly. Great spiritual blessings, it is hoped, will accrue to the missionaries from living thus together. The blessings, for instance, of sympathy, of which they stand so much in need, amid the difficulties and discouragements of their daily work; the use of a common library, and the ready counsel of friends; while, as regards the whole mission movement, it would seem that a true missionary spirit cannot be better kept alive, or a mission field more effectually worked than by a body of clergy living and laboring together with one heart and holy purpose.

Thirdly. It is thought that the health and general well-being of the missionary will be greatly promoted by living and boarding with those engaged in

the same laborious work, for while he will, from the nature of his office, avoid any approach to luxurious living, a wholesome and sufficient diet will be provided for him, he will be cheered by the conversation of friends, and will not return to a solitary lodging, as he too often now does, jaded and dispirited by his day's labors among the unhealthy dwellings of the poor.

Fourthly. It is contemplated that such Missionary Colleges may become places of training and preparation for future missionaries, and that by means of them a most efficient body of laborers for the missionary field may be obtained both from among the clergy who may occasionally reside and assist in missionary work, and from young laymen who may wish to go through a course of special study and discipline, in addition to their usual preparation, previously to their being ordained as regular missionaries. Such are some of the advantages which it is hoped will result from the establishment of such Mission Colleges.

The Mission College of St. Paul has, therefore, been founded as the first of such colleges, and will be conducted according to a body of statutes sanctioned by the Bishop of London. The college will be placed under his control and superintendence, having its own resident principal, who will be responsible for the services of the chapel, and the general management of the institution. The site chosen for this college is in Dean-street, Soho, and it is thought that it will afford as much accommodation as will be required for some time by such of the proposed missionaries as may be called to labor in the parishes west of Temple-bar. Other colleges, it is hoped, will be established as soon as funds permit, for Poplar, Shoreditch, Bethnal-green, and other populous districts. It is a fundamental rule in the statutes that no mission work be commenced or continued in any parish without the full consent of the incumbent. Any clergy of the London Diocesan Home Mission, residing in any of the colleges, will be subject to the rules of that society.

Maintenance of the Mission College.

The yearly rent and expenses for board it is proposed to meet, as in an ordinary college, by the payments of the missionary clergy and lay inmates. Meanwhile, however, a fund is required for fitting, furnishing, and those large expenses which the first establishment of such institutions must always entail. The college in Soho, has already been altered and fitted up at an expense of 1,100*l.*, and is now ready. There will be ample accommodation for some twenty inmates, whether missionaries, occasional assistant clergy, or laymen. A further sum of 1,000*l.* is required to build a chapel and lecture-room.

The annual subscriptions amount at present to about 150*l.*, besides upwards of 100*l.* a year for a special mission in Poplar, and it is hoped that out of a permanent fund thus commenced, the salaries to missionaries may, with the sanction of the Bishop, be granted or augmented.

WHERE DO DEFECTIONS TO ROME COME FROM?

A correspondent of the (London) *Clerical Journal* asks, "Why it is that High Churchism, or Puseyism, as it is called, has supplied, and is still supplying, so many recruits to the Church of Rome, and why none have gone over to the Church of Rome from the Low Church party, or evangelicals, as they are called?"

A subsequent Number of the same paper contains several answers to this question. One correspondent says:

"The best and the only honest answer, is to deny the truth of such a supposition altogether. Why, the real notorious fact is, that out of every twelve persons who have gone over to Rome, ten or eleven have been either (1) Low Churchmen, (2) the children of Low Church parents, or (3) Dissenters, or Scotch Presbyterians. True it is, that some of these persons have become nominally High Churchmen for a time before they went over to Rome, and have generally made themselves notorious for their indiscreet zeal as long as they remained

among us; but, beginning with Dr. Newman, (whom I remember as an evangelical leader at Oxford, Secretary to the Missionary Society, and a supporter of the Bible Society,) down to the most recent convert of whom I have heard, Marshall, son of a popular Presbyterian minister at Edinburgh, and grandson of Legh Richmond, I could give a list of one hundred converts, ninety-nine of whom would fall under one of the three classes above named. For myself I have had considerable opportunity for observation, and yet I never knew a single solitary instance of a sound Anglican Churchman going over to Rome. Let your correspondent retort the question upon his Low Church or no Church neighbors, and ask why have Recordism, Simeonism, and Dissenterism furnished the greater number of converts to Rome? And he may add another query, 'How has Low Churchism supplied so many recruits to the Irvingites, besides the Agapemone of Mr. Prince, and furnishing forty clergymen to the missious sect who call themselves 'Plymouth Brethren.'"

Another correspondent says:

"Dr. Newman himself, it is well known, was originally a Low Churchman and was Secretary to the Church Missionary Society when at Oxford. I believe it would not be difficult to name other instances. Again, how is it that, in our large towns—Birmingham, for instance—where Low Church influence is predominant, are likewise the strongholds of Romanism? The truth seems to be that the old adage, 'extremes meet,' holds good in this case. As a proof, let any one compare the favorite hymns of Low Churchmen and Dissenters: the same class of compositions prevalent in the Church of Rome, and observe the mawkish, semi-sensual character of both, the only difference being in the object of worship—the Saviour in the one case, the blessed Virgin in the other. The spirit of both is equally remote from the sober, manly piety of the Church of England, and is symptomatic of that restlessness and craving after novelty and excitement which leads first to Dissent, and then, 'finding no rest for the sole of its foot,' takes refuge in the gorgeous ritual and lulling infallibility of Rome."

And another correspondent says:

"As far as the present writer remembers, the first eminent seceder of the present years was the Hon. George Spencer, brother to the late Earl Spencer. It is well known in Northants that he was previously a very Low Churchman. Newman and Dr. Manning began with very Low Church principles. So did Dodsworth. They were at one time inoculated with High Church principles but never had them in the natural way. It is the same thing which is continually happening now. Presbyterians, Wesleyans, Jews, and Quakers, have joined the Church of England for a time, and then gone further. Can an instance be found of a seceder who was brought up in the Church of England, trained in the school of Bishop Horne, Jones of Nayland, and their allies and associates?"

THREE BISHOPS ON POLYGAMY.

Bishop Colenso, of Natal, in South Africa, published some time since his opinion that, in case of a native convert being already in possession of more than one wife, the Christian system did not require or justify the repudiation of his several wives. His view is supported by the Archbishop of Dublin, the late Bishop of Norwich. The latter writes:

"St. Paul, I am persuaded, would have done, and did, what the Bishop of Natal decides on doing."

The Archbishop (Whately) of Dublin, says: "Puzzle-headed people are to confound together the making of a contract which is (in a Christian society) not allowed, and the keeping to a contract which, when it was made, was lawful. I hold with the Bishop, that a man who puts away a wife, even though he has another, 'causeth her to commit adultery.'"

Doubts having been expressed whether the Archbishop could have been the author of such a statement, the above extract was sent to him, and his Secretary, Archdeacon West, thus answers:

PALACE, 23 May, 1858.

Rev. and Dear Sir :—The Archbishop desires me, in answer to your inquiry, to say that the passage quoted as his, in the paragraph referred to, (and which I return,) is authentic.

I am, Rev. and Dear Sir,
Faithfully yours,

J. WEST.

After what the Archbishop has published on the Apostolic Succession, and the Christian Sabbath, we are not surprised at his views on Polygamy.

ROMAN CATHOLIC MISSIONS IN INDIA.

The following statement is taken from the *Roman Catholic Registry*, for the year 1856 :

Vicariate of	Number of Priests.	Roman Catholic Population.
Madras,.....	19,	49,400
Secunderabad,.....	5,	4,000
Vizagapatam,.....	13,	6,550
Pondicherry,.....	45,	97,000
Mysore,.....	14,	17,000
Coimbatore,.....	10,	15,400
Madura,.....	39,	140,000
Quilon,.....	16,	56,000
Verapoly,.....	440,	228,000
Mangalore,.....	25,	31,000
Bombay,.....	23,	39,000
Agra,.....	27,	20,000
Patna,.....	11,	3,200
Western Bengal,.....	13,	15,000
Eastern Bengal,.....	6,	13,000
Ava and Pegu,.....	11,	3,300
Malayan Peninsula,.....	23,	6,100
Jaffna,.....	17,	50,500
Colombo,.....	18,	100,000
Total,.....	786,	894,450

INCREASE OF ROMANISM IN CONSTANTINOPLE.

In former Articles in the *Church Review*, we took occasion to predict, that the result of the late War in the East would be, to increase the *political* influence of France and England in Turkey; that the English Church would doubtless remain indifferent to her responsibilities, as heretofore; that the Missions of the Independents, &c., would and could never meet the wants of the Oriental nations; that they might destroy but could never build up; and that Popery would avail herself of the opportunity to consummate her schemes of ambition in her constant encroachments on the Oriental Churches. The (London) *Colonial Church Chronicle*, thus verifies our prediction in one respect. The Editor says:

"We have been favored with a sight of a private letter from a gentleman at Constantinople, who speaks in strong terms of the efforts which are now being made there by French Roman Catholics. After describing two treatises in French, and one in modern Greek, which are now circulated by them with a view to induce Oriental Christians to acknowledge the supremacy of the Roman Pontiff, the writer proceeds to say:

"The influence of these recent treatises is backed by a physical torrent of monks, priests, sisters of all shapes, sizes, and colors. The high street, Pera, is mottled by ecclesiastics, one may almost say. We must confess, at the same time, that the most practical argument of charitable works is urged on all sides by the French, who set an example to all around them, by their care of the

poor and needy; and by this and by every sort of means, (I do not say altogether wrong methods,) France, i. e. the Papacy, is making prodigious efforts. I believe (though it will sound absurd) that the very bonnets are missionary. I was impressed by this conviction ever since some one, in speaking of the difference between the national or heretic, and united or Papal Armenians, said, that the latter wore bonnets like the French, the former made no improvements; so I fear that weak women are carried captive by a Parisian toilette,—‘if I join the Catholics I shall be *coiffée* like Madame ———.’

“On the other hand, the Greek Church is, according to the confession—nay, more, the assertion—of my Greek friend, inert and avaricious. What will be the end of it if the Oriental Church does nothing, and Rome, or rather France, does everything!—when it is the boast of the *Univers* that ‘tout ce qui est Catholique porte le nom de France,’—when the city is inundated by fresh tides of Lazarists, Capuchins, Benedictines, Frères, Sœurs, &c., &c.—when the Pope’s emissaries are lavishing on every side fallacies for the men, fashions for the women, and cakes and tinsel for the children?

“The truth will, please God, prevail; but we want an united band of sound Churchmen, to overcome first the prejudices which beset us.”

THE ROMAN CHURCH IN FARTHER INDIA.

The following has been compiled from the Paris *Univers*, and we suppose may be relied on.

“This Peninsula lies between China and Hindoostan, and contains an area of about nine hundred thousand square miles. It is divided into the kingdom of Assam, in the east, the kingdoms of Siam and Cambodia, or Camboja, in the middle, the Peninsula of Malacca, which is partly owned by the English, in the south, and the kingdom of Burmah in the west. As the greater part of the country is but little known, nothing but rough estimates can be given of the population. *Harper’s Gazetteer* estimates it at about twenty-five millions; but the *Univers* gives twenty-five millions to the kingdom of Assam alone.

“The Roman Church counts, at present, in Assam, seven Bishops, (vicars apostolic,) two hundred and seventy-three Priests, and four hundred and fifty-six thousand members; and in the other parts of the Peninsula, four Bishops, (Siam, Cambodia, Malacca, and Burmah,) forty-six Priests, and sixty-three thousand nine hundred members. All the Bishops are Europeans, most of them Frenchmen, of the *Congregation of Foreign Missions*, the others Spanish Dominicans. The great majority of the Priests are natives, who are mostly educated in a seminary at Pulo Penang.

“The Roman Church established her first mission in Assam, as early as 1615; the first native Priest was ordained in 1670, and in 1790, a female monastic order was established for the natives, called the *Lovers of the Cross*. This order counts at present seventy-two communities, with one thousand six hundred members, while the native Clergy consists of two hundred and fifty members, beside nine hundred theological students in the seminaries. The Church suffers at present from a cruel persecution; one Bishop, several Priests, and many Laymen, among them a Mandarin of the highest rank, and several members of the first families, have been put to death. The French government claims to possess, in virtue of former treaties, the right of intervening in favor of the Christians of Assam, and is therefore preparing an expedition against it in concert with Spain.

“In all the other states of Farther India, the Roman Church enjoys an unlimited liberty. Siam and Burmah have recently concluded new treaties with France, from which a favorable influence on the progress of the Roman missions is expected. In Burmah, a Frenchman, General Orgoni, is a minister, and intimate counselor of the king. He has requested the Pope to send missionaries to Burmah, and promised, in the name of the king, to pay them salaries, and build them Churches and schools.”

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7. I.—THE PRESENT STATE AND THE HOPES OF
CHRISTIANITY.

There is a sure word of prophecy, and we know it true, of me," saith the Father to the Son, "and I shall give the heathen for thine inheritance, and the uttermost parts of the earth for thy possession." (Ps. ii, 8.) The whole world shall be converted to our Lord. "All kings shall fall down before him; all nations shall do him service." (Ps. lxxii, 11.) It shall all come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountain, and shall be exalted above the hills; and all nations shall flow unto it." (Isaiah ii, 2.) And again, "In that day there shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek." (Isaiah xi, 10.) "From the rising of the sun, even to the going down of the same, my name shall be great among the Gentiles, and in every place where I shall be offered unto my name, and a pure offering, for my name shall be great among the Heathen, saith the Lord of Hosts." (Isaiah lxvi, 18.)

Hosts." (Mal. i, 11.) "That the earth shall be full of the knowledge of the Lord, as the waters cover the sea." (Isaiah xi, 9.)

Here is the voice of Prophecy, sure and certain, a clear prophecy that all nations shall come to Christ, that the whole world shall be converted to Him. Has it been fulfilled?—or is it yet to be fulfilled?

One of the most strange things, and one of those that the most display the weakness of man, is the power that widespread errors have over the strongest and the most learned. One of the ablest men of the seventeenth century, the great Bishop Pearson, after citing these texts, proceeds, in the most unsuspecting and simple-hearted way, to take it for granted that they all had been fulfilled! "That all nations did thus come into the doctrine preached by Jesus cannot be denied," &c. (Pearson on the Creed. Dobson edition, p. 137.) And yet in his time, who had preached to the nations of the **SOUTHERN SEAS**? Who had preached to the swarming myriads of Central and Southern Africa? Who had given the Gospel to the populous regions who even now for the very want of Christ believe in Buddha? And who then, or now, or at any other time since our Lord came upon the earth and died for us, even say that these prophecies have been or are fulfilled in fact and truth? Indeed, the belief that they have been, is an inference, a prejudice from that state of Christianity which wrested from the Church her missionary spirit, giving it up first into irresponsible hands, those of the monasteries, and then extinguishing it altogether, until it flamed up at once in all parties at the Reformation. An influence of the Church and State Establishment, that position of Christianity which took the Gospel to have two founders, JESUS CHRIST our Lord, and the Holy Emperor Constantine, equal to the Apostles, (*ισαυτολογος*), and Christianity to have two eras, the first, the period when it was preached and propagated, a struggling religion, although sent from Heaven, and the second and the greater era, that when it took the place of worn out Paganism as the State Religion of the Roman Cæsars! If this Establishment of Christianity, as it is called, be its culmination and perfection, no doubt all prophecies regarding its success are then accomplished, or at least those who hold that idea, will very naturally think it to be so, and that even in despite of statistics, of Geography and of History. But, we ask, have these prophecies been fulfilled? We ask in reference to them, what is the state of Christianity, and what its hope? We ask the question in reference to the present and the past. We ask it, moreover, as

Missionary Church, in which the fire has been kindled that will yet fling the splendor of the Gospel over many nations, the American Catholic, the latest born of the national Catholic Churches that have propagated the Gospel over the world. The Syro-Chaldean, the Greek, the African-Latin, the Roman-Latin, the Celtic, the French, the Anglican, all these in their great era, their period when they stood forth individually as the strongest champions of the purest Catholic Christianity. We feel that the torch has passed to us; that *State free* and *Pope free*, we are the first-born of a new era; that Christianity, bound with these fetters for a thousand years, is escaped from them at last, and stands emancipated here in its new land. Her eyes are yet weak with the darkness of a thousand years.* Her limbs yet are numb and totter with the habitual weight of the fetters. But she is free. We feel ourselves to be the Catholic Church in this land; the missionary Church and no establishment. We can take nothing short of the full fulfillment of the prophecy—the coming in of all nations to the kingdom of Christ.

Now in plain words, in reference to these views, we ask, what is at this time the state of Christianity, and what its hope? We answer in the first place, for our own land. It is known that from the first entrance of Christianity into the world down to some time in the fifteenth century, all men believed in the existence of a divinely constituted visible society, called the Church. They considered it ONE, HOLY, CATHOLIC, and APOSTOLIC; that it is a vitally organized society, having for its code the Holy Scriptures, for its rule of faith the Apostles' and Nicene Creeds, for its vital life the Holy Spirit, for its

* Looking at Charlemagne as the Monarch who perfected and completely organized the union of Church and State, as Constantine commenced it, that period wherein he converted by the sword the Saxons, (785.) is exactly 1000 years before the date when the American Church obtained the Episcopacy. Perhaps the date when Charlemagne was crowned Emperor of the west by the Pope in St. Peter's Rome, may be looked upon as an important date in Ecclesiastical History, Christmas Day, A. D. 800. A. D. 325 is the Era when Constantine commenced the union of Church and State; 800 A. D. when Charlemagne completed it; 1049 when the scheme of Hildebrand took the place of that of Charlemagne, his being State and Church with the supremacy in the State; Hildebrand's Church and State with the supremacy in the Church.

The same date is also that of the final breach of unity with the Greek Church. From this to Trent is the era of Reformations. And then the total disruption of the Western Church, with the various reformations or settlements, Jesuit, Calvinist, Lutheran, Anglican, which ensued upon it. After this came the date 1785 of the real Reformation, the only settlement that has given any hope for Christianity, the year when Christianity in this new world was organized by the obtaining of the Episcopacy, and placed once more in the true position wherein it was normally constituted by Christ our Lord. It will be seen that this date is 1000 years after Charlemagne.

object the propagation of the Gospel of Christ our Lord, and the gathering in of His Elect, that so called from the state of Nature and ORIGINAL SIN into the state and life of Grace, they might, passing through this life within the body of this sacred Society, and in the enjoyment and protection of its privileges, pass from the state of Grace into the state of Glory.

Until the fifteenth century, no one ever doubted that the Church of Christ was a Visible Body, beginning with our Lord and having a distinct organization, by which it is propagated until the end of the world. The great mass of Christians at the present hold to this opinion. Eleven out of twelve of all those upon whom the name of Christ is named believe and are convinced of this doctrine. Here in this country it is true that there are only thirty-five hundred ministers out of twenty thousand who hold this belief, and who consider the Church as a divinely constituted and visible Body, or, in other words, who profess to believe in the ONE, HOLY, CATHOLIC and APOSTOLIC Church. The rest for the most part deny that there is any such thing as a Church. It is with them "an abstraction," a "voluntary association," a "congregation," "the body of those that are elect," "all good men everywhere," notions all of them, evasions every one of them, which, whether adopted for that purpose or not, serve men as pretences whereby they can escape the grand truth that there is a Church of God upon the earth, and may have an excuse for rejecting its claims and refusing to enter within its fold. But until the fifteenth century there was no denial of this great fact, and even since then eleven twelfths of Christians adhere to Episcopacy, and to the doctrine that there is a Church, ONE, HOLY, CATHOLIC and APOSTOLIC, of which the Episcopate is the central fact.

This then is the state of Christianity at the present time in the New World. Three-twentieths only of those that *call* themselves Christians profess to believe in a Church of Christ, in any true and real sense. One half of these, the Roman Catholics, declare that the other half, Churchmen, have no Ministry or Orders whatsoever! trusting for proof of this assertion of theirs to the veriest fable ever invented; and the other half assert that the system of their opponents, whom they admit to be valid in their ministerial claims, is the most corrupt and idolatrous system of Christianity that can be! Strange position of the three thousand five hundred clergy that have valid Orders, according to the Bible and the Primitive doctrine! Surrounding these discordant ministers of the Church of Christ, are a mass of clergy and people, who have no Episcopate, no Ritual, no organization or unity, whose preachers,

preach because they are able to preach and a Society employs them to preach, whose people are Christians by profession, but who, if there be any formula by which Faith is tested, certainly are not Christians save in a very loose and general sense indeed, but in that sense are Christians.

And then, again, around them is the huge sea of American non-professors, men unbaptized into Christ, and untaught in the Gospel—bound by no vows and professing no Faith—a population by no means bad or immoral as the European infidel generally is, but who owe no allegiance to Christ and have never professed His name. 3,000,000, at the most, of a population of Churchmen, Roman Catholics and Episcopalians both included, 7,000,000, at the most, of the other promiscuous Christianity, and 12 to 15,000,000 of people of no Faith at all ! Verily, considering the fact that all the original settlers of this country were at their arrival, Christians, baptized in one Form of Faith or another, with the exception of the early Quakers and of some 5 or 600,000 infidel Germans, of late years, Christianity has made rare progress—backwards !

We cross the Atlantic. France is unquestionably the first country in Europe. It has a population of 40,000,000. Not more than seventy years ago the *State* formally renounced Christianity. At this present time, the Roman Catholic Church has been restored by Despotism, as a State engine, a means of Religious police. It counts not more than 4,000,000 sincere Catholics. In Louis the 14th's time there was hardly to be found an unbaptized man in that country. They were all Roman Catholic Christians by profession of Faith and by Baptism. Again, consider Germany. Her fervid Lutheranism has sunk into rationalistic and philosophical infidelity. Germany may be considered the land of unbelief. The Church of England has been gradually letting go her hold upon the masses of the English population since the era of Charles II. In Europe, in this nineteenth century, it is certain that there are in proportion to the increase of population, fewer Christians by profession of Faith, and by Baptism, than there were in the eighteenth. Christianity is diminishing in Europe in numbers, in fervor, in everything that can add to its strength.

Go to the East. Where is Christian Palestine ? Christian Syria ? and Christian Egypt ? and Christian Chaldea ? where Asia Minor, once all Christian ? and the densely peopled Christian country that reached along the Mediterranean shores of Africa, from Egypt to the Canary Islands ? All Mohammedan. Blacken on the map those countries in the East where Christianity once was the religion of the whole people, and where

Mohammedanism now reigns, and you will see how huge a wound that false and filthy heresy inflicted upon the Eastern Church, how much population it wrested from her or destroyed. Although we must remark that the 70,000,000 additional of Russian Christians have kept up the actual numbers of the Eastern Church, we believe, that in numbers, Christianity has gone back. That in the East it is far less than it was in the year 500, if we put the Russian Church out of the question; and that even with this, the new Church of a new race, the Church of the East, is perhaps not so numerous as in the year 500. And for the Western Church, we do most clearly see that in proportion to the population, the number of baptized men, professing and acceding to the Faith of Christ, is by no means what it was three or four hundred years ago.* Christianity, as far as numbers is concerned, nowhere in the West gains upon the increasing population—does not even keep pace with it.

Yet has it been clearly prophesied, that “in that day the mountain of the Lord’s house shall be established in the top of the mountains, and shall be exalted above the hills, and all nations shall flow into it,” (Isaiah ii, 2.) “That the earth shall be full of the knowledge of the Lord as the waters cover the sea.” “That in that day there shall be a root of Jesse which shall stand for an ensign of the people; to it shall the Gentiles seek, and his rest shall be glorious,” (Isaiah xi, 9, 10.) And here in the nineteenth century, when, according to the best Geographers, the earth has a population of a thousand million, and of this whole number there is only a quarter even nominal Christians, and they divided and quarreling, men, otherwise good and honest, even have the audacity or the stupidity to say these prophecies have been fulfilled! to say that Christianity has been received of all nations, when it has now barely 250 million, and when Buddhism, the master-piece of Satan,†

* There has been flying about the newspapers a calculation somewhat of this kind, in reference to the numbers attached to Christianity:

1st Century,.....	25,000,000
2d “.....	50,000,000
3d “.....	75,000,000
4th “.....	100,000,000

And so on. This folly, which took its rise from Sharon Turner, the author of the History of the Anglo Saxons, the man of whom Guizot says that he had plenty of facts, but not a single idea in his head or his history, has been completely exposed by Dr. Jarvis, and also by the learned Editor of the Calendar. There is no doubt that the statement in the text is the true one.

† Schlegel, in his Philosophy of History.

has 300 million, and Polytheistic Paganism, the worship of Idols, 400 million !

And others, as simple, lament in presence of these facts, "Alas, somehow or other,—we know not when—and we know not how—all nations did receive the Gospel, all nations were converted. It must have been so, for it was prophesied that it should be so, and therefore it has been a fact. And now we are fallen upon the last days. The great apostasy is coming and men are going to fall away almost universally from the Faith." To this we say clearly and distinctly, there has been no time since our Blessed Lord, when these prophecies have been fulfilled, or all nations did profess their Faith in Christ. Now we have only a quarter of the population of the world, and there is no reason to believe that Christianity ever had, at any period, the half of the people of the world. Instead, therefore, of asserting that these prophecies have been fulfilled, which in the face of Statistics and of History is a stupid falsehood, or an impudent lie, or else a very clumsy hypothesis seeking where to locate itself as a shelter for timorous and feeble want of faith, let us cast all this away and truly and boldly taking facts as they are, say "the Gospel has not yet been preached to all nations, it has not yet been received of all nations. But the Word of God stands true ; the Gospel shall be preached over the whole world ; all nations shall receive it and profess the name of Christ ; the earth shall be full of the knowledge of the Lord as the waters cover the face of the sea. There shall be a root of Jesse which shall stand as an ensign to the people, and to him shall the Gentiles seek." This was prophesied of our Blessed Lord's Religion, it will therefore most assuredly take place. History, Statistics, all facts, and all knowledge, assure us that it never yet has taken place. It is therefore in the future. The reign and triumph of our most holy Religion is yet to come. Instead of stupefying oneself with cowardly hypothesis and faint-hearted, faithless assumptions, let us lift up our eyes to the future triumph far away, to the dawning of His glory, and the brightness of His rising. For over the whole earth the nimbus of that glory is arising, this world shall no more be sunk in pagan darkness, but clothed in the pure light of a perfect Christianity it shall sing with joy as it rolls through the heavens before God. We fully and entirely believe these prophecies shall yet be fulfilled ; the Gospel shall be preached among all nations, and the whole world shall confess its Redeemer, and confess His Faith, and be baptized into His Church.

Christianity, since the sixth century, so far as its increase is

concerned, has by no means kept pace with the population of the world, nor fulfilled the prophecies of its universal conquest of the whole world. Nor, again, has it retained its unity. There are in existence five or six huge fragments retaining Episcopacy. The Churches of the Roman Communion, 100,000,000, of the Greek, 70,000,000, of the English, 40,000,000, Swedish, 3,500,000; all of these, Episcopal, yet holding no intercommunion whatsoever. And then perhaps there are 30,000,000 of non-Episcopalians throughout the world. All of these call themselves Christians, and are Christians after a certain fashion, and in a certain way; and yet when they are tried by their faith and works, or even by their separate standards, a very poor and feeble Christianity it does indeed appear. Ask of the Roman Church, whose numbers are near two-fifths of the whole, whose population are retained Christians by the sword and by the rack, whose men of genius and ability are devoured by indifferentism and infidelity in religion, and by radical and destructive principles in politics; Rome, whose ruling influence is the society of Jesuits, the most immoral and dangerous of all secret societies, whose last development in Europe and America, is into a systematic Mary-worship—the religion that gives its aid systematically to Despotism, and systematically assails Constitutional Liberty—that religion, whose last Litany to her latest trinity is, “Jesus, Joseph and Mary have mercy upon me, both now and at the hour of death!”* And what does she say? “I am the one holy Catholic Church—there are no corruptions in me—only developments—everything that I teach is absolutely true, and everything that I do infallibly right.”

Truly, as Catholic Christians come from the Church of England, we may admit Rome to be truly a Church needing reform very much, and still capable of being reformed. But the question how far the corruption of a Church can proceed, it still remaining a Church, is as applied to Rome a most difficult question. Whilst we are willing to compare the matter to the state of Israel of old, in which even to the eye of the great Prophet the whole nation had fallen away and abandoned their God, from Dan to Beersheba, and he alone was left, the only one as he imagined, in an apostate and God-forsaken nation, and yet God showed him that there were remaining still among the multitudes of Israel 7,000 who had not fallen, and that thus through this small minority against so many myriads, the election was maintained and Israel was still the Elect body; so

* See Palmer's Letter to Wiseman.

we may consider that it is with Rome; that she still is a true Church, still capable of being reformed and reinstated in primitive beauty. We may consider that still among her millions there are thousands of men and women, in whom weakness and ignorance, and invincible prejudice, and goodness of heart and feebleness of head, render piety, and holiness, and devotion, and Christian zeal possible. But, after all, in reference to Rome, the only question seems to be, how far corruption and decay can go in a Church, before that Church is destroyed? And holding that she is still a true Church, still capable of Reformation, we hardly see how it is possible to condemn a native Spaniard, we will say, or an Italian of the fifteenth century, who, when the corruptions of Rome, Image worship, and transubstantiation, and Purgatory, and Mary-Worship, and manifold Idolatry, were made *terms of communion*, instead of the Nicene and Apostles' Creed, and the refusing them, was thrust out from the National Church—we do not see, we confess, that man's sin, in this, so much as the sin of the Roman Church. And when Rome reigned, when the Inquisition racked and burned those who would not receive these corruptions, when in Germany, and France, and England, the civil sword smote those who would have brought the Church back again to its purity by the reading of the Scriptures, and reformation of morals, we think we should look upon the sin as lying upon the Roman Church, its unlawful terms of communion, and its alliance with despotism, and respect and pity its opponents. We certainly think that the reformed bodies, all of them, except the Anglican Church, erred fatally in rejecting Episcopacy, and by this cast themselves out from the Unity of the Holy Catholic Church. But for the infidelity of Europe, for its immorality, for the present fragmentary state of the Western Church, and the seemingly utter and hopeless ruin therein of anything like a high toned and sincere Christianity outside of England, we have to thank Rome.

POLITICAL Christianity, as such, began with Hildebrand in the pontificate of Leo IX, (1049,) and has continued to the present time. It began with shuffling and false pretenses, and all the arts and manners of the political demagogue, and since then, from the Pope upon the throne down to the meanest priest, the whole clergy of Rome have been and now are, politicians. The Clerical character alternates with the Political. The priest with the demagogue or intrigant. The sacred vestments are soiled in the foulest purlieus of intrigue. And the Altar, the Episcopacy, the Sacraments themselves are perverted into the agencies and means of political manoeuvre.

This is the true character of Rome and the Romish priesthood, since the age of Hildebrand; the amphibious character of a political priesthood working towards an unattainable and impossible object of ambition, the reign of the so called Vicar of Christ over the whole earth.* Their sovereign pontiff upon his throne will barter and sell his influence for political power to King or Cæsar, to Robert the Norman or Philip of Spain, or Louis Napoleon. The meanest priest here in the United States will trade in the votes of his congregation with the dirtiest infidel demagogues that can be found, as a means of political power to himself and his political church. This is the true character of the Roman priesthood and the Roman Church since Gregory the 7th or Hildebrand. In despotic Austria, in free America, everywhere, for now eight hundred years, the priest is a politician, lives alternately in both elements, naturally rushes into politics from religion, from religion into politics. An amphibious character the priest-politician is—but it is constitutional and essential to the Romish priest. It is his natural character, and one, which we may say will last as long as the anti-Christian scheme of Hildebrand is the theory and practice of the Roman Church.†

* The Roman Catholics in divers countries are modest,—they will not allow more than an indirect influence to be claimed for the Pontiffs over Governments. But there is nothing more plain than that Hildebrand and Innocent the Third claimed both swords, Temporal and Spiritual. Has any Pope since then renounced or given up any of the high claims these men made, in the same formal way wherein they made them? We trow not.

† We speak advisedly when we say anti-Christian. We believe that anti-Christ will come in the last days. That he will be a person, a single individual. But in the mean time, there are even now many anti-Christi, in the language of St. John—that is, there are many in the spirit of anti-Christ. Now taking it for granted that anti-Christ is opposition, (*avri*, against,) in the way of substitution, (*avri*, instead of,) at once we have the test of the anti-Christian quality. Christ, our Lord, being "Prophet," "Priest," and "King" of the whole earth, every person or thing, or influence, which aims to substitute itself for him therein is anti-Christian. Hence, most of the knowledge, so called, of this day is anti-Christian. Hence, too, from the earliest times down to the present, we see anti-Christian characters to belong to the aspirants after Universal Monarchy, from Nimrod and Senachereb down to Bonaparte. Romanism takes the peculiar character that belongs to Christ, and attributes the universal priesthood to the Roman Pontiff. The same theory also assigns to the Pontiff the Universal Monarchy. These belong only to the ever present Priest and King of his Church and Kingdom, Christ our Lord. Therein is Romanism anti-Christian. In fact, we wonder that people cannot, without rage and wrath, which are the main impediments of the Roman controversy, place the whole theory of Romanism before them, the Hildebrandian theory, we mean, and ask themselves, "who could fill this place," who could exert uprightly and duly these prerogatives? And they would at once see that no one could but a man with the attributes of God, a man omniscient, omnipresent, omnipotent, that is, Christ himself. The theory is, therefore, essentially anti-Christian, as also incapable of being in any effectual way realized.

It is very sad in the case of the sincere Popes, those who took their theory to

Romanism is political Christianity, and to this hybrid union, lasting now for eight hundred years, are due all the corruptions of Europe. From the age of Hildebrand down to the present time, the struggle has gone on for political power by sacerdotal means. The Hildebrandine scheme develops itself in corruption of doctrine down to our own time, in decay of morals and in the strength of the influences, political and social, that it arrays against itself. We consider that for these eight hundred years as the scheme has grown in Europe, so has infidelity grown—so has corruption grown—so have despotism and radical principles at opposite poles increased in politics, and so has constitutional liberty decayed. Let the freest nation constitutionally and the purest, come under her domination, and that nation will be covered with infidelity and ignorance, with corruption of morals, and then with hatred to all religion and all government solely by the normal action of Popery.

Prayer, and all the Offices of religion universally celebrated and attended in a foreign language, are enough to deprive the Liturgy of its teaching and educational power upon the masses of the people. A clergy existing under a compulsory celibacy cannot be a moral clergy. The Confessional, as it is in the Romish Church, is a ready means of maintaining power and spreading immorality. And a closed Bible and the scriptures held rigidly from the perusal of the people by the priesthood, as the only means of maintaining their position and power, is a great and ruinous wrong. If a populous and free nation is to be ground down, to be trodden to the earth, to be made capable of existing only under despotism, the Hildebrandine Romish Church in its doctrines, its principles and its whole machinery of life and action is the body that can solve that problem, can bring about those results.

The Political Christianity of Rome, by the necessity of its being, must become more and more obstinate in its delusions and its assumptions, until it perish—more self-asserting, more infallible, more denunciatory. It must produce, by the reaction against its dogmas, more infidelity and more destructive

the primitive Christianity—those, we mean, before the era of Philip the Fair—to see how it forces them upon anti-Christian ground. One of the grandest of them, for instance, Innocent the 3d, (A. D. 1215,) uses of himself as Pope, these words, "To me it is said in the Prophet, I have set thee over nations and over kingdoms to put out and to pull down, and to destroy and to throw down, and to build and to plant. To me, also, it is said in the person of the Apostle, To thee I will give the keys of the kingdom of Heaven. For I am in the middle state, between God and Man, below God, but above man—yea, greater than man, since I judge all men, and am judged of none. Am I not the Bridegroom, and each of you the bridegroom's friend," &c., &c.—Cosin's History of Transubstantiation, p. 187.

radicalism, as well as more immorality. But there is a God who governs this world—and the Heart, the Reason, the Conscience exist still in the humanity which He has made. The constitution of Man is still the same and the God-given humanity which craves for, and seeks after, even in its blindness, the doctrine of a true Catholic Christianity, is to this day, as it has been since the days of Hildebrand, a meek lamenter, a determined reformer, or a fierce and irritated rebel against the monstrous exaggerations of doctrine and corruptions of practice in the Roman Church. And the written Word of God in the originals exists, admitted by themselves, as authoritative, and unquestionable, the best corrective of all the influences that are anti-Romish; and then, lastly, the God Who governs the world, in whose hands are the nations; through His Providence, it seems as if it were possible that a way may be made for those nations to be free from this thralldom, for Rome, or at least for those nations apart from Italy, to be reformed. But in Rome herself, with her present system and her present practice, we have no hope for Christianity, and its progress. For her, in our opinion, the sole hope of Reformation is in the destruction of her system, in the giving up of the principles peculiarly Roman. Let the Pope of Rome become, and be the Bishop of Rome. Let the Liturgies and Services be in the vernacular. Let the Holy Communion be given in both kinds. Let the Bible be read by the people in their own tongues, and let the priesthood be freed from compulsory celibacy, and the Roman Church can be reformed.

And, before all this, let the bar to all these reforms be removed, the assertion of the Supremacy and the infallibility of that *particular Church*, which two doctrines, as long as they exist, impede all other reforms. In other words, for the Roman Church and the Churches of her obedience, we see no hope save the destruction of the peculiar Romish system. Most likely, the Pontiff in Rome and his Italian priesthood will persevere until the system develops to its utmost, and produces its Mohammed, a new anti-Christ of the West, to answer to him who sprung from the corruption of Eastern Christianity. Rome will persevere most likely, until all the nations of Europe break away, and until the volcanic agencies that are at work underneath the city, at their appointed time, break forth and the city and the latest head of her perfectly developed system, be as Sodom, and like Gomorrah.

But, for Christianity, for its progress towards primitive purity and holiness, onward to its final reign over the whole earth, there is no help or hope in Rome—no expectation from her,

save of further corruption, more disintegration, more infidelity, and more development.

The only hope is the destruction of the peculiarly Romish system, as such. "No peace with Rome," no compromise, no imitation; this should be the only resolve upon the subject of the Church in this country.

But with regard to the Romanism existing here in the United States, we do conceive it more possible for it to be reformed; we do think that its laity can resist and make void the schemes for concentrating all property and power in the hands of the priesthood. They can insist upon and obtain the reading of the Holy Scriptures, and the education in them of the young. They can urge forward the having of their Services in the vernacular. They can lend their weight towards the entire EUCHARIST, for the laity instead of a mutilated sacrament. And above all, they can give their influence towards a married priesthood and against a foreign and ultramontane clergy. They have here, in this land, thanks to the good providence or God, no Ferdinand of Austria, no possibility of an Inquisition or of civil persecution. Their Church here is capable of reformation without check from the civil sword. Nay, by the very fact of their position in free America, it is standing upon the brink of Reformation.

So much we have thought it necessary to say, that our readers may see the *broad* and *deep* difference we consider to exist in Romanism in Europe, which save it is snatched from it by a miracle must run its course and reach the completion of its developments by the very fact of its position, and Romanism here, which is by its position capable of Reform. Not that it is reformed. Its million of Celtic Irish even in this country hold yet and cling to the national hatred of the Saxon. Their natural tendency is to be led by chieftains; to put faith in demagogues; to believe in a political religion. Their descendants will be free from all this. The priests of the present day are two-thirds foreigners and ultramontanes; men steeped in the gall of the system, and sent here because they are so, because being such they are pledged and devoted to the Italian system and will admit of no reform that can impinge upon it. If Romanism continues an organization in this country and the Roman Catholic religion becomes American, their priesthood must become in the mass American, coming from the American laity and sympathizing with them. By a desperate effort and by united work, the Romish priesthood at the present time, can, as they are trying to do, keep the Romish Church in the United States for a time ultramontane and un-

reformed. But, let one generation pass, and the priesthood as well as the laity will be engaged in abating the Romish system, and one by one clearing away its corruptions. They can do a great deal even now. And no doubt the providence of God, which has placed them in a land where the Church is perfectly State-free and they cannot be persecuted by others or persecute them—where all are free to worship according to their conscience and their reason—and where the HOLY SCRIPTURES are open to all—no doubt this is leading many back even unconsciously to the grounds of their own original Faith, the Faith of the Church of Rome before her corruptions, that is, Scripture interpreted by primitive and universal consent, the same basis whereupon the Reformation of the English Church was placed by her first reformers. To this terminus it seems to us native-born American Romanism must tend, and this end it must reach when the present generation shall have passed away.

With regard to the Greek Church, or rather the Greco-Russian Church, we know less than we do of the Romish. It seems to have floating among the people and the priesthood, many errors kindred to those of Romanism. But it never has declared itself infallible. These same errors stand therefore in a different position from what they do in the Romish Church. Again the Greek Church, retaining, nay, enforcing and compelling the marriage of the parochial clergy, has been free from that imputation of immorality which has ever hung round the Romish clergy, and has been the cause of so much European infidelity. Therefore, while the whole population of France, for instance, was, at one time, lost to Christianity and the Romish Church of France, the Greek clergy under the Turks, the Greco-Russian under the brutal Tartar tyranny, continued to maintain their influence and retained their whole population within the Church. We have read "Plato's Treatise," the 'Longer and Shorter Catechism of the Russian Church,' and the "Treatise on the duty of Parish Priests," and considering the Despotism under which Russia exists, we must think the Greco-Russian Church, measured by these its standards, greatly nearer to primitive and Scriptural Christianity, greatly more full of hope than the Roman Catholic.

But as the Romanic race in Europe overpowered the Celt and gave a new organization and new rulers to Europe, and then itself was overridden by a newer race, the Gothic, and received from them new institutions and new blood, so would it seem that the newest race of all, the Russo-Sclavonic, is impending over Europe. Germany probably may receive a new

nobility and a new Christianity from Russia, and France and Spain, even all Europe, may possibly be under the dominion of that new race and their old religion.

The two mightiest kingdoms of the west united have in this last war, made far less resistance to Russia than the Roman Empire did to the first assaults of the Gothic races. It may be that the national and religious systems of Europe need not Reformation but substitution. It may be that such an epoch is approaching. But be that as it may, the oneness in sentiment upon all subjects of the Russo-Slavonic race is very remarkable, considering the large population. Let them even in this last war have had a general in the field equal in genius to the great engineer who falsified so splendidly the calculations of his science, and there would have been but a poor account of the war on the Protestant-Papal-Mohammedan side. Military Genius, the born and natural capabilities of a general, seems to be the rarest of all natural products. And one peculiar method whereby God brings about His work and defeats the wisdom of statesmen and overthrows the accumulated wealth and systematic organization of ages, seems to be the raising up of such genius in the most unexpected places and persons. From Alexander and Cæsar, Belisarius, Alarick and Genghis, and Timor, down through Charlemagne, Gustavus Adolphus, Marlborough, Bonaparte and Washington—the born General—the man who has natural military genius seems the greatest agent in the hand of God for destroying all political calculations and overthrowing all organizations which in *His* providence should be overthrown. Looking at this last Russian War, it has seemed to us, that a general in this sense was all that Russia needed. She may come yet to have such a man. And in this case European affairs will be discussed and managed in a different way. The whole system of Europe most likely will be changed. And the Popedom, once politically necessary and still maintained in existence only by European politics, may cease to be, and with it the whole Romish system be very summarily refuted.

We do not by any means desire such a thing as a new territorial invasion of Europe. We are conservative, and consider that the worst of all reformations is the irruption of a new race. But it looks very much as if the European system were threatened with such a reformation; and it seems as if but little were required to bring it about. And in the meantime the Greco-Russian Church is wrapped up in the fortunes of the Russo-Slavon people, and comparing them with the broken down nationalities, the military despotisms, and the corrupt

Christianity and the more corrupt literature and philosophy of Western Continental Europe, it does seem very likely that a high historical destiny is in store for that race, a wider spread and a more extended sway for that Church and priesthood.

It is not, we think, at all improbable, that in Germany, in France, and even in Italy, the Russian Bayards may replace the worn out Gothic nobility, and that a Greco-Russian Patriarch may yet administer the communion in both kinds to a married priesthood in St. Peter's in Rome. Rome has seen nearly all the conquerors of the world from Alarick and Charlemagne to Bourbon and Napoleon. She may yet see this also. But for the Eastern Church itself in Russia there is but little hope that apart from the fortunes of the Russian race it will make any independent or extra-national progress or impel the course of the Gospel onward towards its final victory. As far as Russia goes, it goes. As far as Russia subdues or absorbs the nations that are within her influence, so far the Greek Church will become the Church of each land as it becomes Russianized. A married clergy will always have a sincere influence in favor of morality. A Church not bound to past errors by the pretense of infallibility can reform in all things. A Church that has the Bible open to the priesthood and to the masses, and has its Liturgies in the national tongue, must be a teaching Church and a Scriptural Church. But there is, after all, little hope, save in territorial expansion, for the onward progress of a Church so loyal or so obsequious, so bound in the chains of an Erastian state supremacy of the strongest kind. So much is this the case that the Czar seems really the **LAY POPE** of Russia, and the "Most Holy Governing Synod"—a body in which military men under his orders have a great deal more influence than its Bishops.

There is however another aspect in which to look upon the Greek Church of Russia. Russia, like other strong nations, has a long memory. In the days of her weakness, the Romish See attempted her conversion by intrigue, by raising up pretenders to the throne, and thus cherishing civil war and dissension, and to crown all by the invading sword of Poland. Poland, in the day of her power, was the devoted agent, the merciless military ally of Popery, in its designs upon Russia. Their debt to Poland has been paid, perhaps over paid. The Russian priesthood owe another to Romanism. In fact, the Romish usurpation is detested and abhorred not less by the present Russian Church, than it was in the era of Elizabeth by that of England. And in the sense of anti-Romish—the main sense in which the word Protestant belongs to us—the Greek clergy are far more Protestant than we are.

In fact, from what we can understand, the Russian nation and the Russian Church stand in the same position towards Romanism now as the English Church and nation did in the glorious reign of Queen Elizabeth. The Church and the nation are steadily and systematically opposed to the politics and the religion of the Romish See. And this is something in Europe at the present time, when political or infidel France, and England once Protestant, but now only mercantile and manufacturing, and worn out Mohammedism, have all been fighting side by side against Russia, the only nation with an established Church which has the consistency to think Christianity worth fighting for, or Mohammedism worth fighting against, when those nations professing the law of nations have fought for a dynasty whose rule of succession is concubinage and child murder. It is something, at the present time, when Papal Austria, Infidel France and Trading England are bidding for the influence Rome has left, "that her priesthood" in these several nations "may support the Government," when the new Robert Guiscard at once has satisfied the vain glory of France, so deadly wounded at Borodino, and bartered her sword for Roman recognition, perhaps a coronation by the Pope, by HIS war against Russia. Good it is, in these days, when modern politics, 'the art of living from hand to mouth,' is bidding for the influence of the Romish priesthood everywhere else, to see a nation as such steadily opposed to the whole system, as was England once.*

In fact, to all Americans, Russia, in her progress and in all her movements, is most interesting. The United States and Russia are the first-born nationalities of the new class,—the eldest of the giant races. Each of us, with a territory ten times the size of France, with a population which in a 100 years must be 200 millions—each homogeneous in race and undivided

* It is very curious to see in Europe the fate of the nations, that have been the political tools of the Roman scheme, as well as of those who have opposed it. Poland, the most abject instrument of Roman Power, is blotted from the map of Europe. Spain, once so great, is ruined. Italy is a nonentity. Whereas Holland, Sweden, England, France, once the strongest opponents of Rome, all these are and have been prosperous. At present Austria is the type of one class, Prussia of the other. It remains to see what will be the issue in reference to them. But in truth in Europe from 1099 there has been no politics, no policy, no war, beneath which does not lie this great controversy between the Roman Theory, (Church and State, the supremacy belonging to the Church,) and the Imperial Theory, (State and Church, the supremacy belonging to the State.) Papal and Imperial, Guelf and Ghibeline, Hildebrandine and Carolinian, it was the same controversy in different forms. This is, as Ranke calls it, the problem of Europe. We only have attained to the solution of it, the utter separation of Church and State, and therefore the termination of the strife between them for the Supremacy, and this, as the readers of these papers will see, not by our own wisdom, but by the power of God.

in territory, we are to all intents the two nations of the world; the two mightiest powers, even now, in our undeveloped and infantile state. And so matched in territory, population, and expectation, or rather certainty of growth and progress, we are by the strange providence of God as nations so placed that strife and contest between us is hardly possible, hardly ever can the smallest jealousy come into being between us. In fact, with the huge population and extended territory of Russia, her best interests lie in calling to her aid our mechanical and engineering genius and our financial abilities, and employing them in organizing her industry and developing her resources. This has begun already and must increase. It must go on both with respect to State work and private industry. Citizens of the United States must take there ultimately the position the Germans have had since the time of Peter the Great. It is therefore very likely that our acquaintance with Russia will extend and our relations be more cordial every year. This seems to be in reference to Russia and the United States the leading of Providence. It may be that the way is opening for the reunion of the Church of the East with that of the West, broken up by Hildebrand, and the natural cordiality of the United States and Russia may be leading onward towards it.

In this way, it is possible that the Greek Church, especially in Russia, has its work to do and its part to play in the victory of Christianity over the world; but it is, as we have said, wrapped up in the nation, and as far only as a national Church can go, it goes. As for any direct movements towards bringing other nations within its sphere, it is less active than Rome. For even the false position of Rome, that she exclusively is the Catholic Church, renders a constant aggressiveness, a constant proselyting upon those without necessary, which gives a semblance of progress to her that the Greek Church cannot pretend to. We have in the previous part of this Article concluded that Rome can never be universal, can never become the Catholic religion of the world, without modifications which would cause her to cease being Romish, in fact, destroy the peculiar Romish system. We may, apart from national progress, conclude that the same is the case with the Holy Church of the East.

If these ancient Churches are to be the main elements in the perfect and spotless Christianity that is to reign over the renovated world, they have much dross to purge away, many corruptions to be reformed. We have, as we have said, more hope for the Eastern Church than for that of Rome; and yet, so immovable are they in their traditions and their nationalisms, that only from without, only by the Providence of God,

ily by the wreck which time and change evermore bring on old systems, can we think that they will be freed from their present encumberments, or enabled to act in any way as necessary to the time, or to move otherwise than in the deep worn ruts of dead ages. If they barely keep their systems alive and support those who do it, it is all they can do. Further aggressions, more freedom or more vitality than will effect this, we cannot expect.

We come, lastly, to the Church of England and to her daughter Churches in the United States and elsewhere; and, lastly, to dissent, or the non-Episcopal communities over the world.

With regard to the Church of England, we consider her to have been reformed upon the purest principles, while the Jesuit reform of the Roman Church at Trent was constructed upon the very highest principles of Hildebrandine or ultramontane popery—the English reform took for its basis the Church under Episcopacy, the Open Bible, the Authoritative Interpretation of the Universal Church, on matters of Faith, and freedom on matters of Opinion. And, besides this, she has no tumultuary Church—no organized mob of destructives and rebels against authority. Solemnly and constitutionally, by the regular action of her State legislature and her national Church council, (now, alas! since the days of George II, extinct in its action,) she removed one by one deliberately* all the national corruptions and religious corruptions of Rome. One by one, the Romish corruptions in Polity and in Practice were removed by authority. And the English nation stood forth professing unanimously, as we can see evidenced in the works of Cresswell, Brainhall, Andrews, Hooker, Pearson and Bull, the pure Catholic Faith of the purest ages. A glory and a beacon the Church of England became through the world, the strong bulwark of reform against Popery, the upholder of constitutional liberty against the despotism of Spain.

The championships of Religion and Liberty were entrusted to England by the Almighty, and well did that great Queen whom the political dwarfs and small religionists of our day so little comprehend, fulfill her great duty as the head of England's

* The constitutional and parliamentary deliberateness whereby the English authorities removed one by one all the corruptions of Romanism in Church and State is a peculiar character of the English Reformation. It contrasts most admirably with the violence and tumultuous fury of the continental reforms, both Calvinist and Lutheran. It was not radical demagogues, mob orators and pamphleteers that carried out the Anglican Reformation in its steps, but statesmen and clergy acting deliberately and constitutionally. The various steps may be seen in Palmer's *Treatise on the Church*.

State and Church in that great conflict. Her reign was the culminating glory, the meridian splendor of England; and the great heart, and great head raised upon high on its most central throne. Statesmen, and Poets, and Philosophers, whom this merely intellectual and by no means religious or statesman-like age worships as far as it is capable of worshipping anything, worshiped her. And Bacon and Shakespeare, and Spenser, Sydney and Raleigh, and Drake, Burleigh and Hooker, and Andrews revered and almost worshiped her,* whom that small Lord Macaulay, the author of a romance called the History of England, depreciates and counts quite inferior to himself or Lord John Russell.

But the Church of England is an Island Church, as is the nation an Island nation. The English Constitution, moreover, was an organized part of this reform. The Church and the State were in that reform, but two aspects of the same body, the English Nation. Such a Church could remain in its perfection only under such a head as Queen Elizabeth. Its ideal could be expounded and the balance arranged and adjusted only by such a man as Hooker, the very genius of moderation and judicious compromise. The ideal of the last was realized only by the mighty, kingly abilities of the first. When her strong hand, which held the balance even between the Church and the State, and did justice and made equal the rights of both, ceased to sway the sceptre, then at once the State began to preponderate.

Rome, at least, had the idea of propagandism, of universal existence, even though it were in the form of universal tyranny. But the Island Church was the national Church of an exclusive and self-asserting people, and sent out no Missionaries. She had the Catholic Faith free from Roman corruptions, with the primitive Episcopacy, and the open Bible, but no idea of pro-

* We give Hooker's estimation of Queen Elizabeth:

"Constancy in prayer for all men. Her especially whose sacred person, matched with incomparable goodness of nature, hath hitherto been God's most happy instrument, by him miraculously kept for works of a miraculous preservation and safety unto others; that as 'by the sword of the Lord and of Gideon,' was sometimes the cry of the people of Israel, so it might deservedly at this day be the song of innumerable multitudes. * * * Yea the true inscription, title or style of all Churches as yet standing within the nation, 'By the goodness of God and His servant Elizabeth,' " &c.

Was Hooker a base sycophant, and Elizabeth no greater and no better than George the 4th? or since from all these men whom Macaulay and his set worship, or pretend to worship, we can find passages of as lofty praise of Queen Elizabeth, is it not likely that they were entirely sincere in their praise, and that she was as great as they thought her to be? Such stars as these are likely to cluster and revolve only around a central sun.

gress had she outside her own national limits. A Church that will live, by its very idea must have before its mind universal extension, unity all over the world of all Christians in the True Faith, holiness in its own members, and its own great Apostolic origin and Apostolic Commission. In other words, a Church to endure and prosper, must be a Missionary Church. A Church that forgets these grand objects, this grand fourfold ideal once half-realized, and once again in this world's course to be wholly realized, forgets its very duty as a Church. And the English Reform seems to have forgotten these ideas. Alfred, in Saxon times, had sent Thanes and Bishops on a three years' voyage to Hindustan. In later times, Winfred the Englishman, became the apostle of Germany, but from the times of Elizabeth, the Ideal before the English mind seems to have been the National Church and the National State exclusively, as a terminus beyond which they could not and would not look.

And, therefore, in the succeeding half century, the two fatal influences kept down so strongly by Elizabeth, Puritanism, religiously and politically destructive to England; and Popery, at the opposite pole, as destructive to the Church and the State, had power, and increased in strength when the strong monarch passed away. It seems as if for her sins of omission and quietude, that God had aided these powers and given to England in His wrath, Kings whose every movement was a help positively or negatively to Puritanism or Popery. In fact, looking upon the Stuarts in reference to the duties of Kings and Statesmen, and according to the measure of Elizabeth's work, it is very hard to find four men more unwise than the pedantic, cowardly, cunning James I, the uxorious, insincere, indecisive Charles I, the adulterous, false-hearted and epicurean fool, Charles II, or the bigoted, unstatesmanlike fool, James II. These men's follies, vices, and even their virtues and good qualities, (and these last they had in great abundance,) seem to have been the means of overthrowing the Elizabethan Constitution of England, and making vain all her great work for fifty years. And yet James I, had real learning; Charles I, undoubted piety; Charles II, sense and wit; and James II, heroic valor in his youth, and in his latter days, deep if misguided piety. But because they were unwise each in his peculiar way, they unloosed and gave strength to those two powers most hostile to the English Church.

Under the influence of these two powers, set free by these four monarchs, the Elizabethan Constitution began to perish, and for nearly one hundred years monarchy, as a living power,

became less and less, until under William III, the Whig aristocracy installed their Family Government under the pretense of a monarchy without the reality. For the King of England, for now one hundred and seventy years, has had less real power than a President of the United States, and is merely a State functionary for the signing of bills. Since James II, there has been no King in England, even in intent and design, since Elizabeth, no King in fact and truth. The Elizabethan State began to perish with the accession of James I, the ruin was completed only at the accession of William III. The Elizabethan Church retained her strength, her influence with the people, her constitutional powers entire, until then. But since then, the House of Orange, and the House of Brunswick, have steadily destroyed the powers of the Church, steadily made their political influence to preponderate over her. From him who drove out Sancroft and the Bishops because they would not perjure themselves, who systematically began the trick of giving Bishopricks and dignities to slippery politicians as rewards, and established Presbyterianism as the State Religion in Scotland, down to her who recognized that Presbyterianism in Scotland by her presence at its worship, the whole theory of all these monarchs and all these governments has been opposed to the very Church they are said to protect. It is not the doctrine of Hooker that the Church and the State are merely aspects of the same Body, the Nation, all citizens being baptized members of the Church, and all members of the Church being also members of the State, the same doctrine being also that of the great statesman, Edmund Burke—this is not the doctrine they practice upon. Theirs is a temporizing Erastianism, waiting until its time may come—the Erastian theory—the idea that all religions are indifferent, equally good if men are only sincere, that religion is a department of the State, a portion of STATE-POLITY, as COMMERCE or POLICE, or Foreign Affairs, and to have a DEPARTMENT as well as these, the DEPARTMENT and MINISTRY of RELIGION. This is the theory upon which all the monarchs of England have acted, from the era of William III—a theory as different from that of the Elizabethan Church as the Government of England for the same time is from the monarchy of that Queen; and both of them systematic encroachments of that Whig spirit, so called, which for one hundred and seventy years in England has hated Popery and has hated Puritanism, and yet has never refused the aid of either as against Monarchy and the Church.

The English Church yet survives, the English nation still exists, and the English Common Law. How far the English

Constitution is in existence is a problem. English Whigism, (American is a very different thing,) with the aid of its two allies, took advantage of the folly of the Stuarts and the ignorance of William and the first Brunswicks, and destroyed or mutilated Monarchy. Aristocracy then established seems now to be overthrown virtually by Democracy—that is, by Parliamentarianism or Girondinism, the feeblest of all the forerunners of Democracy. How long this may last until it reaches its consummation, that is to say, the asking and the answering of the great question, “what is the use of a King who is but a state pageant, and would be bettered by an actual person, a living President? What is the use of a House of Peers? how much better a Senate of men of real wisdom? Why not an American Republic?” These questions seem to come closer and closer every year. Even such a paper as the *London Times* seems to put equivalent questions constantly. Most likely the time will come when these questions, having been put for fifty years continuously, and argued upon for so long a time, the whole nation will have become democratic in fact and truth. And then, as an edifice undermined gradually sinks down, so will the whole pageantry go, and with it all property, all rights, all privileges, and institutions, into the roaring flood.

Thus, most likely, if God do not interfere, will come to an end all that remains of the English Constitution. We do not believe the possibility of an American Republic in any country in Europe, least of all in England. The only result would be ten years botching and patching, ten years anarchy and cruel political struggles and massacres, and then a victorious General, ruling and restraining this anarchy and becoming the despotic Emperor of England. Still less do we believe in any aid or help against the tendency towards this result short of setting the Church of England free from the State, permitting the Church to manage her own property in each diocese for Church uses, and to hold her own legislative assemblies on matters purely spiritual, calling in her Laity to her Councils, as well as Presbyters and Bishops, electing, as in primitive days, her Bishops and parish clergy, as well as all her Officers. If these reforms could be made, England’s declension towards the gulf of Democratic anarchy might be stopped, and the Church regain her conservative powers and be once more the Glory and the Star of England.

But, there is no party in England which would accede to this. The English Bishops would not; they have been in Parliament for a thousand years. The English High Church clergy would

not; the English Low Church would not; the English Tories would not, nor the English Whigs, nor the English Radicals. In separating the Church from the State, each and every party would have to lose some influence, or power, or source of corruption, or means of rewarding political friends. Pamphleteers, reviewers, or newspaper writers, they would not accede to, or for a moment entertain the idea. They will not do it. The time therefore may come. Monarchy was destroyed by Aristocracy pretending itself to be Constitutionalism. Aristocracy has perished by incipient Democracy; this will most likely come to its perfection, and Church and State come to an end in anarchy.

What will come of the State, or the English Empire in such case, is very hard to conjecture; save that the British islands will very likely be all the British Empire, and the people be a great deal happier for it. The Church of England, we have faith to believe, will survive in a purer state than in her present condition, (and she is the purest of STATE CHURCHES,) and perhaps than even in her best era of union with the State under Elizabeth. But before this plunge into the abyss towards which, from the era of the Stuarts to the present, England has been rushing down the rapids, before or after the same total wreck which France has already undergone, the sole hope for England is in her Church. If set entirely free from the State, that Holy Church can lift England up from the very edge of the abyss. If with the State of England the English Church must fall, the Church can, and will rise again, and restore the nation from its ruins. Only in the Church has England any hope at present.

But as a State bound Church, there is at the present time less hope for the Universal Church in the Church of England than in the Church of the East. For the Church of Russia, although bound by the State, still is upheld, believed in, and aided by the Czar. And we must not forget, that while the Empire of Britain, consisting of so many scattered colonies and isolated islands, and strongholds, and bits of territory scattered all over the world, must come to an end at no distant period, Russia is one race, all its dominions are in one body. Russia annexes as the United States does, instead of colonizing, and like us it assimilates. And the Eastern Church goes along with the extension of the Empire as a matter of fixed principle. Whereas Great Britain has ever been careless of propagating her religion or extending her Church. From the era of the Reformation England has had Bishops, and yet the first Bishop she sent out to any of her colonies was to Calcutta in the present century.

Nor can we say that much is to be expected from any party in the English Church. The doctrinal High Churchmen are, we suppose, Church and State men, content with position, and rank, and comfort, strong conservatives as clergy ought to be, strongly attached also to the existing order of things. As long as it exists they will stick to it. "Do not desert the old ship," they would cry at the very moment in which it is turning over the edge of Niagara. As far as regards the New High Church party, Puseyites, as they are called, it is not to be denied that a great revival of Church principles has taken place, and in some measure by their means; it is not to be denied, also, that a vast deal of learning has been raised from the dead and brought before the minds of the clergy. But still it seems to us that the only man who had the abilities of a leader has gone from them. It does seem, as if since the loss of John Henry Newman, that all ability in that party in England is lost, and that the party itself is broken in aims and hopes. And here we must say, that as far as we across the Atlantic can see, that great logician and great party leader was singularly blind in a most important matter. He saw the fragmentary nature of Dissent; he discerned that it possessed no principles of organic life, that it must die. He saw, also, that for a living Christian Faith to go on and propagate itself, and increase, and conquer the world, it must have a body—that the Holy Catholic Church, instituted by Christ Himself, organized and vitalized by the indwelling of the Holy Spirit, must be that Body; that the idea, and also the fact of a *Church*, is necessary to a living Christianity. He saw two bodies presented themselves, claiming to be this Church, the *National Church* calling itself an integrant branch of the Holy Catholic Church, and yet manifestly under the domination of the State; and next the Roman schism, asserting itself to be, not a schism, but exclusively the Holy Catholic Church, yet, notwithstanding all her claims, corrupt in doctrine, worship, and discipline to the last degree. For years, Newman seems to have seen only these two, to have argued, if one be not the Church, the other must be, to have seen and experienced all the deadness, the immobility, the cast-iron permanence and want of an energetic life of a State Church, and from all these deficiencies to have argued, "this cannot be the Church, the other must be." And then, he seems to have swallowed assertions, dogmas, corruption, and imposture, whole and entire, on the principle that unresisting submission is faith. All this, from his premises; the Church of England and the Church of Rome are the only alternatives; if one be not, the other must be. He seems never to have even dream-

ed that there once was, and again could be, a Free Church, free from all bonds of the State and existing self-governed and independent, as did all Churches before Constantine. Had he caught a glimpse of this great truth, so full of hope, he might have been a reformer, such as Europe has not yet seen. But with the great problem of Europe before his eyes, the problem of State and Church; with the knowledge, too, that papal power is a development, he missed the solution of that problem. He seems never to have discerned that when Church and State have been united, and the Supremacy is given to the Monarch, this settlement in the course of a little time begins to unsettle itself and generates first the idea and then the fact of a converse settlement, wherein Church and State shall still be united, and the Supremacy be taken from the Monarch and given to the Church. That, in short, the union of Church and State in the natural order of things produces Popery. But to Newman, no idea presents itself that the Church in its workings in any period might be abnormal, or that a National Church, or group of Churches, might be corrupt. There must be a Holy Catholic Church. These, too, were the only claimants that he could see, and he must take one or the other. His was not a philosophic, but a logical mind; not the wide-seeing, far-piercing, broad-reaching mind of a Saint or a Statesman, but the dead knowledge of a secluded scholar—the verbal keenness of a mere logician. And so he made his choice, upon the basis of a disjunctive syllogism, “If the Church of England be not the Catholic Church, the Church of Rome must be.”

Had he possessed the mind of an Augustine, or an Athanasius, each of them as much Statesman as Saint, he might have seen a different solution, and been the leader of a different reform from that which sees only England or Rome, and in its attempt to remedy the inconveniences of the Church of England, makes ultramontane Popery its only alternative. He might have seen that the union of the Church with the State in England is the source of all the evils in it, and urging, repeating, and illustrating this great truth with faith and fervor might have prepared the way for the greatest of all reforms in that Church, the greatest of all eras.

But, in truth, it has never appeared to us that Newman had a hearty belief in anything. To propagate a great idea there must be fervor of heart, depth of conviction, an energy of warm faith, that can hardly find words strong enough to show the fire that burns within. Newman knew faith to be necessary to the Christian, and therefore he discourses much upon it, sincerely and eloquently. In fact, he seems to believe, and does

save, as much as a man can believe with his head. But his
 mind is after all essentially skeptical—he saw only the two
 terms, he argued logically in the valid form, and now he is
 Rome. His followers have the same fault. They only see
 England or Rome. They see not the solution of the problem
 the very time that it is in the process of solution before their
 eyes. They are blind to the fact that here, in the United States,
 the great Church, born of their English Church, rising day by
 day upwards, having already two thousand clergy and thirty
 bishops; free alike from the patronage and the bonds of the
 State, knowing her freedom, and exulting in it, and conscious
 of the proud career which this freedom insures to her; and,
 State-free, she is at the same time Rome-free. They do
 not see this fact or its bearings. They do not see even their
 Colonial Churches, which must reach the same result, and
 their several countries have the same influence. Their
 ends and their alternatives are only England or Rome. Most
 likely, they will follow the generation of their Father, and like
 him never see light.

But in the Colonial Churches springing from England, we
 have great hope. Their Bishops and they themselves must
 see to see that being Churches and true Churches, they must
 be ready to assume a new position and a new name. The Col-
 onies of England will most likely, all over the world, where
 there is a breadth of territory sufficient to support a State, be-
 come independent countries. The Colonial Churches then can-
 not exist as the Church of England in Australia, for instance,
 New Zealand or in Canada; they must, by the very force
 of their position, become and be the Catholic Church in Aus-
 tralia, New Zealand, or Canada. Less than this, they cannot

be. Less than this, each and every one of them cannot claim
 to be. And this will be the more easy that in no colony of
 England can we imagine it possible for hundreds of years
 after its separation that any religious body can become estab-
 lished. In each and all of these Church and State must be en-
 tirely separate, each sect left to its own resources for support,
 its own machinery for organization and government.

In this State-free Catholicism thus growing in elements and
 promise in Hindustan, in Australia, in Canada, in Africa, both
 North and South and in the West Indies, in this wide-spread
 new Catholicity we have great hope. It is growing and in-
 creasing, it cannot be Anglican nor can it be Roman. In it,
 to take it, its progress and the new ideas it will awaken in the
 hearts of men and the old ideas it will bring back to them, ex-
 press the hope of Christianity.

And we, the Protestant, that is, anti-Roman, Episcopal, that is, anti-Dissenting Church in these United States, are the first-born of this Catholicity, new-born into the world for the hope and future glory of Christianity, a Catholicity that is free from the supremacy alike of King and Pope, and has, although but newly come into being, its work to do and its course to run in this world. It is in this offspring alone of the English Church that we have any hope, both in its own progress in its various homes all over the world, and in its influence upon the English and continental Churches.

In this alone we have hope for the world. These Churches certainly are but small as yet; still they have the Episcopacy, they have the Bible, they have the Catholic Faith. They must perforce enter upon the same path as we have done of self-government, of self-legislature, of identifying themselves with the interest of their several countries, and relying upon a national clergy. And so doing there is but one stand they can take, the same as we do, that they are each of them the Catholic Church in their several countries. And with the open Bible in their hands, with self-government, with primitive doctrine and Apostolic origin, their growth will at once be great, and their influence corresponding to their growth.

It is very easy for college catholics and verbal logicians to say there is only England and Rome—you must choose between the system of one or the other. But here there is a third class who are not under the supremacy of the Pope, which is the essence of Romanism, nor under the supremacy of the King. The substance of Anglican Church and Stateism, what are they? They are yet small; they have but seventy Bishops and say four thousand clergy; but they are placed in circumstances that must develop a new system and cause it to grow; and they must increase in clergy, in laity, in numbers, in wealth, in one harmonious system of State-free Catholicity over the whole world. Fifty years hence that system will count five hundred Bishops and fifty thousand clergy. It will be too big not to be seen even by such men as John Henry Newman. It will then ask of Rome, "wherefore your Papal Supremacy and all its consequent corruptions?" of England it will demand "wherefore your Royal Supremacy and all its paralyzing bondage?" One question may be as hard to answer as the other. And the one system as well as the other may be found by no means so necessary as politicians, lay and clerical, have thought them for now eight hundred years. The assertion of Hildebrand may be found true, "That the State has no rightful supremacy over the Christian Church," and as true

also the assertion of his opponents, "That the Church has lawfully no Supremacy over the State." And so may the strife of eight hundred years come to an end and the Church once more be One, Holy, Catholic, and Apostolic. This may take place in despite of logic, of book knowledge, of disjunctive syllogisms, and of the prettiest scientific talk of "Churches of the Roman and Anglican Obedience." This may take place and men may learn that logic is good only so far as it goes, that reading does not always impress the mind with notions that exactly correspond to the truth and reality of things, that God has and will maintain in this world a Church and will give her aid and new strength from the most unexpected quarters, when the wisest either lament and weep in unmanly despair, or else as the Romish partisans, organize corruptions of faith and practice into a system, and accept the evidences of ruin and decay as proofs of development.

In the daughter Churches of England, their progress and their influence, we have hope for the Church of England, and in her for the English nation. In the Eastern Church there is hope also, but from a different direction and other quarters. But one thing we look upon as certain at one time or another, and that not very far away. The Unity of the Church must be restored and she will stand over the whole world, and in every nation of it One, Holy, Catholic, and Apostolic.

We have not mentioned Dissent, whether Lutheran or Calvinistic; for it is perfectly evident that however pious and good individual men within the dissenting bodies may be, and many such we have known and met, Dissent has no organic life, no principle of cohesion, no power save as antagonistic or protesting. Let the Church all over the world be in its manifestation of itself to all men as it is in organization, One, Holy, Catholic, and Apostolic, and the men that stand most strongly in Dissent will enter gladly within its fold. . So much is matter of the plainest and most distinct experience in the Church in the United States, where all sects stand upon the same ground, and none is established but each left to develop itself and run its course freely. We therefore do not take Dissent as a body into these calculations. As a body it will not aid in solving the problem; as a body it will not impede the solution. Dissent, on our part, will descend through Rationalism, Pelagianism, and Socinianism towards Unbelief. On the other part, it will individually be absorbed within the Church, as the Church rises in holiness and faith. This must take place here in the United States, and in all countries where the State-free Catholicity is organized. Dissent therefore as a body must not be taken into account.

But in Europe, whether things will advance to this consummation under these influences or the whole of Europe be torn as it has been eight hundred years, by desolating wars, by internal discord, and civil strife, and the Slavonic flood bear down at once on Popery, and Church, and Stateism, and Calvinism, and Lutheranism, and all the isms that have crawled forth into the light of day since the era of Hildebrand, and give to old Europe new institutions and new blood—certain it is, that the Church, One, Holy, Catholic, and Apostolic in fact and in truth, from whatsoever source derived, Greek, Roman, English, or Russian, will stand one day upon the earth, and “The mountain of the Lord’s House shall be established in the top of the mountains, and shall be exalted above the hills and all nations shall flow into it—and the earth shall be full of the knowledge of the Lord, as the waters cover the sea.”

ART. II.—BAPTISM TESTED BY SCRIPTURE AND HISTORY.

Baptism Tested by Scripture and History. By the Rev. WILLIAM HODGES, A. M. Second Edition, revised and enlarged. Philadelphia: 1858. 12mo. pp. 480

IN this work Mr. Hodges has done good service to truth and the Church, showing conclusively, both by positive and negative proofs, that the baptism of infants has the sanction of Gospel authority, and was never called in question by any body of Christians using Baptism at all, before the twelfth century. The historical investigation of the subject seems to have been conducted with great impartiality and complete success. There is no book within our knowledge that we regard as more likely to be useful and satisfactory to persons disturbed with doubts upon the lawfulness of baptizing infants. We would also commend it to the candid examination of our Baptist brethren, and sincerely hope they will, in simple love of the truth, and with all the seriousness due to so important a subject, point out every error of fact or reasoning they may detect in its pages. We are the more earnest in this hope, because since reading this book we are satisfied that the historical evidence in support of the Anti-Pædobaptist theory is much less, and weaker than we had before deemed it. Though with all the proofs supposed by the advocates of this theory to be direct and positive in their favor, we have never found in their writings sufficient testimony to counterbalance the single negative evidence for the universality of infant baptism in the Church during the first ten centuries, derived from the fact that not a solitary instance is presented of its having ever been *prohibited*.

For it is unaccountable, if infant baptism was not Apostolical and primitive, and therefore must have come gradually and not without opposition into use, that we do not find a word of objection anywhere uttered against it as an innovation; not one note of alarm sounded in warning against the introduction of what one writer calls "the most damnable in the black catalogue of heresies;" and another, "the greatest curse that has ever afflicted Christendom." From the stringent silence of the whole primitive Church upon what the Baptists deem so unauthorized a change, and a practice so useless and unreason-

able, it would seem—changing a little the words of Chillingworth upon another subject—as if the whole Christian world had some night gone to sleep Anti-Pædobaptists, and the next morning waked up Pædobaptists, forgetful that they had ever been anything else.

The advice of Tertullian to postpone the baptism of children, and which has been made too much use of by the Baptists, does not come under this head of prohibition or catholic objection. For it is but the doctrinal *opinion* of a single individual, not assuming to be based on catholic usage, which in that age would have had far greater weight of authority than whole folios of speculation, but derived from considerations that Baptists will not themselves justify nor allow, viz: that sin after baptism is unpardonable; and so, if there be any force in his reasoning, the rite should be deferred to an age when persons are exempt from the danger of sinning, and may have all their past transgressions washed away in the regenerating laver. On this ground, and with no better authority, he counsels a postponement of the baptism of young men and women. Another of his reasons is, that it brings *Sponsors* into danger. [Will our Baptist friends inform us what these Sponsors were?] And yet he believed in the *validity* of infant baptism, and acknowledged its necessity, by not withholding it where death was in prospect. He also confesses the application of Christ's words to infant membership, when he says: "Our Lord says, indeed, 'Do not forbid them to come unto me.' Let them come, therefore, when they are grown up." This is a practical commentary on Divine precept that we cannot fully appreciate, for we confess our inability to understand how "*little children*" can come to Christ when they are *grown up*.

Tertullian seems to have been sincere and earnest in his opinions, but the whole tone of his reasoning on this question indicates the timid hesitancy of one conscious of innovating upon established usage. We are well assured that he did this by the testimony of his cotemporary, Origen, who tells us "that the Church had from the Apostles the tradition to give baptism to young children." It seems to us preposterous, that any weight should be given to the mere individual *opinion* of this Father, when it is derived only from premises all of which are repudiated by Baptists, as if it were testimony to an historical *fact*. But on this topic we must refer the reader to Mr. Hodges' book, where he will find it very clearly elucidated.

There is another item of negative evidence which has had no little influence in preventing our rejection of the practice

of baptizing infants. And we have not yet seen anything presented of force enough to weaken that influence. The New Covenant is styled a "better" one than the Old, including, as we suppose, every particular. But if infants are excluded from membership in the Christian Church, we cannot but regard the New as inferior to the Old in a most important and desirable privilege. Under the latter, children were made sharers in the Covenant by a federal rite, which conferred a privileged relation highly valued by the Jew, and which he would on no account have neglected. With his known appreciation of the benefits accruing to children from that Divine Ordinance, it is not easy to understand why no word of complaint was ever spoken by Christianized Jews, if their children, under the New, more glorious, more Catholic Dispensation, were deprived of that privilege of adoption which was so dear to them in the former. When there were such sticklers for the old initiatory rite, that "certain men (converted Jews) came from Judea," and, regardless of Apostolic practice, "taught this word: 'Except ye be circumcised after the manner of Moses, ye cannot be saved,'" how is it that we hear no cry of concern because their children were deprived of the initiatory rite in the Church of the Redeemer, and, being thus shut out of Christ's kingdom on earth, were left to the same ecclesiastical position occupied by children of heathen parents? We are unable to account for it. If Baptists make light of this difficulty, we think it must be attributable to an imperfect view of the nature and purpose of the Sacrament of Baptism—a view which does include the *Covenant* character of the Rite—the Covenant of a *Catholic* system of Grace, and therefore more likely and, as we think, better adapted to include children than the previous restricted system. "The promise is to you and to your *children*," as well under the Gospel as under the Law. And as an old writer says, "to whom the thing signified pertains, to them the sign itself cannot be denied." But it is beside our purpose to discuss this topic. A very able exposition of it may be found in a treatise on Baptism, by Rev. William Adams, D. D., Professor in that noble School of the Prophets at Nashotah.

But besides refusing to infants the privilege of a Covenant relation with the Blessed Trinity on the ground of its illegality, our Baptist brethren seem to question their capacity for being subjects of regenerating Grace.* We cannot otherwise un-

* Yet this is contrary to their "Confession of Faith," which says, "Elect infants dying in infancy, are *regenerated* and saved by Christ through the Spirit, who worketh when, and where, and how he pleaseth." Chap. x.

derstand the pertinence of the question so often and so confidently propounded by them—"What *good* does it do a little baby to sprinkle it?"—a question full of the spirit of unbelief. For might not an infidel with as much propriety ask, "What good does it do an *adult* to be plunged for a second or two in a river?" "The rationalistic mind perpetually suggests similar perverse and skeptical questions upon the other Sacrament of Christianity. "What is the use of eating a mouthful of bread or sipping a taste of wine once a month in Church?" Such questions are put with triumphant confidence, because our common philosophy has no answer to them. But *Faith* has, and the believer should have no difficulty in finding "*good*" in whatever God requires, especially in the perpetual institutions and ordinances of Christianity. Without this faith or trust in the Divine goodness, it would not be easy to answer the question, "What is the use of praying to God?" Does he not know all our wants and necessities before we ask him? The ready answer of the Christian to all such questions is, God has required these things of us, and we cannot justly suppose that He will demand an unreasonable service of His creatures, or institute a perpetual Ordinance of His Church, to which is attached no benefit. In the "washing of Regeneration," is there no cleansing? In the Supper of the Lord, is there no nourishment? If we ask bread, will He give us a stone? Will any one say, that there is an *impossibility* or any *contradiction* implied in the doctrine that a merciful Lord has established an intimate though mysterious connection of Grace with His Ordinances, and particularly with His holy Sacraments? Rather is not the contrary doctrine an absurdity? Is it really conceivable by the heart of Faith, that God, merciful and gracious, would impose these upon us, needy and dependent subjects, but for our good? How can He require of us forms without life, ceremonies without benefit?

But the Baptist, who holds to his "Confession of Faith," does connect spiritual benefit, does associate Grace with the administration of Baptism.* How can any avoid it, when

* "Baptism is an Ordinance of the New Testament, ordained by Jesus Christ to be unto the party baptized a sign of his fellowship with him in his death and resurrection; of his being engrafted into him; of remission of sins," &c. Chap. xxx.

We take the opportunity here of showing the orthodoxy of our Baptist brethren on the subject of Sacramental Grace. "Worthy Receivers, outwardly partaking of the visible Elements in this Ordinance, do then also inwardly, by Faith, really and indeed, yet not carnally and corporally, but spiritually, receive and feed upon Christ crucified, and all the benefits of his Death; the body and blood of Christ being then not corporally or carnally, but spiritually present to the Faith of Believers in that Ordinance, as the elements themselves are to their outward senses." Chap. xxxii.

he reads in Scripture such language as this: "Arise and be baptized, and *wash away thy sins*;" "Be baptized *for the remission of sins*." In a controversy with Baptists on this subject we are not disputing with unbelievers, but with those who maintain, as firmly as ourselves, a grace attending Baptism. It is therefore improper and impertinent for them to ask, in the tone and manner of a scoffer of Ordinances: "What good does it do a baby to sprinkle it?" For we, who believe in the right of infants to the sacred Ordinance, have the ever ready answer, "just as much good as it does to baptize an adult." For if the Baptism of infants is allowable, this is most certainly true. If to the adult there is given in baptism remission of *actual* sin, then to the infant, by the same process and agency, there is given remission of *original* sin. If the one is thereby brought into Covenant relation with the Triune Godhead, so also is the other, in the language of the Catechism, made "a child of Grace," "a member of Christ, the child of God, and an inheritor of the Kingdom of Heaven." Blessed privilege, of which it is cruelty to deprive any who are capable of receiving it.

Capable of receiving it. Do infants come within this category? As to their capacity for Covenant relationship, it is not easy to see wherein it is less now than before the coming of Christ. Rather in the freeness and fulness of a gracious Gospel System, we should expect to see that capacity enlarged, not diminished, certainly not wholly destroyed. And as to their susceptibility to the gracious agency of the Holy Spirit in their hearts, why should we confine such influence to adults alone? If infants do not *need* it, how can the Calvinistic dogma of the Baptists be maintained that any of them are lost? If they have no need of that influence, it must be because they are sinless, and therefore not obnoxious to judgment. But this is contrary to the faith of that Sect, which includes

So of the Sacramental Rite of Confirmation, which probably many persons are not aware, forms an Article of the Baptists' Creed, it is said,—"*We believe that laying on of Hands (with Prayer) upon baptized Believers, as such, is an Ordinance of Christ, and ought to be submitted unto by all such persons that are admitted to partake of the Lord's Supper; and that the end of this Ordinance is not for the extraordinary Gifts of the Spirit, but for a farther reception of the Holy Spirit of Promise, or for the Addition of the Graces of the Spirit, and the Influences thereof; to confirm, strengthen, and comfort them in Christ Jesus,*" &c. Chap. xxxi. The copy from which we quote, has the following title page. "A CONFESSION of FAITH, put forth by the *Elders and Brethren* of many CONGREGATIONS of CHRISTIANS (Baptized upon Profession of their Faith) in *London and the Country*. Adopted by the Baptist ASSOCIATION met at Philadelphia, Sept. 25, 1742. The sixth Edition. To which are added, Two Articles, viz: Of Imposition of Hands, and Singing of Psalms in Publick Worship. Also, A Short Treatise of Church Discipline. Philadelphia: Printed by B. FRANKLIN. M.DCC.XLIII." This was originally put forth in London in 1689.

valiant defenders of the doctrine of Original Sin. But if infants do stand in need of the Divine influence, as they surely do if born in sin, why should they be debarred from access to that channel of Grace which has been opened in the Church for the sole purpose of effecting an intimate union between Heaven and earth, between the adorable Godhead and His sinful creatures, and for conveying those supplies of the Spirit, without which the human soul, whether of the adult or infant, can never be nourished in holiness and trained for Heaven. It is our moral *nature* that needs renewing. It is upon that *nature* that the Holy Spirit acts, and not simply upon the intelligence. Consciousness in the subject is not at all essential to spiritual regeneration. Now infants have this *nature*, though not actively developed, as truly as adults; and to confine Grace to the latter is to leave the corrupt nature of infants unprovided for, or to limit the Divine power. If we come into the world with a corrupt nature, then that nature, according to the degree of its corruption, be it more or less, has need of Grace for its correction. If it be incapable of supernatural influence before the intellect and consciousness are developed, then those dying in infancy must needs be lost; or else they must be saved in the corruption of original sin, which no Baptist will avow, and which is plainly opposed to the teaching of the Gospel.

There is no more reason for asserting the incapacity of passive and unconscious infants to be subjects of Grace in a regeneration of their moral nature, than there is for declaring their incapacity to receive a sinful nature by natural generation. There is nothing more mysterious or contradictory in the one than in the other. St. John was "filled with the Holy Ghost, even from his mother's womb." The truth is, and, from the necessities of human nature and the mercy of God, must be, that infants are just as capable of receiving Grace according to their need, as adults are. It may be less in degree, for they may *need* less, but it must be the same in kind and in effect, because their natures are the same, sinful and corrupt in both. In adults the gift of Grace is a *supernatural* endowment, wholly unattainable by their own unaided powers. They are as unable to procure it by native strength as are infants. In this respect both are equally helpless. And therefore we have said, that to deny it to infants is restricting the mercy or the power of God. In the case of adults, it is imparted solely through the Divine power and unmerited goodness; and if these cannot be exerted upon infants, then we must say again, that they, being naturally engendered in sin, must inevitably perish.

Bnt, says the Baptist, Faith and Repentance are prerequisite to Baptism ; because it is written, " He that *believeth* and is baptized shall be saved ;" " *Repent* and be baptized," and infants are not capable of either. The chief force of this objection seems to us to depend upon an ignoring of the Covenant character of the rite, of which we have spoken before. It is true, these passages can apply, in their entirety, to adults only. We could expect nothing else in a requisition upon *them*. They would be unfit subjects for the Ordinance without Faith and Repentance, as they would thereby bring themselves under Covenant obligations to the Godhead without sincerity ; with no purpose, disposition, nor ability, to fulfill them. The adult who has neither Faith nor Repentance has *disqualified* himself, which is not the case with an infant. In a dispensation where God offers to bring all mankind into Covenant relations with Him, infants would be admitted to the privilege of the initiatory federal rite as *a matter of course*. They have done nothing to exclude themselves—they need it, and are incapable of doing anything to merit it. Unconscious of evil, guiltless of any actual sin, they are the fittest of all God's subjects for the "washing of Regeneration." Christ died for *all*, for infants as well as for adults. To both are equally applicable and available all the benefits procured to mankind by His death upon the Cross, all the privileges of the Gospel and of the Church. The helpless infant needs the shelter of His fold to secure it from danger, as really as does the adult ; and our Lord Himself declares, " Of such is the kingdom of Heaven." Whether this phrase means the kingdom above, or Christ's kingdom on earth—the Church militant, or the Church triumphant—it is an explicit assertion of the child's worthiness of the Kingdom. If it means the Church on earth, then of such (*i. e.* infants) is the Church on earth, and the question is settled. If it means Heaven, then we should infer, that if worthy of that holy abode, they are worthy of the less pure kingdom on earth. Being incapable of Faith, this virtue cannot be demanded of *them* as a qualification for admission. Having been guilty of no willful sin, they cannot be exhorted to repentance. It could not possibly be said of infants, therefore, " Repent," or " Believe and be baptized." But there can be no absurdity in bringing them within the influence of every blessing that the Holy Rite can impart to the infant soul ; in admitting them, even as soon as they are born, to a Covenant relation with the Father and Redeemer of their spirits, wherein they become entitled to all the privileges of that relation, are " made children of God and heirs of eternal life." If

this was possible and rational in the Old Dispensation is at least equally so, we should say *more* so, under the new and better Dispensation. If we regard Baptism as a privilege and blessing—and how can a Christian deem it otherwise?—should we refuse it to those tender souls that have been freed of no actual sin to forfeit their claim to it, and therefore are nearer to *meriting* it than is possible in any other condition of life? And why shall not a merciful God, in that “*Season of Regeneration*,” as Baxter calls it, vouchsafe to its recipients the helplessness that strength which it will so much need in its future conflict with the world, the flesh, and the Devil? Will he not deposit in the infant soul the seeds of Grace which the adult, will by care and diligent culture bring forth unto eternal life? The Grace of baptism is not the *merit* in any case; not even to the most faithful and pious adult. It is a boon to the needy and dependent who are unworthy. Why, then, should the infant, who has nothing to disqualify itself, and cannot be unworthy by fault of its own, be excluded from it?

But let us look more closely at the passages quoted upon which Baptists so much rely, and see if they are *them*-like broken staves which pierce the hands of those who lean too heavily upon them. They prove too much for the Anti-Pædobaptists. They read them thus:—“*Repent and be baptized, every one of you, for the remission of sins.*” “*Who believeth and is baptized shall be saved.*” Let us try them with a different emphasis on the same words, and see the result. “*Repent and be baptized, every one of you, for the remission of sins.*” “*He that believeth and is baptized, shall be saved.*” Faith and Repentance, then, do not appear to be all that is required in order to remission and salvation. Baptism is connected with these, and is commanded by the same authority. If, therefore, infants are incapable of Faith and Repentance, and are not allowed to come to Baptism,—the only ordinance mentioned of which they *are* capable,—how can they be saved? The truth is, we argue Infant Baptism from the same very passages of Scripture, which our opponents use as the most reliable proof texts. For the same rigid interpretation which excludes “these little ones” from the kingdom of Christ on earth, does effectually exclude them from Heaven. If they may not be baptized because they cannot believe nor repent, then for the same reason they cannot be saved. For we are as expressly told, that “*without Faith it is impossible to please God*,” and “*he that be*

not shall be damned." "Except *any one* (*ric*) be born of *water* and of the spirit, he cannot see the kingdom of God."

Thus from several starting points we come to what appears to us, on the Anti-Pædobaptist theory, the inevitable conclusion, that infants cannot be saved. These we regard as some of the *difficulties* of that creed. Peter de Bruys, whom we are forced to consider the actual founder of the Anti-Pædobaptist sect, refused Baptism for the very reason that they could not be saved. He deduces this from the passage—"He that believeth and is baptized shall be saved; but he that believeth not shall be damned." He says—"From these words of our Saviour it is plain that none can be saved, unless he believes and is baptized; i. e., have both Christian Faith and Baptism. For not one of these, but both together, do save. So that infants, though they be by you baptized, yet since by reason of their age they cannot believe, are not saved."* With such a Creed as this, a rejection of Infant Baptism is logical and consistent but upon no other theory that we can devise. The Calvinists alone, and we would fain believe not many of *them*, now deny salvation to *some* infants—to those not of the elect—whether they be baptized or not. Yet all the Calvinistic bodies, except the Baptist, think it consistent with such belief to baptize the "little children," at least of believers.

The sum of what has been here said is substantially this. If, in order to salvation, infants must be regenerated by the Holy Ghost, then we must believe that they are *capable* somehow of His renewing influence, or else that they are lost forever. If they *are* capable of this, and in order to be saved *must* receive this, what are we that we should refuse Holy Baptism to *them*, who *can* receive, or "who *have* received, the Holy Ghost as well as we?"

* Mr. Hodges remarks, (p. 408,) "This is the first open and public avowal against Infant Baptism as a Christian rite, on record."

ART. III.—PHILOSOPHY THE HANDMAID OF RELIGION.

1. *Coleridge's Aids to Reflection.* Burlington: 1829.
2. *History of Philosophy.* Translated by Prof. C. S. HENRY. 2 vols. Harper & Brothers. 1843.

By Philosophy we mean that understanding of all things—of man, the world, and God—of all existence, substantial or phenomenal, according to its ultimate laws and principles—that understanding of all that is known or reflected upon, which man is able to arrive at by means of study and thought, either alone or after the previous reception of Revelation. By Religion, we mean the facts of, and the realizing and acting upon, that relation of man to God, which results from the character and the acts of both God and man, as made known to us in all the ways, natural or supernatural, by which we gain such knowledge.

It will be seen that the spheres of the two, Philosophy and Religion, are not entirely coordinate. They not only differ in degree, but are, to a considerable extent, diverse in kind. Philosophy has a moral department, a practical side; but its intellectual character is its predominant one, especially since Christianity, in modern times, has, to a great extent, superseded Natural Ethics as a practical guide.

On the other hand, Religion has its intellectual element, and rests on a basis of comprehensible Truth. Yet its practical side, in reference to Duty and our Restoration to God, is that for the sake of which its intellectual part is brought to the knowledge of men. And, not to dwell upon its demands on Faith, Religion claims the empire of the affections, and the real homage of the whole man, in the devotion, not only of the heart, but of the life.

Still, though the sphere of Religion is thus wider than that of Philosophy, it is plain that, if we would learn the relation of the two, we must compare them in regard to that which they have in common—their intellectual side. Such a comparison will speedily show that the relation between Religion and Philosophy, (the legitimate relation,) can be none other than what the wording of our subject states it. True Religion comes from God. Philosophy, however true, is the product of the thought of man. The Truths of Religion may, and, in order to

be useful, *must* transcend the Truths of Philosophy, in the same way (not necessarily to the same extent) as the mind of God transcends the faculties of man. True Philosophy will not place itself in conflict with Religion. False Philosophy may, and be destroyed in the encounter. The power of God defends His revealed Truth, and the strength of reality is with that which accords with the nature of creatures and of God. Religion is the ladder lowered from Heaven to man, whereon God's Angels pass in ministries of love. Philosophy is the tower reared by man from earth toward the sky, whether it be to scale Heaven in defiance, or to bow before it in adoration. Philosophy must not be the opponent of Religion. She cannot be her mistress nor her equal. It remains that she be her inferior—a loving and reverential servant, though not a blind and subjugated slave. No more the haughty empress of human life, through the intellect governing the soul, Philosophy must yield her sceptre to a greater than herself, and, sitting docile at Religion's feet, a Handmaid, watch the Mistress's eye and hand for tokens of the truth and will of God. And so she may find God's promise true—"Upon the servants and the handmaids in those days will I pour out *of my spirit*."

But in return for Religion's revealings and Religion's protection, Philosophy can render important service to her mistress, and prove herself worthy of confidence and love. To drop the metaphor, Philosophy may be useful to Religion in various ways, three of the chief of which we propose in this paper to discuss.

First, Philosophy may help remove objections to the reception of religious truth.

Second, it may help support religious truth against religious error.

Third, it may help systematize religious truth, and ground it more deeply in the soul.

To bring examples and illustrations of each of these three offices will carry us rapidly over almost the whole ground of both Religion and Philosophy.

I. Philosophy may help remove objections, obstacles to Religion. It is scarcely necessary to say that by Philosophy and Religion, we mean true Philosophy and true Religion. Among the chief hindrances to the reception of true Religion is generally this, that false Religion and false Philosophy have preoccupied, or are striving to preoccupy, the ground. False Religions are generally corruptions of the primitive true one, produced by the Power of Evil, working on the minds and feelings of successive generations of men. So far as this influence

is exerted on their minds, or originated in them, it is a philosophical influence. And thus false Philosophy, either alone or in conjunction with false Religion, is one of the great opponents of religious truth. It will be remembered, when St. Paul preached the Gospel at Athens, how "certain philosophers (the Epicureans and of the Stoics encountered him ;" and afterwards, how great a hindrance to the spread of the truth were the Philosophies, "falsely so called," of the heathen world. The History of Christianity is the history, first, of her victorious struggles against the false systems of the ancient world and since, of her perpetual self-defense against the uprising of similar errors in modern times. Philosophical objections to the reception of Religion are best encountered by that true Philosophy, which is almost always found in alliance with true Religion. Religion makes her appeal in the first instance to our faith. Before she can appeal to Authority, that Authority must first be established over the believing soul. And Religion wishes the free assent of the whole man, after a fair and full examination of her claims. The false Philosophies, then, which are the standard-bearers and champions of the false Religion will not yield to Authority. They will yield only to reason. They must be worsted in the conflict of argument, by Religion and her ally Philosophy, armed with the weapons of Truth. It is the same with the Scepticisms that spring up where Religion is established. When the skeptic Hume undermined the Religion of the Scriptures, by denying the validity of those judgments which give us all objective Truth, it was useless to argue with him or his partisans from Scriptural authority. They had got beyond that, on *a priori* grounds. It was necessary to descend to their own field, and, by establishing philosophically the reality of Spirit and Matter exterior to us, beat them in the lists of Reason, that their captives might be restored to the allegiance of Faith.

Nor is this conflict and victory confined to the few leading minds. The multitude follow the leaders in belief, as they do in battle. In other matters than Christianity, "a little leaven leaveneth the whole lump." The fight once fought, the Truth recognized in high places, the masses hasten to give in their adhesion. They, too, can see Truth when it is placed conspicuously on high, though they might never have thought it so for themselves. Or, if they do not see the germinal principles, they at least take up the practical doctrines of the prevailing cause. Not that it is always Truth that triumphs. If the leaders take a wrong direction, the followers go wrong after them. We constantly hear the phrases of false systems, from

men who know nothing of their principles. When Materialism is in vogue, "I believe nothing that I cannot understand;" when Pantheism is the reigning doctrine, "I call every man inspired who speaks the Truth," and the like. But the point essential to our argument is this, that the Philosophical opinions have always an influence on the Religious Faith, whether of an age or an individual. Philosophy and Religion act and react on each other, and in both, the true holds perpetual warfare with the false, whether in the large arena of the world, or in the experiences of the individual breast.

Every man has his Religion, his sense of relation to the unseen world. Every man also has his Philosophy, his understanding of the universe. His idea of things, however vague and perplexed in his own mind, might be expressed in Philosophic Formula, and has relation to some one or other of the great Philosophic systems. Let us glance over the map of Philosophical Opinions, in order to judge of their respective Relations to Religion.

No better Formula of the true Theistic Philosophy need be given than the first verse of the Book of Genesis, "In the Beginning God created the Heavens and the Earth." Here we have at a glance the Infinite and the Finite—God, the world, (including man,) and the real relation between them. Yet, strange as it may seem, this true Philosophy is one man's unassisted Intellect has never (as we think) compassed. The Idea of Creation, so simple and so luminous, a common point in which Religion and Philosophy unite, was foreign to all the Philosophical systems of the ancient world. And as systems vary from this simple and comprehensive Truth, their influence on Religion and morality is proportionally bad. This verse, philosophically considered, presents two distinct substances, Spirit and Matter, with an undoubted superiority of the former. One Philosophy denies the existence of the former of the elements. It is the worst of all, and the most pernicious in its religious consequences. Another denies the existence of the latter. It is at once the most philosophical and the most harmless of all the erroneous systems. A third system jumbles up Spirit and Matter into one intermediate substance, which it *calls* God, but which it *makes* destitute (naturally and originally destitute) of every spiritual Attribute—Intelligence, Volition, Justice or Love.

Still another, a prevailing Philosophy of the ancient world, makes Spirit and Matter two equally eternal Substances, each of which resists the dominion of the other. In one ancient nation, this resistance was imagined as an eternal conflict of

Good and Evil, Light and Darkness, wherein Evil was as omnipotent, as infinite and divine, as Good. A conclusion almost as bad as that of the former system, which, after jumbling together Spirit and Matter to form one substance, considers all that is done as the action of this one substance; hence no distinctions of Right and Wrong, Evil being only a lower form of Good.

The first system we mentioned, Materialism, was the system of St. Paul's Epicureans, and of the Philosophic Infidels of the Eighteenth Century. It has been usually held with the motive, more or less avowed, of getting rid of moral and religious obligations. It is to be met by *pressing* those Elements of the Consciousness which Materialism fails to recognize—the Ideas of Mind and Spirit, Right and Duty, of infinite Justice, Love and Truth. The second system, which denies the existence of Matter, was held by Bishop Berkeley the most definitely of almost any in modern times. It was his way of opposing the Materialism of his age. It rests on the fact that we know Material things, not as they are in themselves, but as they appear to us. We *know* only our sensations. The existence of external objects, with qualities corresponding to these sensations, is an inference, and one which, the Berkeleyan argues, may be false. God may be the immediate cause, as he is owned to be the ultimate cause, of all our sensations. They, and our belief in an external world, may exist solely by his appointment. This Philosophy, though, as we have said, the most harmless of the false systems, is not altogether so. It would injure the soundness of our conceptions of such realities as Creation, the Incarnation, the Atonement, Sacraments, the Resurrection of the Body, the Relation, each to each, of the two worlds, Material and Spiritual, which Relation is the foundation of Scripture, Metaphor and Parable, and generally, of the Scripture method of conveying Spiritual Truth. It is to be met by showing the radical distinction of the two classes of mental phenomena, those produced by material and those by spiritual objects; and that to refer all our various sensations to spiritual causes, is either to degrade and materialize Spirit, or to charge God with a complex and useless system of deceit. Furthermore, it may be shown that if we admit Skepticism into that part of Philosophy, which teaches the existence of the material world, we shall be obliged to distrust Reason itself, and so destroy the foundations on which all Philosophy and all objective Truth is built.

The system which confuses Matter and Spirit as the common emanation of one original Substance, was and is the Phi

losophy of India. Its European Apostle was Spinoza, and it is held by Carlyle, Emerson, and the Transcendentalists of our own day. Nay, passing from them, it has entered into the heads of the Spiritualists, a body including, which the greater, fools or knaves, it is very hard to say; who think pure spirit can tap on pine boards, and that doggerel nonsense, unworthy a respectable school-boy, comes from the *etherealized* minds of Bacon and of Shakespeare; who practice the forbidden impieties of ancient witchcraft and necromancy, and think God will allow new revelations to be made to those who are contemning His already revealed Truth, and violating His express Commands. This Sect learns from its "seducing spirits" the same Doctrines that Pantheism deduces from its false Philosophy, that Spirit is only finer Matter, that there is no present Sin, no future Punishment, that existence in this world, and in the next, is an endless Progression from lower to higher forms of Good; forgetting to explain how such low forms of Good as we often meet with in this world ever happened to exist. This seducing doctrine, like Materialism, finds its most potent ally in the dispositions of the human heart. There is nothing men would so gladly be rid of as of Sin and Punishment, the restraints of Law, and the terrors of judgment to come. The Doctrine of Necessity, again, which is intimately connected with the Dogmas of the Eternity of Matter, whether Materialism, Dualism, or Pantheism, is a great salvo to human consciences, a great inducement to departing from the Truth. "Men love Darkness rather than Light, because their deeds are Evil." Thoroughly to overcome such errors as these requires religious exhortations, as well as philosophic argument—an appeal to the duties and interests of men, as well as the mere exhibition of Truth.

Of the five different systems we have mentioned, only one is the true Christian Philosophy. Materialism and Pantheism are, the one avowedly, the other virtually, Atheistic. Dualism, which supposes matter eternally coexistent with God, destroys His proper Godhead.

"The Idea of a God-Creator," writes one, "is the only Theism worth a rush. Every other passes readily into Pantheism or Polytheism." Now systems hostile to Theism are, a fortiori, hostile to Christianity. Indeed, it follows from what we have said, that there is no proper Theism apart from the teachings of Revealed Religion. What is called Deism, Natural Religion, and the like, consists in accepting part of Christianity and rejecting the rest. Men do accept Christianity in every conceivable degree, from the exaggerated and

superstition-crusted forms of it which prevail in the Roman and, to a less extent, in the Greek Church, through Anglican Catholicity and popular Protestantism, down to the Rationalistic opinions of Protestant Germany, and the Deistic "Absolute Religion" of Theodore Parker and Francis Newman. We shall not discuss the Philosophic aspects of the argument for and against Revelation, but pass at once to our second head.

II. Philosophy *may* be of service to Religion, secondly, by helping to support religious truth against religious error. By this we mean, it may support the Catholic Christian Faith against the various Heresies and erroneous opinions that arise among Christians. Most of these have Philosophic sources and alliances. Thus the errors of Romanism are generally materialistic—at least in their popular form. Ultra Protestantism, on the other hand, errs generally by an overstrained and corrupting Spiritualism. Both the one and the other have a reaction towards Skepticism and Infidelity. Most religious errors, like most philosophical, arise from an inability to preserve the balance of Truth. When two opposite and mutually-limiting Truths require to be maintained at the same time, there is a tendency in human nature to dwell upon one of them and ignore the other. The mind seeks Unity, and will have it, often at the expense of Truth. Thus there are two substances, Spirit and Matter. Most false Philosophers try to reduce the Universe to one. There is a true Unity in the Universe. It is, that back of the two created Substances, there is One Uncreate, Who is God. In the very Being of God, as Christianity declares, there is a two-fold character. There is a Unity and there is a Plurality. Philosophers say that no Unit can be conceived, which is not logically capable of division, and so based upon a constituting Plurality. But erring Theologians have sacrificed, some one and some the other, of the limiting Truths respecting the nature of God, in order to bring His Being within the grasp of a single Idea. They have "confounded the Persons" with the Sabellians, or "divided the substance" with the Tritheists and the Unitarians. The original Arian hypothesis had Pantheistic and Gnostic antecedents, and made Christ a secondary Emanation from the original Substance of the Pleroma. In regard to Christ's incarnate Person, also, one or the other of two opposing and limiting Truths has had to be given up, to satisfy the men of one idea, either His Divinity, with the Photinians, or His Humanity, with Appollinarius, (vide Hooker,) or the distinction and non-confusedness of the two, with Eutyches and the Monothelites. While, as the Dualists

had cloven the Unity of the Eternal Principle of all things into an Eternal God and an Eternal Matter, so the Nestorians clave the Personality of Christ into one Person, only-begotten of God, and another Person, born of the Blessed Virgin. The same tendencies have wrought on the Doctrine of the Eucharist. Rome denies its outward sign, popular Protestantism its inward Grace. Metaphysical jugglery about Substance and Accidents tries to cheat us out of the evidence of our senses, while true Philosophy comes to the aid of true Religion, and helps demonstrate the existence of the matter, and the possibility and true nature of the Grace, in this and in the other great Sacrament of the Christian Religion. There is a similar conflict in regard to the rival claims of Private judgment and Church Authority, of Reason and Faith, in the Christian system. Rome ignores the former element. Mere Protestantism has always a tendency, more or less developed, to discard the latter. Sound reason and right Faith, true Philosophy and true Religion, give each element its proper place and due proportion in a balanced and harmonious system.

The same erroneous philosophic tendency has had its effect in another field. Christianity had demonstrated the relation of the Infinite to the finite, in the act of Creation, and in the fact of Incarnation. Her theology seemed secured against the assaults of Error. A new question arose within the mysteries of spiritual finite, and Christian Anthropology, the relation of man to God, became the *quaestio vexata* of Christian Religion. The question was of the finite and Infinite Will. And there was the usual tendency to attain Unity of Belief by sacrificing one of these conflicting elements to the other. St. Augustine, who had maintained against the Fatalism of the Oriental Manichaeans the Freedom of the Human Will, suddenly found himself called on to encounter the opposite Dogma, of the religious self-sufficiency and almost omnipotence of human wills, which had started up amid the active and audacious speculations of the natives of the West. It was in this new controversy that he advanced the doctrine of the Absoluteness of the Infinite Will to an extreme before that time unheard of in the Church, but which, being adopted by the Continental Reformers, and determining their views of the condition and relations of man, has been a great instrument in turning the children of our own Reformed but still Catholic Church away from the Faith and the Fellowship of the Fathers. They would not remain in the Church, unless they could have the *liberty* of declaring themselves destitute of liberty, and of remodeling the Church in accordance with that opinion. To

be sure, they supposed God's arbitrary Will to be used in a manner extremely flattering to them—in making them God's Elect. To be sure also, it has a plausible sound, when men declare themselves the absolute slaves of God, but not to be controlled by any single law of man. But the former half is bad Philosophy, and the latter worse Religion. The principle, "no law but God's," necessarily overthrows both Church and State, both which God declares act with His authority and are His institution. And the Predestinarian principle, "God foreordains whatsoever comes to pass," makes God the author of Sin, and is the "*Proton Pseudos*," the first falsehood, of a long train of false and evil producing consequences. Freewill, according to every legitimate induction, is the most important and most necessary characteristic of Spiritual Personality. It is something of which the soul is conscious, of which no outward fettering can deprive it. It is the foundation of Duty and Responsibility, of the first principles both of Morality and Religion. In no other way can we account for Sin, without imputing it to God, except as the possible abuse of a freedom, which yet was necessary to the very existence of Virtue. All of human Depravity that Experience or Scripture reveals to us, (and it is deep and sad enough we grant,) is yet compatible with the inherent and essential freedom of the Will. The Will may be free in its essence, and yet enslaved in its action. By some of the best moralists Evil is regarded as the defect or loss of good, rather than as a positive substantial power. Then Depravity may make the Will to a greater or less degree powerless on the side of good, up to the extreme of total Depravity and the case of Satan himself, yet in such sense *free* as to be responsible for its acts. And Depravity never extends so far as to preclude return to virtue, except when it is the penal consequence of former sin.

God's foreknowledge is supposed to imply Predestination, by an argument that seems to us as unphilosophical as argument can be. He cannot foreknow, it is said, except what He is going to accomplish. This limits His Omniscience, by making Him incapable of foreknowing contingent events. God's foreknowledge of an action freely performed, argues Davison,* cannot destroy that freedom which is, by the Hypothesis, one of the qualities of the thing foreknown. There is no real connection between Knowledge and Ordination. God's Knowledge of the future no more implies Predestination, than our knowledge of the Past and Present implies our responsibility for them.

* Discourses on Prophecy.

This Doctrine of human Will-slavery and Divinely-ordered necessity stands in the way of the sinner's conversion to God. The man says—"God will convert me if I am one of His elect. If He does not, He is responsible. I have nothing to do in the matter." It stands in the way of exertion in the Life of Holiness. He who supposes himself one of the elect, who has passed through those experiences which are regarded as the signs of election, supposes God's veracity pledged to bring him to eternal salvation, and that he need trouble himself no further. There may be some anxiety before ascertaining one's election, but none at all afterwards. Thus human action in Religion, which absurdly makes up a large share of true Religion, is, happy inconsistencies aside, entirely discarded in this system, not to dwell on the injurious effects upon a man's character, of supposing himself and his party alone the exclusive favorites of Heaven.

The same injurious tendency is exhibited with regard to another part of the Gospel System. One of the most essential questions in practical Religion is this—How shall sinful man obtain the favor of his God? The Gospel answers, by the Atonement—that wonderful act of the Infinite, clothing itself with the nature of finite man, rendering the obedience he could not render, and satisfying the justice he could satisfy only by his endless woe. But it is manifest that a Redemption thus wrought out for man demands something of him. Man cannot become reconciled to God by an act of God alone. Universalism, indeed, which is, equally with Calvinism, a system of Divine compulsions, supposes that God saves *all* men in the same way as the other system declares that He saves *some*. But this irresistible Grace is inconsistent with the nature even of finite spirits. Men are not to be saved altogether by God, any more than altogether by themselves. God has wrought for His part, man must coöperate on his. But man is a two-fold being, with an outward and inward nature. God demands the homage of both. Thus we have the two-fold principle of Faith and Works, the action of the inward and the outward man, and both the conditions of man's acceptance and salvation. An adult Baptism should exhibit both; the Faith which trusts God's promises, and the obedience which executes His commands. But here again the unphilosophic temper has been busy. The Romanist exalts the outward works, to the neglect of the inward principle. The Ultra-Protestant disparages the outward act, and in some cases discards it—disparages Works, while exalting the inward principle of Faith.

Further in respect to the peculiar and mysterious operation

of God's Spirit, called Regeneration or the New Birth, the Ultra-Protestant transfers the mystery of Regeneration from Baptism, where the Scriptures and the old Divines and the Church's Formularies place it, to that Conversion, which is a real, and generally, necessary phenomenon of the spiritual experience, but not in itself a complex or mysterious thing. Thus, the sinner's conversion is retarded by the theoretical mysteriousness of conversion, (especially if Predestinarian difficulties help perplex his soul.) God's Sacrament is defrauded of its due honor, and its due obedience, and, in the long run, Infidelity prospers, and Satan triumphs against God, His Church, and His Truth. This error is deep rooted, and widely spread, but it may be cured by the teaching of a rational and consistent Faith. Conversion is the work of man's own nature. Regeneration is the work of God on man. It is here, not in Conversion, that the man is to be passive and let God work. Conversion may occur often in a man's history. Regeneration only once. Conversion is an act of the Will easily understood. Regeneration a mystery, passing understanding. Conversion takes place within the consciousness; in the upper stratum, so to speak, of the spiritual nature. Regeneration is a work for the whole nature, exerting its influence primarily at a depth where consciousness cannot reach. The first we call a *moral*, the second alone a *spiritual* change; and we are persuaded that this distinction, of the moral or conscious, and the spiritual, unconscious, soul-life, is of the highest importance in Religion. Man is not conscious of God's power upholding him, of God's Truth enlightening him, of the thousand fold spiritual influences that surround his being. Life and its mysteries are occult both in body and soul. We know not how our natural spiritual life is fed, and doubtless God has His own reasons for wishing the impartation of supernatural life and strength to be an object of belief and not of consciousness, of faith and not of sight.

III. It remains to speak of the third and last service that we stated Philosophy could render to the cause of Religion. It is by making religious doctrines better understood, and grounding them more deeply in the soul. Our Saviour speaks of the good seed as continuing but for awhile, where it has "no depth of earth." And His Apostle exhorts Christians to be "rooted and grounded in the Faith," that they be not led into error. Now depth of mental cultivation is at least part of the character which is thus essential to the retention of religious Truth. And Education is the friend, as Ignorance is the deadly foe, of the permanence of pure Religion. But the highest part of Education, the training of the soul's noblest powers, is the

work of true Philosophy, especially in this highest of its applications, its application to Religion. Its disciplinary value is among not the least valuable of its qualities. The minds which are to guide others especially need to acquire the philosophic *temper* of caution, and the philosophic *habits* of patient analysis and meditation. In the logical distinctions with which it enriches our language, and the corresponding discriminations with which it stores our minds, Philosophy conduces to accuracy and correctness of thought, in Religion, as in every other department of human study and research. Who does not know the value in thought and argument of such distinctions as *de jure* and *de facto*, kind and degree, essential and accidental? What a gain the word *Æsthetics* has been to educated discourse! Objective and subjective terms most useful in Philosophy and Religion, were introduced into English speech by Coleridge. It is hard to see how English speech had got along without them. A distinction in the faculties of the mind, introduced into English Philosophy by the same great writer, the distinction between the Understanding and the spiritual Reason, has exerted, and must continue to exert, the most powerful influence in this whole field of thought. It is especially fruitful in reference to Religion, as he has himself shown in that noble Monument of religious Philosophy and philosophic Religion, the work mentioned at the head of this Article. Understanding, he says, deals with the material and finite. It belongs to the lower portion of the soul. Animals share it, in a considerable degree, with man, and have some intellectual, though no spiritual, endowment. In its higher development it deals with the forms of thought and reasoning; Logic, which is Science of the Understanding; and Mathematics, whose subjects lie on the boundary line between Matter and Spirit, being primarily connected with the intellectual, and only secondarily with the material world.

Reason, on the other hand, as understood in this Philosophy, deals only with the Spiritual and mostly with the Infinite. It is the eye of the soul, the organ of necessary spiritual Truth, of the *Ideas*, in the Platonic sense of that word. Reason and Understanding seldom reach their utmost development both in the same individual. Plato is the Incarnation of pure Reason. Aristotle the unrivaled prince of the Understanding. It has been said with much truth, that every thinker is born either a Platonist or an Aristotelian. St. Paul is the Aristotle, the Reasoner, of the New Testament, while St. John is the Christian Plato, enamored of the Divine Ideas, soaring towards them with his eagle pinion, and gazing on them with his eagle

eye. The difficult problem of the Knowledge of the Absolute seems like a debate between the partisans of the Understanding and those of the Reason. It is granted that we know matter only as it appears. But the Ideas of Spirit have an independency and an adequacy of representation, which sense-impressions lack. Des Cartes is said to have argued that, as the Reason necessarily attributes all infinite Perfections to Spirit, it necessarily attributes *infinite and eternal Self-existence* as one of those Perfections. In other words, the Existence and the Law for Reason reveal to us God. The perceiving Spirit is of the same general Nature and Attributes as the Spirit perceived, and thus there is direct Insight from the spirit of man into the Spirit who is God. Faint and obscured indeed, now, "but *then* shall I know even as also I am known."

Most of the troubles honest men have about religious Truth arise from their applying to it a wrong order of Faculties. The Trinity, for instance, presents great difficulties to the Understanding, while to the Reason it is even a necessary Truth. Men try to apprehend God with the Understanding, and image Him as infinite extension or infinite duration, while Reason declares, not that God is wider than Space, or more lasting than Time, but that He is Infinite Spirit with no relation to Space or Time. He, and the Infinite as regards Him, is to be conceived not as infinite Quantity, but as infinite Goodness, Purity, Justice, Truth. But the right use of the Soul's respective Faculties is of the highest assistance to the understanding and steadfast holding of religious Truth. To say this, what is it but to say that men ought to *think about* what God has revealed? We are rational creatures. It is our joy as well as our pride. God never meant us to rest servilely in an unreasoning Faith. It is our right and our duty to have our Intellect satisfied with the Evidence for religious Doctrines, and to be convinced of their agreement with the principles of Reason, and the recognized Truths of other departments of Knowledge. It gives freshness to familiar Truth to point out its various relations, and every new illustration of a Doctrine fixes it more deeply in the believing soul. It helps men to realize and actually to believe the Trinity, if we show them there is a Trinity in man exactly corresponding with the revealed Trinity in God. That in man the Will, the Element of Power, answers to the Father; that the Reason is enlightened by the beams of the Eternal Word, the Son; "the true Light that lighteth every man that cometh into the world;" that the Conscience is the Organ of the Holy Ghost, upholding with His urgency and approbation the Good, and resisting and con-

damning the Evil; that this relation of the Faculties of the human spirit with the Persons of the Godhead is at once the explanation and the confirmation of the saying, "In the Image of God made He man."

Philosophic reflection gives men deeper and vaster views of the greatness of spiritual Facts and Beings. It is the glory of religion to fill and satisfy all intellects, from that of the ploughman to that of the sage; and the latter will see, even more than the former, an infinitude that lies beyond his reach and baffles his comprehension. And practical religion may be directly, as well as mediately, promoted by thoughtful views of Intellectual Truth. Religious awe and reverence, the principle of Worship, is strengthened always by patient meditation on the nature and attributes of God. When we pass through various fields of thought, and find in Morals the *Good* defined, "it is that which is most like God;" in Philosophy, the *True* defined, "it is that which inheres in God;" in Aesthetics, the *Beautiful* defined, "it is that which most resembles God;" in Politics, the *Just* defined, "it is that which accords with the mind of God;" when, in short, we find every idea and every perfection meet in Him as their great Exemplar, and find Him recognized as necessary and eternal, both in His Existence and in our conception, the Fountain of Being and the Ocean of Truth, shall we not be lost in wonder and in worship, while we join the saints and sages, who, like the cherubim and seraphim, with diverse natures, but equal adoration, bow before the Everlasting Throne!

The Offices of the Son and the Spirit receive much illustration from the course of philosophic thought, and with them we shall conclude. Christ's Eternal Generation, and the Spirit's Eternal Procession, are illustrated by the coetaneousness of the Human Reason and Consciousness with the Human Will. Judgments of conscience spring from the sense of personal action, combined with the Reason-furnished Idea of Right and Wrong, just as the Holy Ghost "proceedeth from the Father and the Son." The Incarnation involves all the laws of Spirit and of Matter. The Atonement can be understood only by reflecting on the involved Ideas of infinite Justice and infinite Love. The Spirit is the Agent in conveying to us, in the Church by the Sacraments as well as by the Word, the mystic Power and Life of Christ, by which our nature is made partaker of the Divine. This great mystery of our religion, this distinguishing tenet of Catholic Christianity, agrees perfectly with a sound and balanced Faith. Its great opponent is that Idealistic contempt for the outward and bodily, which we men-

tioned as the vice of our popular Protestantism. Such facts as Christ's Nativity, His thirty years of earthly life, His sitting at God's right hand in human form, bearing for us the sympathies of a Brother Heart; that the Church is His Body, and we are "members of His Body, of His Flesh and of His Bones;" that in the Resurrection, the bodies of those who sleep in Him shall be "made like unto His glorious Body;" these, and the necessity of bodily worship, bodily works, and bodily discipline, are all more or less ignored by the popular religion. They take nothing of Christ but the fact of His Atonement; and for the rest, the Spirit and the Spiritual engross their thoughts, their faith, and (must it not be so?) their hearts. Must not their allegiance fail to the loved and honored Monarch of the Church? Must not the rightful Throne of the Son of God, the Adorable Sovereign of redeemed Humanity, that Throne of Mediatorial Power and Love, be thus to human Thought emptied of its radiant and majestic Glories, for the assent of a Spirit, Who thus has no attribute but that of moral influence, and uses no means but such, as in degree, are equally possible to finite man.

A true Theology deems more worthily of the Holy Ghost. He is the Lord (Jehovah) and Giver of Life; of equal honor with the Father and the Son; the Inspirer of the Prophets, the Paraclete, the Sanctifier. He is Christ's Vicegerent, and the earthly Administrator of His Kingdom; our Teacher, Counselor, and Comforter. The Scripture is revealed from God the Word, but *given* by Inspiration of the Holy Ghost. Some Scriptures reveal more truth than others, but none is more true than another, for "all Scripture is given by Inspiration of God."

But it is as "Giver of Life" that Philosophy illustrates most the nature of the Holy Spirit. Not only is He the Bestower of Spiritual Life, as the Love-Bond of the Godhead and the Fountain of Sanctifying Grace and of intellectual Life, as Inspirer and Guider into all truth, but of life physical also, so that "when Creation's work begun," and the Father wrought as Power and the Son as Wisdom, it was the Spirit that, brooding the face of the Chaos, became the informing and organizing principle of *Life*. As He now organizes the Church, the New Creation, so then the Old. There seems a two-fold power exerted in the Universe. The one external and mechanical, propelling Force, the other inward and dynamic, a pervading Life. That Life, which swells in the buds, and paints the leaves, and sings in the birds, and breathes in the airs of Spring, and ripens in the fruits of Autumn, and crowns the year with

the goodness of our God. A Life such as the Ancients imaged in their *Anima Mundi*, or Soul of the World, and such as the modern poet has recognized in his

"Something far more deeply interfused,
Whose dwelling is the light of setting suns,
And the round Ocean, and the living Air,
And the blue sky, and in the mind of man ;
A motion and a *spirit* that impels
All thinking things, all objects of all thought;
And rolls through all things."

Were the Spirit of God recognized as the "Giver of Life," there would be no need of Pantheistic Formulae to explain the Phenomena and the Unity of the Universe. In this, as in so many instances, it is the absence of true Philosophy that gives currency and the semblance of value to the false. Thus we have endeavored to show how human thought may be profitably imblended with the teachings of Divine Revelation, to forward the highest advancement of our spiritual faculties, and the eternal interests of our immortal being.

ART. IV.—LETTER TO BISHOP LEE OF IOWA, ON WESTERN MISSIONS.

MY DEAR BISHOP LEE,

You were pleased to ask me to give you my views on the Missionary Work of the Church in these Western Empires which we are to conquer and to occupy for our LORD and Master. If any opinions of mine can be of service to you in making up your Report for the Board of Missions in October, you have certainly a right to them. The views that I shall present you in this Letter are not merely theories of my own, they are the results of ten years' personal observation of this wonderful field, and of an intimate intercourse and constant interchange of sentiments with many of the devoted servants of the LORD, who are toiling in this great Missionary realm.

With only \$40,000 a year, and one hundred men, to operate on a territory as large as that of Europe, and a population of from 3 to 5,000,000, it well becomes us to cast about for the most efficient means and the best agencies for prosecuting our Domestic Missionary Work. Without controversy the first necessary step ought to be the increasing of the income of the Domestic Committee to \$100,000 a year, as the least possible sum that could be named as in any degree commensurate with the wealth of the Church, and with the needs of the West; but the point we are to aim at in this discussion is, how can we use, to the best advantage, our present resources and force. Five different divisions will include our suggestions on this point.

1st. CONCENTRATION OF EFFORT IN LARGER TOWNS.

It is an impossible thing to give the Services of the Church *regularly* every week to every village and hamlet of the West; and the attempt to do this absurd thing is what cripples our missionary operations. If we had an overflowing exchequer and an army of missionaries, we might do so. The Clergymen then that we have to send, should only be sent to towns of a given population, say 5,000, and wherein reside a given number of families of our Communion, say fifty. And these Clergymen should be amply, thoroughly supported. Their incomes should be at least \$1,000 per annum, and a Rectory. Far better to keep one good man well and promptly paid on a living salary, than to allow three to suffer and almost starve by dividing one man's proper income among them. We scatter our ammunition too much. When a parish or a town can say to a Bishop, we can pay \$600 or \$500 to the missionary and provide him a house, then let the Bishop say, as long

as you will do so, his salary shall be \$1,000. If there are points of peculiar importance that cannot do so much, let the deficit, even if larger, be made up from the Missionary Fund. It is not the mission of our Church in this land, at this day, to take possession of the frontiers, and to be pioneers in the spread of the Gospel. "Your Church is always the last in the bush," said a shrewd backwoodsman to one of our Clergy. Why, then, waste our funds and dispirit our workmen by sending them to achieve impossibilities, when possible things, achievable enterprises, are abundant around us, waiting to be undertaken? Take care of the cities and the large towns, first, and influences will go out from them in due time to the regions surrounding.

There are now in our Northwestern Dioceses a number of towns whose population is less than one thousand souls each, which are enjoying the exclusive services of resident Rectors, whilst there are other towns with three or four times the number of people where an Episcopal Clergyman is a rare sight. By the zeal of some good layman or the unusual importunity of a few families, a missionary is often induced to take charge of some small station where his influence and his ministrations must be necessarily limited to but few souls; he goes there to live; he receives hardly enough to support him; the end of every year finds him a little more in debt; the very debt that hangs over him and his scanty stipend forbid him to think of a removal; the local jealousy of his people will not allow him to divide his ministrations with a neighboring town, and thus he toils on dispirited and discouraged, becoming prematurely old, and before he has passed his prime, is worn down, not so much by labor as by long heart-sickness. All this time there may be within a day's journey of him some vigorous and flourishing town, growing rapidly every year, where there is no Church or Service. If he could be at once transplanted there and *thoroughly* supported for a year or two, he could work with better spirit and a heartier will, and the influence of his ministrations would increase more and more every year, and be felt in ever-widening circles around him. But, it may be said, if you concentrate the operations of the Church in larger towns, you necessarily leave destitute and desolate many a precious family, who, though they love her Services above all things, are deprived of them merely because they do not live in the growing villages. Not so. And this brings us to our second suggestion.

2d. **DIVIDE THE DIOCESE INTO MISSIONARY ITINERACIES.**

This, if properly done, may bring the Missionary and the Prayer Book at regular intervals to every household of the

Faith in the Diocese. Let his district be large or small, in proportion to the number of them in the Diocese, the size and population of the Diocese, and the amount of disposable force in the hands of the Bishop for itinerating purposes. Get a good man. Mount him well. Fill his saddle-bags with Tracts and Testaments, and Prayer Books. Say to him, "Have no care about your worldly living, we shall see to that." Assign to him his district and give him the order, "Go work this vineyard of the Master." Let him travel it, as the Methodist does his circuit, organizing parishes where he finds strength enough—preaching in school-houses, and by the wayside, under the oak, and in barns, cheering up the lonely communicant on the prairies—hunting up the stray sheep in the wilderness—baptizing the children, and occupying the field till the Church comes in her entirety. Let him report to his Diocesan the condition of every part of his district, keeping him fully informed of every particular that can bear upon the growth and strength of the Church; and as fast as parishes grow up into life under his nurturing care, he can pass them over to the guardianship of resident Rectors. Ten such districts, or even less, in Illinois and Indiana, and Iowa, and Wisconsin, well worked, would, in five years, so alter the relations of our Church to Western life, as would astonish us all. Without some plan like this, which will bring our Clergy and our Services more familiarly to the very doors of our pioneer population, not only will hundreds of our communicants from Eastern States, and from our Motherland, now settled here and there through our Western lands, be forever lost to us, but our beloved Church, with her orderly ways and conservative teachings, will exert little or no force in the moulding of social life and the control of religious thought in those vast regions towards which the centres of power and of population are so rapidly tending. There are, this day, living in our six Northwestern Dioceses not less than two thousand souls, baptized, confirmed, and once communicants, who have not the privilege of attending the ministrations of our Church. And this number must increase, instead of diminishing, unless something like an itinerating element is joined to our Missionary work. A large majority of the emigrating classes, and this is especially true of those belonging to our community, place themselves in their new homes in a condition where they must be sought out, hunted up, and won back. The Protestant Episcopal Church, as at present manned and worked in Western States, does not do, and cannot do, this duty of *seeking* the lost sheep. If they come back of their own accord to the fold, they are cared for; if not, they must wander away shepherd-

less; there is no help for it under existing regulations. If, then, there is to be any change in the working of our Home Missionary field, I earnestly commend to you, **Rt. REV. SIB**, this matter of the division of our Western Dioceses into itinerant Missionary districts; each with its presiding Elder, or Arch-Deacon, as you may see fit to call the one to whose care it is committed. The next necessity I would suggest is,

3d. **EXTEMPORANEOUS PREACHING.**

Our Clergy, and especially the Western ones, should be able to preach "the Glorious Gospel of our BLESSED LORD," at any time, in any company, in any place, without note or book. We ought to have "Professorships of Extemporaneous Preaching" at Gambier, and Nashotah, and Berkeley and New York, and all our Theological Schools. The young men can be taught it, and they ought to learn it. Every pettifogging lawyer in our Courts and Justice Rooms learns, in a few weeks, or months, to speak fluently enough; and why cannot educated men, whose theme is the noblest that can occupy human thought, or employ human tongue, learn to speak fluently to immortal men of eternal things?

Dr. Ware, in his fine pamphlet, published a few years ago, contended that every man, especially every educated man, of ordinary capacity, could learn, with a little care and perseverance, to express his thoughts without writing.

There is hardly a faithful Western Clergyman who is not, every month of his life, placed in a position where it would be of great comfort to himself and advantage to his Master's cause, if he had the power to speak (without the aid of his manuscript) to dying men, of the unsearchable riches of CHRIST.

One of the most painful scenes in my life occurred on the occasion of my accompanying a Clergyman to a rural schoolhouse, where he had been invited to preach. The crowd was great; the room small; the light very bad; his eyesight no better; and the manuscript old and smoky. Such a blundering, halting, choking, humiliating, heart-sickening exhibition, may I never be called upon to see again! After that performance it would have been useless, humanly speaking, to have attempted to establish an Episcopal Church in that community for a half a generation at least. I was but a very young minister then, but I made a solemn vow, as I left that door with a heavy heart, that I never should be caught in a position where I could not, if "the lights were bad and the manuscript illegible," declare the message of my Master without the aid of either. The ability to preach extemporaneously is of far more consequence among Western people than among Eastern; and it is a practice much more easily acquired in a community who look for it,

and are satisfied with it, than in one where it is rarely done and not expected. "Thank God," said a plain mountaineer who had walked a long way to the first Service of the present senior Bishop of Pennsylvania, in his neighborhood, "thank God, we have at last got a Bishop that can preach without a Book." Thank God, we shall say, most sincerely, when the time shall come when every Western Missionary shall be able in his circuit over the prairies and through the woods, to stand up, in the school-house, or under the oak, and call men to repentance and salvation, without the intervention of sermon-covers or musty manuscripts.

Our Western Bishops ought to make it almost as much a "*sine qua non*" that their candidates should be able to preach "without a Book," as that they should be able to prove the XXXIX Articles. The population that crowd our frontier regions and rescue for civilization the fertile empires of the West, have but little time either to read or to think. They are of the practical, rather than the contemplative order, and they want such men to work with them. And in their religious teachings they want plain facts and prayer and exhortation, rather than fine theories or polished sentences. That is one secret of the power of Methodism. The sermons that delight the audiences that crowd Calvary, New York, or St. Paul's, Boston, would, in nine cases out of ten, be voted "stupid" in the oak openings of Iowa, or the pineries of Wisconsin. The people out there want the plainest, simplest, most elementary teaching; such as every man ready for his gown, and for the solemn vows of Ordination, ought to be able fluently and readily to give. And no young man who is unwilling to labor and to toil for "the gift of free utterance," when his task is so easy, and his audience so indulgent, ought to feel willing to assume the pledge that binds him to preach, "in season and out of season," the Gospel of his Divine Master. Our next point is,

4th. ABRIDGED SERVICES.

Here, I know, I am venturing on disputed ground; and many, perhaps, who have been willing thus far to follow our remarks with an acquiescent judgment, will at once turn away dissatisfied. No one loves "the Service, the whole Service, and nothing but the Service," more than we do. In city congregations, and in well established Parishes, we would not change the beautiful and blessed "Order" one iota. But every observant Western Missionary will tell you, that one of two things must come to pass; our Church must simplify and abridge her Services in new and pioneer settlements; or she must give up the charge of souls *there* entirely to other religious bodies. England might as well send out a fleet of "Levi-

athans" to conquer a foreign foe, and expect to sail by the enemies' rivers, and line her bays with vessels that could not approach within sight of her shores, as our Church hope, with her majestic and stately Services, to win for CHRIST our frontier people. No, we must have gun-boats; we want shorter, simpler forms. The day must come when our Clergy in such positions can sing a hymn, read a chapter, say a Collect, and then call on the living souls to hear the Word. It is simply ridiculous to compel a Missionary, in a log cabin, with anxious souls about him ready to listen, but guiltless of the power to read, to commence at, "The Lord is in His holy Temple," and go on through every Chant, and Anthem, and Lesson, and versicle, and uprising, and downsetting, even unto "the grace of our Lord Jesus Christ," before he can lawfully open his lips to proclaim the Message of Redeeming love. What we want for the Missionary is *Canonical* provision, or permission, in the matter of alteration, or abridgment of the Services. Let every Bishop set forth what he pleases for his Diocese; or let the House of Bishops, in order to secure uniformity, prescribe a short, simple Missionary Service; leaving to each Clergyman the discretion as to when, and where, he will use it. I have known some good men come to the West, who, in all their theological studies, overlooked the Canon of Common Sense; and who would rather break one of their arms than a Rubric; they would go out into the wilds, thoroughly equipped, down to band-case and sermon-cover; and would commence at the beginning, and go straight through the whole Order, without the omission of a comma. This they would do once or twice, or oftener, until they discovered that by the time they had finished, a goodly part of their audience had adjourned also; and before many Sundays they found themselves "not adapted to the work;" an opinion generally shared in by the people; and before many Sundays more they found themselves back in the East, pursuing the duties of their Sacred Office with more satisfaction to themselves and edification to their hearers, in well ordered and settled congregations.

This "Abridged Service" could be canonically confined to Missionary Stations; and when these stations had grown to the stature of parishes, they could then put on the full garb, and the Prayer Book order could be thoroughly sustained. We would not, now, when all the religious bodies around us are coming up to the idea of a Liturgy, let down the Church one line in this respect. This is one great force we wield in educated and cultivated circles; but our regimen and system must be made to take into view all classes and every kind of men. And the question for us to decide, is, whether the Church has any

power and *right* to adapt herself in her external relations to a formative condition of society? And if so, will she not do it, for the sake of the souls that

“Are wandering far and wide,
Whilst heresies swarm on every side?”

This brings me to the last suggestion I have to make in the matter of a more efficient working of our Western Field, viz:

5th. THE REDUCTION OF THE SIZE OF DIOCESES.

Small Dioceses are more necessary in the West than in the East, for two reasons. First, because the ground is new, the number of laborers scarce, and the Bishop must be THE MISSIONARY to a great degree. If so, the smaller his jurisdiction, the more thoroughly he can oversee and work it. The second reason is, because Western Dioceses have no Episcopal endowments whatever, and their Bishops must necessarily be Rectors, in order to be supported. Therefore the smaller their Diocese the better it will be for both their Parishes and for their See; and the more physically possible will be their duties.

The Bishop of Michigan has been Rector of a parish in Detroit ever since his consecration. He has had two full duties as Rector and as Bishop, from the very day he set his foot into Michigan. If any man is able to carry such a load, he is. But, suppose there had been a Bishopric established at Grand Rapids, and one at Kalamazoo, ten years since, and the Rectors of those two parishes had been made Bishops of the surrounding territory, do you not believe that the Church would, this day, be fourfold stronger in the number of her Clergy and the number of her Communicants within the limits of Michigan?

You may labor, my dear Bishop, with all your characteristic energy and devotion to duty in your imperial Diocese for the next twenty-five years, and though its growth will be great at the end of that time, yet not the one-fifth of what the Church in the State of Iowa would be, if your Convention next May would establish a Diocese of Dubuque, and a Diocese of Cedar Rapids, and could have good and true men by your side on the Episcopal Bench.

So with Wisconsin. She should have the Diocese of Milwaukee; and the Diocese of Prairie du Chien; and the Diocese of Madison.

So with Indiana. She should have a Bishop at Fort Wayne; and one at Indianapolis; and one at Evansville.

I think if we could only persuade our Bishops that it is the mitre and the crosier, the symbols of danger and of weary toil, and not the square miles, that give the dignity to their office, they would not be so much opposed to the multiplication of

Bishoprics. If any of our Bishops are opposed, as is quite natural, to losing any portion of their jurisdiction, let them say to the Conventions, whenever a division into one or more Sees is plainly called for, "divide the Diocese as you think best for the interests of the Church, and let the new arrangement go into force at my death." In this way, Bishops and Clergy, and Laity, could together, harmoniously, and without embarrassment, lay broad plans for the Church in the future. Of course this reduction of the size of the Dioceses would necessarily, we think, involve the return of the Church to the primitive custom of SEE BISHOPRICS; a step that the American Church ~~must~~ take sooner or later. This question of See Bishoprics will be ~~the~~ subject matter for the deliberation of our Conventions, Diocesan and General, for the next ten years; by that time, all opposition to the principle will have passed away, and it will be incorporated almost *nem-con* into the legislation and progress of the Church. It will, as politicians say, be one of the planks of our platform. Once let us have the privilege of naming Dioceses after Cities, instead of States, and then the most serious obstacle to a judicious multiplication of Sees has been removed. You and I may not live to see the blessed sight; but there are those on earth who will; that of every chief city in the West with its Bishop, and those magnificent Empires, finer than Alexander's, that are now necessarily administered by a hop-skip-and-jump Episcopate, will all bloom with living Sees, each one no larger than half a dozen of Iowa's fertile counties.

This whole subject, of the better occupying of the rich vineyard of the Lord that lies along our Western waters, which your wise forethought and earnest zeal have thus brought prominently and practically before the mind of the Church in the action of the Board of Missions, is one that ought seriously to engage the attention of every man who loves our noble Church, and the souls of those for whom the Saviour died. There never was in History, there is not now on the Globe, such a fair and splendid field for the Church of God, as the Western portion of this Great Republic. Golden opportunities stretch out before us. Fearful responsibilities press upon us. The active, busy, wholehearted, enterprising population that throng these rich territories are sickening, every day, more and more, of the bald and shallow religionisms that prevail. They want something real, lasting, potent, Scriptural. Shall we not arise and possess the land? We need, indeed, more men, and more means, than we now have. But we need, also, a more systematic and economical disposition of our present force and resources. Our little host of noble braves that carry the banner of the Cross over those wide fields deserve the

Church's sincerest gratitude; but they need a better discipline and finer generalship, or the victory will not be theirs. "I speak that I do know," when I say, that there is not on this earth of ours a more unselfish, devoted, laborious, and faithful band of men than our Western Missionaries. But every observant man must say, that, under our present arrangement, there is, somehow, a fearfully small return for devotion, toil, fidelity, and self-sacrifice, such as their lives exhibit. The fault is not with them, but with the System.

I have given you, RT. REV. AND DEAR SIR, these five suggestions, which I respectfully offer to your consideration, should you counsel any remodeling of our domestic missionary regimen.

1st. Concentration of resident Missionary force in larger towns.

2d. Division of Missionary ground into itineracies.

3d. Extemporaneous Preaching.

4th. Abridgment of Services.

5th. Reduction of the size of Dioceses.

Of course, I have not said one-half, or one-tenth, as much under any of these heads, as might be said. My object has been, simply to call your attention, and the thoughts of those interested in this department of the Church's work, to these suggestions, and let every man's own judgment decide upon their weight.

Other questions of moment and of magnitude are involved. As, for example, the present subordinate relations of an Episcopate on the ground, to a Committee of Presbyters and laymen, one thousand miles distant, and the existence and the influence of Voluntary Associations. But we prefer to leave such points untouched. Churchmen everywhere, can hardly be expected to be entirely of one mind in such matters; and yet they are, we believe, working into more practical harmony with each other. If we could only banish from our feelings and from our councils the unholy spirit of party, and renounce and abjure all unjust suspicions and jealousies of our brethren who differ from us, and learn to give due credit to all who love and labor for the Kingdom of CHRIST, even though their ways and means are not like ours, we should then be all more deeply interested in this noble sphere of the Church's duty, and our great Missionary field would be better tilled and better manned. More of the wandering souls for whom the Redeemer died, would be gathered into the shelter of His Ark, and the Church of His establishing, and of our love, would march on to mightier conquests, and to a more speedy and extended dominion.

ART. V.—THE CONTROVERSY IN THE SCOTTISH CHURCH.

1. *The Bishop of Brechin's Charge.*
2. *The Pastoral Letter of the Episcopal Synod.*
3. *The Scottish Ecclesiastical Journal, (Newspaper.)*

THE recent Synodical action of the Scottish Bishops has attracted so much attention, and is of such intrinsic importance, that we deem no apology necessary, for bringing it, and the principal facts connected with it, before our readers. The great question involved, we do not purpose, however, to attempt to discuss. Whether it may or may not become our duty to do so at some future time, we leave to that future to determine. At present, our office is that of the chronicler. Though, in saying this, we do not preclude ourselves from the right of commenting on documents and pointing out the significance of acts; nor have we the least desire to withhold or conceal our own views and sympathies.

In the month of August, 1857, the Bishop of Brechin, the Rt. Rev. Alexander Penrose Forbes, D. C. L., delivered his Primary Charge to his Clergy. The learning, zeal, and piety of its author, naturally caused an unusual interest to attach to his document; and it was increased still further by the announcement of the topic selected for consideration, the Doctrine of the Holy Eucharist. At the same time, those who were familiar with the theological bias of the Bishop of Brechin, latent in most of his writings, and specially so in his Treatise on the Nicene Creed, could not but entertain many apprehensions as to the character of the Charge and its teaching. These apprehensions were fully realized; for no sooner had the Charge appeared, than it became the occasion of very great and general anxiety and alarm.

In the first place, it was declared with the greatest possible distinctness, and in language of studied force and plainness, that the Lord Jesus Christ is so "mysteriously present in the gifts of bread and wine," or, is so "in the gifts,"—for both forms of expression were employed—as to be the proper subject of "supreme adoration," such as is "due to the Very and Eternal God."*

* Charge, 2d Ed. pp. 27, 28, 33.

In the second place, it was as distinctly set forth, "that in some transcendental sense, the Sacrifice of the Cross, and the Sacrifice of the Altar, are identical," and "substantially one."*

At the same time, and it would be unfair not to mention it, it was asserted that the gifts "retained their own substance," and that the "Sacrifice of the Cross was not reiterated."†

Before we proceed to present to our readers some account of the transactions which followed the enunciation of these views, we have an observation or two to make upon the Charge itself.

It is very observable, then, that Bishop Forbes entirely ignores the Scottish Divines; and the fact certainly is noteworthy. There is not the slightest allusion to Forbes of Corse, or Rattray, or Jolly, or Skinner, or any, to whom had he felt himself in sympathy with them, the author of the Charge would naturally have referred. One Scottish writer, and only one, so far as we can find, is appealed to—William Forbes, Bishop of Edinburgh in the reign of Charles I. The vast learning, and sincere piety of this distinguished Prelate, are indisputable. Even Burnet, partial and prejudiced as he is, bears ample testimony to both. Still, while all this is admitted, we have a right to enquire, first, under what qualifying considerations the assertions of Bishop Forbes of Edinburgh are to be received; and next, how far, in any event, they agree with the positions of the Bishop of Brechin.

Now the reference is to his "*Considerationes Modestae*;" the very object of which was, to mediate between the Reformed Church, and the Church of Rome, and to point out, and indeed urge the possibility of a basis of union. And surely, every one knows how, under these circumstances, even with the best intentions and the utmost sincerity and honesty, any man is liable to modify views on either side; to push the one and to bring down the other to the extremest possible point, and to slur over, or at least make as little as possible of, differences. Statements, therefore, on controversial points, made by such a writer, and in such a work, are hardly to be taken, especially to the exclusion of all others, as fairly representing the Doctrine of a Church or Communion. And yet it is to such a writer, and such a work *alone*, that the Bishop of Brechin—so far as the Scottish Church is concerned—appeals!

But can the appeal be sustained? It is, to say the least, very doubtful. For in one of the passages referred to, and in which Bishop Forbes of Edinburgh is arguing for the adoration of

* Charge, p. 42.

† Charge, pp. 28, 54.

"Christ in the Eucharist,"—a phrase, be it observed, which is susceptible of a very different interpretation from that which a Romanist would attach to it—there occur these words; "not because it [Christ's Body] *is corporally hid in the bread*, or *under* the bread, or *under* the species and accidents of the bread." Whether or not, or how far, this agrees with the words of Bishop Forbes of Brechin, is a question which seems to us an easy one to answer.

And this brings us to say a word in reference to the Bishop of Brechin's quotations from the Anglican Divines. They are partial and fragmentary; whereas, on no point is there more danger of deception from partial and fragmentary quotations than on this. We will show, briefly, just what we mean. Suppose, then, that in a given writer, we find ninety-nine passages, all of which may possibly be consistent with a belief in the doctrine of Transubstantiation; and then at last come upon one which, so distinctly denies the doctrine, or asserts its opposite, as to show us, beyond all question, that our writer does not and cannot hold it. Is it not perfectly obvious, that the ninety-nine doubtful passages must each and all be interpreted by the one distinct one; or in other words, that the one passage proves that other passages, which, taken by themselves, or even together, possibly may mean transubstantiation, and possibly may not, do not and cannot mean it? And is it not equally obvious that the ninety-nine passages may be quoted by one who wishes to fix the belief in transubstantiation on the writer in question, as proving or helping to prove his point, while he ignorantly or designedly keeps out of view the one passage which is really the key to all the rest? This is the very way in which Romish controversialists quote the Fathers, in the matter above alluded to; and, we are sorry to add, that, as it appears to us, the Bishop of Brechin quotes the Anglican Divines in somewhat the same manner. Not that we intend to charge anything like intentional suppression or perversion. Far from it. Strongly impressed, as he clearly is, with the importance of his views concerning the Holy Eucharist, it is natural that he should specially dwell on passages which may at first sight seem to indicate agreement with him, and pass by others.

For instance; he cites the following, from Ridley's Disputation at Oxford, in 1555:

"We worship," says Bishop Ridley, "I confess, the same true LORD and SAVIOUR of the world, which the wise men worshiped in the manger; howbeit we do it *in a mystery*, and in the Sacrament of the LORD's Supper, and that in spiritual liberty, not in carnal servitude: that is, we do not worship servilely the signs for the things; . . . but we behold with the eyes of faith Him *present after grace*, and

spiritually set upon the table; and we worship Him Who *sitteth above*, and is worshiped of the Angels. For CHRIST is always assistant to His mysteries, as S. Augustine saith," &c.

Now, to begin with, the words which we have italicised, seem to us to indicate a very different idea of Christ's presence in the Eucharist from that avowed in the Charge. And when other expressions of the great Martyr are taken into the account, his disagreement with the Bishop of Brechin becomes palpably and painfully evident. In his last solemn examination, before he was delivered over to the secular arm, he used these words:

"If you take *really* for *vere*, *truly* for *spiritual grace and efficacy*, then it is true that the natural body and blood of Christ is in the sacrament, *vere et realiter*, indeed and truly; but if you take these terms so grossly, that you would conclude thereby a natural body having motion to be contained under the forms of bread and wine, *vere et realiter*, then *really* is not the body and blood of Christ in the sacrament, no more than the Holy Ghost is in the element of water, in our Baptism."

In another place he says, that he and his opponents agree in asserting the presence of Christ's body, but differ as to the *modus*: "I, being fully by God's word thereto persuaded, confess Christ's natural body to be in the sacrament indeed by *Spirit and grace*: because whosoever receiveth worthily that bread and wine, receiveth effectuously Christ's body, and drinketh His blood, that is, he is made *effectually partaker of His passion*." And again, he says, that "the bread is made a lively representation of Christ's body," which "effectuously representeth His body." How utterly preposterous then is it, in view of passages like these, to claim Ridley as an advocate of the doctrine maintained in the Brechin Charge!

But to return to our narrative. Great anxiety and alarm were, as we have said, the immediate results of the Charge; and these had spread so widely, that when an Episcopal Synod met in Edinburgh, Dec. 11th, 1857, a motion was made, that a Declaration on the Doctrine of the Holy Eucharist should be issued by it. It was, however, finally agreed, that the consideration of such a Synodical Declaration should be postponed till the next Annual Synod, but that in the mean time any Bishops should be at liberty to address their Dioceses on the subject, in such terms as they might please. Accordingly, the following documents speedily appeared:

I. DECLARATION on the Doctrine of the Holy Eucharist, signed by the Bishops of Edinburgh, Argyll and the Isles, and Glasgow and Galloway.

Whereas the minds of many devout Christians have been injuriously affected by

recent statements on the subject of the SACRAMENT OF THE LORD'S SUPPER, where-in the doctrine propounded respecting the Oblation of the Bread and Wine, and also respecting the reverence due to the consecrated Elements, and asserted to be the doctrine of the Church of England, and also of the Scottish Episcopal Church, appears opposed to the teaching of both Churches:—

We, the undersigned Bishops of the said Scottish Episcopal Church, do hereby declare, as follows:

1. We hold and teach that the Body and Blood of Christ are not so present in the consecrated Elements of Bread and Wine as to be therein the proper object of such supreme Adoration as is due to God alone.

2. We consider such Adoration to be repudiated by the Declaration at the end of the English Communion Office; and we hold *the reasons* why kneeling at the reception of the consecrated Bread and Wine was enjoined, to be the reasons there assigned for the injunction, and no other.

3. Whereas attempts have been made to show that there is no substantial difference between the Sacrifice of the Cross and the Sacrifice of the Altar, and that the ancient Doctors maintain this view—We believe that thus a variance has been erroneously implied between the Doctrine of the Ancient Doctors, and the Doctrine of the Church to which we belong. For the Eucharistic Sacrifice, if substantially the same with the Sacrifice of the Cross, would be “an offering of Christ for the quick and dead to have remission of pain or guilt;” and such view of the Eucharist is expressly condemned by the 31st Article of Religion.

4. We cannot understand the doctrine thus erroneously ascribed to the ancient Fathers, in any other sense than as affirming that the Eucharist is either a *continuation* or a *repetition* of the Sacrifice which was *once for all* offered upon the Cross. Both these views we hold to be in direct opposition to the argument of St. Paul in the 10th Chapter of his Epistle to the Hebrews;—to the Prayer of Consecration in the Scotch Communion Office, which describes the Eucharist as “a *perpetual memorial* of that His precious Death and Sacrifice;”—and to the Prayer for the whole state of Christ's Church in the same Office, which describes the Eucharist as “the *Commemoration* of the most precious Death and Passion of our Saviour Christ.

5. While we deny the propositions above alluded to, we steadfastly hold and teach with the Catechism, “That the Body and Blood of Christ are verily and indeed taken and received by the faithful in the Lord's Supper;” and with the first part of the Homily on the Sacrament, “That in the Supper of the Lord there is no vain ceremony, no bare sign, no untrue figure of a thing absent; but as the Scripture saith, the Table of the Lord, the Bread and Cup of the Lord, the memory of Christ, yea, the Communion of the Body and Blood of the Lord, in a marvelous incorporation, which, by the operation of the Holy Ghost, the very bond of our conjunction with Christ, is *through Faith*, wrought in the souls of the faithful, whereby not only their souls live to eternal life, but they surely trust to win for their bodies a joyful resurrection to immortality.”

C. H. TERROT, *Bishop of Edinburgh.*

ALEX. EWING, *Bishop of Argyll and the Isles.*

W. J. TROWER, *Bishop of Glasgow and Galloway.*

II. STATEMENT by the Bishops of Moray and Ross, and St. Andrews, Dunkeld and Dunblane.

At an Episcopal Synod holden in Edinburgh on the 11th day of December, 1857, it was proposed that, in consequence of the minds of many persons having been disturbed by certain recent statements on the doctrine of the Holy Eucharist, the Bishops should put forth such a Declaration on the subject as might tend to allay the excitement which appeared to exist.

After mature deliberation, it was agreed that the question of our putting forth *Synodically* any such Declaration should be deferred until the Meeting of our ordinary Annual Synod in next year; but that in the mean time any Bishop should consider himself at liberty to issue any Declaration which he might regard as

necessary, under the circumstances, for the guidance of the Clergy and Laity of his own Diocese. Such a Declaration has been put forth in the Diocese of Edinburgh; and constrained by the same motive which has influenced the Bishop of that Diocese, our brethren, the Bishops of Argyll and Glasgow, have adhibited their signatures to the same document.

It has been represented to us that many members of the Church will be likely to misunderstand the position of the other Bishops who have not signed the aforesaid Declaration. In order, therefore, to prevent the misconstructions to which this circumstance might give rise, we desire to make known that we have thought it better to *withhold for the present all expression of our opinion*, out of regard to the notice which has been given that the same or a similar Declaration will be brought under discussion at our next Annual Synod; and also because we have been informed that there does or did exist an intention on the part of certain Presbyters to bring before the Synod of Bishops charges against one of their brethren, which, if preferred, must involve *judicial* consideration of the solemn subject to which the Declaration refers.

ROBERT EDEN, *Bishop of Moray and Ross.*

CHARLES WORDSWORTH, *Bishop of St. Andrews, Dunkeld and Dunblane.*

These Declarations were followed by various Addresses and Letters, including one from Mr. Keble, of which we need say nothing here, from which we select the following, as important:

I. *Letter by the Bishop of Brechin, to the Earl of Wemyss and March.*

DUNDEE, February 6, 1858.

MY LORD,—I was informed yesterday by a gentleman to whom it had been sent for signature, that an address to three of the Scottish Bishops was being circulated, to which your Lordship, amongst others, had thought fit to append your name. I requested to have it shown me, but this was refused—a circumstance I cannot quite reconcile with that candor and openness which should distinguish any religious movement whatsoever.

I, however, learnt so much, that the purport of the address was to thank the three Bishops who have lately put forth a certain statement of their individual belief on the subject of the Holy Eucharist, and to condemn me by name for certain doctrines which I have enunciated in a Primary Charge which I lately delivered to the Clergy of the Diocese of Brechin.

While every symptom of interest in the affairs of the suffering Episcopal Church of Scotland, on the part of the laity, cannot fail to be gratifying to me, I must respectfully take leave to doubt whether such persons as I understand have signed this document, however considerable from their position, are likely, from their mental training or habits of thought, to be able to give any opinion entitled to weight upon such abstruse subjects as are treated in the charge, and I think I have reason to complain of the manner in which this has been done, when there lies an actual remedy in the Code of Canons which regulate the conduct of the Governors of the Church of which the memorialists are members.

By Canon XXXVI, provision is made for the trial of any Bishop, Priest, or Deacon, and “any three or more respectable persons, lay or clerical, members of the Scottish Episcopal Church,” may take the initiative in proceedings against them.

I have not seen the form of your memorial, so I know not whether that document fulfills the requirements of the Canon. If so, there is no occasion for the agitation which has been made, since the delation of three communicants is sufficient.

You may be sure that I court the fullest and completest investigation of my doctrine before the proper tribunals. I have no wish to decline from the consequences of any act of mine, nor to shrink from the ordeal of a fair trial. If my

doctrine is not the doctrine of the Church of Christ from the beginning, if it exceed the wise latitude which the Anglican Church has ever allowed her children, I am quite prepared to take the consequences. I have the deepest conviction that what I have taught is the Truth of God, and therefore I feel sure that eventually that Truth will vindicate and assert its supremacy, even though at the cost of my personal comfort, and I confidently leave my cause in His Hands, to whom for all my opinions I am responsible.

Commending you to the keeping of the Almighty, I remain, my Lord, your faithful servant in Christ,

A. P. FORBES, D. C. L., *Bishop of Brechin.*

To the Right Hon. the Earl of Wemyss and March.

II.—*Memorial to be presented to the Bishops.*

At a meeting of lay members of the Episcopal Church in Scotland, held in Edinburgh, on Saturday, 23d January, 1858, the subjoined Memorial was unanimously adopted by the gentlemen present, and the following were named a Committee, with power to add to their number, for the purpose of communicating with the other Lay Members of that Church in Scotland, and affording to all of them, who may be so disposed, an opportunity of signing the Memorial."

[Here follow the names of ten members of Committee.]

"At a meeting held on Tuesday, the 2d February, 1858, the Committee unanimously resolved to adopt this mode of making known to their brethren, laymen of that Church, the course which has been adopted; and to invite such of them as do not accept, to join with the subscribers of the memorial in repudiating the doctrines and teaching condemned by Bishops and Clergy in the annexed documents.

All lay members of that Church in Scotland, who may desire copies of the Memorial for the purpose of signature, may obtain them by applying to any member of the Committee, or may affix their signatures to it at Messrs. R. Grant and Son's, 54 Prince's street, Edinburgh.

Unto the Right Reverend the Bishops of the Episcopal Church in Scotland, the Memorial of the undersigned laymen,

Respectfully Sheweth that,—

We, the undersigned, Lay Members of the Episcopal Church in Scotland, have seen with pain and alarm that the Bishop of Brechin, in a recent Charge to the Clergy of his Diocese, has promulgated doctrines repugnant to our convictions, and inconsistent with what we have hitherto believed to be the tenets and the teaching of the Church to which, in that belief, we have been firmly attached.

We have learned, with satisfaction, that three of your Reverences have protested against those doctrines, and that a great majority of the Clergy of the Diocese of Edinburgh have addressed a letter to their Bishop, expressing their gratitude for that proceeding; we are thus fortified in our conviction that the doctrines against which that protest is directed are dangerous, and have hitherto been repudiated by the Church whose authority is used to promulgate them.

But if any Bishop, who adopts such opinions, may use his Ecclesiastical authority to teach and propagate them in the name and on behalf of the Episcopal Church in Scotland, we can no longer have adequate security for the teaching of that Protestant Faith which we profess, and which, as we believed, that Church had undertaken, in common with the Church of England, to maintain and teach with all its strength.

We, therefore, earnestly entreat your Reverences to take such measures for ensuring the fidelity of that Protestant teaching as may restore to us the confidence of which we have thus been deprived.

To this declaration, as originally published, were appended

the names of ninety-three laymen, in addition to the ten members of Committee.

III.

To the Laity of the United Diocese of St. Andrew's, Dunkeld, and Dunblane.

DEAR BRETHREN IN CHRIST,—I had determined not to take any part otherwise than as a member of the Episcopal Synod, in regard to the unhappy controversy which has arisen amongst us upon the subject of the most solemn mystery of our holy religion, the Sacrament of the Lord's Supper. In deference, however, to the urgent representations of several of my Clergy, I am induced to depart from my resolution, at least so far as to offer a few words, which, I earnestly pray, may assist, by God's blessing, to remove doubts and to supply the guidance and comfort which, I have reason to believe, are required by some among you at the present time.

Of the publication which gave occasion to the controversy, I must still decline to speak, for the reasons which I have already specified elsewhere; but I ought not to conceal from you my conviction that the unsound teaching which has already borne such bitter fruit, in the secession of many members of the Church of England, and of some few of our own communion, to the Church of Rome, is not at an end; and that there is cause therefore—though not for such excitement as we have witnessed—yet for apprehension and uneasiness on this account.

In dealing, however, with that unsoundness, especially in regard to so high and so deep a mystery as the Holy Eucharist, it must be borne in mind that we require a degree of wisdom—combined with meekness, (for “mysteries are revealed unto the meek,”) such as is rarely vouchsafed even to the ablest and best of men, to enable us to draw the precise line where truth ends, and error begins; and it would, in my opinion, be a disastrous thing if, in attempting to rid ourselves of that which is erroneous, we should pare away one iota of Divine Truth.

That our Saviour Christ, to Whom all worship and adoration are justly due, is “in the midst of us, where two or three are gathered together in His name;” that He is present in a more especial way in the Sacrament of His body and blood; and that he communicates His presence especially in and through the consecrated elements of bread and wine—these things, I trust, we all believe; but *in what that Presence consists*—except that it is a Presence of unspeakable grace to the faithful, and of condemnation to the wicked and unbelieving receiver—we have not been taught either by Holy Scripture or the Church, and it would be presumptuous therefore to attempt to define.

That it is *not* the substantial Presence “of Christ's natural Flesh and Blood” the Church of England teaches,† and I fully believe; and therefore I conclude that neither *as regards the act of sacrificing*—which none, I think, of our communion have maintained—nor *as regards the thing sacrificed*—which is, or seems to be, the teaching of some—is the Sacrifice of the Eucharist substantially the same as the Sacrifice of the Cross.

In what respect then is it a Sacrifice‡ at all?

Because by it, in a symbolical way, we “do shew the Lord's death till He come.”§

We plead before God, in the manner Christ has commanded,|| the merits of that one full, perfect, and all-sufficient Sacrifice.

We testify our thankfulness for “the innumerable benefits, which by His precious blood-shedding He hath obtained to us.”

And the offering of this *memorial* and *Eucharistic* Sacrifice is made acceptable to God, and is blessed and sanctified to us, by the word of Christ and through the

* Matt. xviii, 20.
‡ Heb. xiii, 10.

† See Declaration at the end of the Communion Office.
§ 1 Cor. xi, 26. || 1 Cor. xi, 24; Luke xxii, 19.

power of the Holy Spirit, Who, in answer to our Prayer, expressed or implied, descends and consummates the mystery ; so that it becomes, in virtue and effect, the same which Christ himself first administered, and of which He required all present to partake, calling the bread which He had blessed, His "Body broken," and the wine, His "Blood shed for the remission of sins."

The *facts* of Christ's presence, and of His communicating Himself to us in the sacraments of His Church, so that we ourselves become incorporated into His mystical body, and His "members in particular"—these are things of most real and awful interest indeed to us all, as regards both our faith and practice ; but the *modes* in which they are effected are altogether beyond our natural understanding ; and one melancholy result of our trusting to the use of our own reason in such matters is, that, if some appear to *affirm* too much concerning them, others are tempted to *deny* too much ; and thus, by presumptuous intrusion into mysteries beyond what is written, we are in danger of impairing our brethren's faith in that which is revealed.

That you, my Brethren, may be taught of God in these, and all other things which a Christian ought to know and believe to his soul's health, and that you may be disposed reverently and thankfully to receive without scruple or doubtfulness the most comfortable Sacrament of the body and blood of Christ, so that you may be preserved thereby in body and soul unto everlasting life—such is the prayer which is earnestly made on your behalf, by your faithful Pastor and servant in Christ Jesus,

CHARLES WORDSWORTH,

Bishop of St. Andrew's, Dunkeld, and Dunblane,

Feb. 16, 1858.

Addresses also came up to the various Bishops individually, including the Bishop of Brechin, from greater or less numbers of their clergy, expressing sympathy with them, in what had been said or done, and indicating, alas ! a deeper division in opinion, than one could have anticipated. It was clear, however, that the majority of the Clergy by no means sustained the Bishop of Brechin.

The following address to the College of Bishops, may at first sight appear to give a large support to Bishop Forbes :

To the Right Reverend the College of the Bishops, of the Church of Scotland.

We the undersigned, Presbyters serving in the Scottish Church, beg to approach your Lordships with every sentiment of respect and dutiful reverence, in the hope that the observations we have to offer, with a view to allay the present excitement of men's minds on one of the most sacred doctrines of our religion, may receive favorable consideration at your Lordships' hands.

To address the Episcopate on matters which affect the Church's welfare is an admitted privilege of our order, of which the rulers of the Church have ever been prompt to recognise the benefit, as being one of their main supports in the exercise of their authority, and in the maintenance of their hold upon the affections of their children in Christ. If there be any irregularity in the manner of our present address, we would rely on your Lordships' indulgence, observing that, under present circumstances, we have taken the only course left open to us.

We would, then, represent to your Lordships our sense of the great inconveniences which arise from the setting forth of Declarations on points of Doctrine which wear the aspect of Definitions, and which, from the authority of those who make them, are liable to be mistaken for such, or at any rate are, for controversial purposes, assumed to be such. Men's minds are hereby unsettled ; the liberty which the Church has allowed is practically narrowed ; new terms of Commun-

ion are introduced; and, above all, the appeal thus virtually made to the private judgment of persons unaccustomed to weigh theological statements, must tend to produce confusion throughout the Church, disastrous alike to Christian peace and to legitimate authority.

We would also submit that the Church herself has prescribed the mode of procedure for the introduction of new Canons of Discipline; and we therefore feel constrained to remonstrate, in our own names and in that of the Church at large, against extra-judicial opinions being promulgated, as though the expression of them gained anything of legal weight by being published among the transactions of the Episcopal Synod.

Permit us, then, to state the principle on which our objections rest, and the corollaries to it in very brief terms:—

A belief in the Holy Catholic Church implies, on the part of all her members, from the highest to the lowest, a faithful adherence to her doctrines, and an entire submission to her discipline, “as Christ hath ordained, and as this Church hath received the same.”

And therefore:—

1st. That *quasi* definitions of Faith by individual Prelates are to be deprecated, as tending to perplex the minds of Churchmen, and to interfere, however unintentionally, with the paramount authority of the Church in all questions of this nature.

2d. That the seeming to claim Synodical weight for mere opinions must ultimately tend to lower the respect due to the Canons which the Church has deliberately passed for the purpose of maintaining discipline, and to throw doubts on the ability and impartiality of the Court of Ordinary Appeal in our Church.

We therefore most respectfully, yet most earnestly, implore your Lordships to discourage all unauthoritative definitions of Doctrine or Confessions of Faith; and to refrain in future from putting forth extra-judicial Opinions or rules of Discipline tending to curtail the liberty the Church has allowed, and to create universal misunderstanding, in which the mutual relations of Bishops, Presbyters, and Laity, may receive serious detriment, and the real work of the Church in the perfecting of souls be proportionally obstructed.

Now this address was signed by upwards of fifty Presbyters; and we have said, gives the idea of a strong rally for the Bishop of Brechin. But it is really no sufficient proof of anything of the kind; for the signatures were obtained, on the strength of the following circular; a perusal of which will show that many may have signed, and probably did sign, the address, who, disagreeing entirely with Bishop Forbes, nevertheless deprecated any agitation on the subject, not understanding that the avoidance of agitation was a simple impossibility, and that the entire *onus* of any present or coming agitation rested on the Bishop of Brechin, who had begun it by publishing his Charge, and continued it by refusing to withdraw his publication.

REVEREND SIR,

Should you wish to affix your signature to the accompanying Address, will you please to intimate your intention to me *within ten days at farthest from the date of this note*?

I have to claim your indulgence for venturing to print a general reply to the numerous questions which, during the circulation of the Address, have been put to me, and, as I perceive also, by the letters which have been forwarded, to the other members of the Committee.

To what, then, do the Clergy bind themselves by their signatures? To me it appears that,

1st. They do not bind themselves to any opinion on the Eucharistic question, either one way or the other.

2d. They do not seek to limit the Bishops in any right which is officially theirs, whether in the delivery of Charges, or the Publication of Pastorals; nor, again, in doing what we all claim the power to do—viz: to put forth their private opinions within the limits of the Church's teaching whenever they may desire.

3d. They do, however, wish to represent their sense of the evils which must ensue from the setting forth of conjoint *quasi*-definitions of or deductions from, the Faith; this being one of the Church's special prerogatives in her highest Assembly alone, and never resorted to but on great emergencies.

4th. They protest against mere Opinions being included in the publication of the acts of the Episcopal Synod—Canons of Discipline for the whole Church being only competently framed by a General Synod; while Diocesan rules must be agreed to by the Bishop and Clergy unitedly, in lawful Diocesan Synod assembled.

Generally, it is an address issued in defense of their own order, the privileges of which seem in danger of being overlooked. It is hoped that, by calling the attention of the public to the Church's constitutional modes of proceeding, the popular tumult may be allayed; Presbyters being no less, *jure Divino*, Councilors of the Bishops, than the Bishops are the constituted Rulers of the Church—and our own Church having provided that the assent of the Second Order shall be required, to render obligatory new definitions of doctrine and Canons of discipline.

I am, &c.,

HENRY HUMBLE, *Hon. Sec.*

PERTH, March 15, 1858.

Finally, we reach the conclusion of this unhappy affair, so far as the Episcopal College is concerned, in the following admirable Pastoral:

To all faithful Members of the Church in Scotland, the Bishops, in Synod assembled, send greeting,—

BROTHERN BELOVED IN THE LORD,

It must be only too well known to you all that a Charge delivered to his Clergy, in the month of August last year, by our Right Reverend Brother the BISHOP OF BRECHIN, and afterwards published by him, has called forth much opposition, and given rise, in an unusual degree, to anxiety and alarm. Our notice was drawn to the publication by two of our body, at our ordinary Synod in September last; and again, when we met for special purposes, in December, the same subject was brought before us more formally. Unfortunately we were not then all present; and such being the case, and there being a difference of opinion amongst us as to the course which it would be most expedient to pursue in so grave a matter, it was ultimately resolved to postpone the determination of it till our next Ordinary Synod. At the same time, it is right you should be informed that there was but one feeling and one opinion expressed by those who were present, as there is now but one opinion entertained by us all (except the Bishop of Brechin) in regard to the publication itself. We unanimously regret that such a Charge should have been delivered and put forth by one of our Body. We regret it on other accounts, and because it forces upon us the painful duty of making known that we do not concur with our Right Reverend Brother in the views he has expressed on so material a point as the doctrine of the Holy Eucharist. We think those views, in the extent in which he has defined and urged them, unsound, erroneous, and calculated to lead, if not resolutely opposed, to still graver error. The case may not amount to a direct call for a formal presentment of the Bishop, as liable to judicial penalties; and no such formal presentment has been lodged before us. But the publication of such views in a document for the guidance of Clergy, and still more, the republication of the Charge "in its integrity," notwithstanding the grave remonstrances with which it had been met, and the scandal which it had raised,—this, attended by the avowed confidence of the author in the eventual "triumph of his teaching" (Preface, p. 6,) leaves us, we feel, no alternative but to

declare our own dissent, and to caution you against being led astray either by the teaching itself, or by the undue confidence with which it is maintained.

At the same time, however, let it be clearly understood that we cordially concur with our Brother in his desire to protect the most holy ordinance of our religion from all irreverence, and to impress upon the hearts of all men a deep, faithful, thankful conviction of its unspeakable blessedness. It is not on account of any variance between us as to the importance of these duties, but for the attempt which he has made to rest them upon a false foundation, that we feel we have cause to differ from him. We cannot forget that the aversion to the doctrine of Sacramental Grace, and even its entire rejection, unhappily prevalent in many quarters since the time of the Reformation, is to be regarded as the natural reaction from excesses with which the Primitive teaching had been overlaid; and we have learnt abundantly, both from history and experience, that the violence of such reaction, instead of gradually diminishing, is liable to be renewed and aggravated, whenever it is attempted to restore those excesses. This, we believe, is the fundamental error into which our Brother has fallen. Anxious to assert and uphold the grace, the dignity, and efficacy of the blessed Sacrament of the Lord's Supper, he has adopted a line of argument which, as it exceeds the truth of God's holy word, so it is calculated, we are sure, by no slow or uncertain process, to defeat that very end. He has pleaded for what has recently been called "the Real Objective Presence," in such a manner, that the inferences which he draws from it, however doctrinally unsound, become, as he represents, logically inevitable; that is Supreme Adoration becomes due to Christ, as mysteriously present in the gifts, (p. 27,) or, as it is expressed elsewhere, "to Christ in the gifts," (pp. 28, 38;) and the Sacrifice of the Cross and the Sacrifice of the Altar become "substantially one," and "in some transcendental sense identical." (p. 42.)

Convinced, as we are, that neither of these conclusions is to be found in Holy Scripture, or has been deduced therefrom by the Church; and persuaded that the teaching of them has given rise to corruptions and superstitions, from which we have been set free through the blessing of God vouchsafed to the wisdom and courage of our forefathers; we feel it our duty to resist the attempt which has been made to press these conclusions upon your acceptance, and we earnestly entreat you not to suffer yourselves to be disturbed or misguided by it. After due consideration, we do not hesitate to say, that the reasoning by which they are maintained is, in our opinion, fallacious; and that the testimony of authorities produced in their support, when fully and carefully examined, will generally be found not to justify the use to which it has been applied.

More particularly, we feel called on at this season of trial, to exhort you, our dear brethren of the Clergy, that you be not moved, under the excitement that prevails around us, so as either to exceed or fall short in your teaching of the Truth with respect to the doctrine of the Blessed Sacrament which has thus unhappily been brought into controversy.

1. Instructed by Scripture and the Formularies of the Church, you will continue to teach that the consecrated elements of Bread and Wine become, in a Mystery, the Body and Blood of Christ; for purposes of grace, to all who receive them worthily, and for condemnation to those who receive the same unworthily. But you will not, we trust, attempt to define more nearly the mode of this mysterious Presence. You will remember that, as our Church has repudiated the doctrine of Transubstantiation, so she has given us no authority whereby we can require it to be believed that the substance of Christ's Body and Blood, still less his entire Person as God and Man, now glorified in the Heavens, is made to exist *with, in, or under* the material substances of Bread and Wine.

2. You will continue to teach that this Sacrifice of the Altar is to be regarded no otherwise than as the means whereby we represent, commemorate, and plead, with praise and thanksgiving, before God, the unspeakable merits of the precious death of Christ; and whereby He communicates and applies to our souls all the benefits of that one full and all-sufficient Sacrifice once made upon the Cross.

3. You will continue to teach that the consecrated elements, being the Communion of the Body and Blood of Christ, are to be received with lowly veneration

and devout thankfulness. And inasmuch as doubts have been raised with regard to the true interpretation of the Rubric affixed to the Communion Office in the Book of Common Prayer, we desire to remind you of a Canon which was passed by the Convocations of both Provinces of the Church of England in 1640, and which we are satisfied to accept meanwhile for our own guidance in determining the sense of the aforesaid Rubric, the matter not having been ruled by a General Synod of our own Church. According to that Canon, it was resolved that gestures of adoration, in the celebration of the Holy Eucharist, are to be performed "not upon any opinion of a corporal Presence of the Body of Jesus Christ on the Holy Table, or in mystical elements, but only for the advancement of God's Majesty, and to give Him alone that honor and glory that is due to Him, and no otherwise."^{*}

These words of fatherly guidance and admonition, in a time of trouble and offense, we claim to offer to you all by a right essentially inherent in a Provincial Episcopate;† a right which was constantly exercised by the Bishops of the Primitive Church. Whenever in the exercise of this right, or, rather, in the performance of this duty, they had occasion to animadvert upon the teaching of one of their own Body, doubtless they would feel their position of responsibility doubly difficult and painful. And the same, most assuredly, has been felt by us. We would gladly—most gladly—have avoided the course now taken, if we could have done so consistently with the solemn obligations under which we lie towards you all, and not least towards our Brother himself.

The reluctance we have shewn to adopt any Synodal action in this case, and the calls we have made upon our Brother, both privately and in Synod, and the opportunities we have given him, to reconsider what he has written, are a proof of this. But tracing, as we plainly do, in the teaching of this Charge, a tendency to undermine the great foundations upon which our Formularies rest, and to weaken our sense of gratitude and respect towards the holy men from whom we have derived them in their present state; and seeing, also, on his part, an apparent determination not to surrender the position he has taken up; we have felt ourselves constrained to deal with the matter as we have now done. For this purpose we have assembled in special Synod, which a due regard to the peace and security of the Church appeared to us to require. We earnestly entreat you to join with us in prayer that the issue of our anxious and solemn deliberations may be blessed to the restoration of mutual confidence and harmony, and to the avoiding of all causes of dissension and offense for the time to come.

Grace be with you, Brethren, and peace from God the Father, and from our Lord Jesus Christ. Amen.

C. H. TERROT, *Bishop of Edinburgh and Primus*,
ALEXANDER EWING, *Bishop of Argyll and the Isles*,
W. J. TROWER, *Bishop of Glasgow and Galloway*,
ROBERT EDEN, *Bishop of Moray and Ross*,
CHARLES WORDSWORTH, *Bishop of St. Andrews, Dunkeld and Dunblane*,
THOMAS GEORGE SUTHER, *Bishop of Aberdeen*.

EDINBURGH, May 27, 1858.

Against this excellent document, the only ground assumed by the supporters of Bishop Forbes, has been that of legal subtleties and technicalities, utterly beneath men professing what they profess, and claiming what they claim. We are sorry to add, that the same unmanly course has been adopted by the Bishop himself. It is most discreditable to all parties concerned in it.

^{*} Can. vii; see Land's Works, vol. v, p. 626; Cardw. Synod, vol. i, p. 406.

† See Apos. can. xxxvi; Nicene, can. v.; Synod of Antioch, can. xx; and in our own Code, can. xxxvi, compared with canons ii, xxxii, xxxvi.

Growing out of these difficulties, there has occurred, since the issuing of the Pastoral, the presentment and trial of the Rev. Patrick Cheyne, before the Synod of the Diocese of Aberdeen. On the issues of that Synod, as yet pending, and the unfortunate collision of the Bishop and nine clergy who refused to give him their opinion in the case, we, at present, are silent. When the time comes, if it does come, for giving it, our opinion will be given in all frankness. Mean time, however, we are bound to say, that if ever every standard of the Anglican Communion was contradicted, and plain and undisguised Popery, in reference to the Holy Eucharist, taught, this has, it seems to us, been done in the following passages, on which Mr. Cheyne was presented for trial. The extracts are from his published sermons:

"When I speak of the Real Presence, I mean, as the Church means, that, after consecration, whole Christ, God and man, is really, truly, and substantially present in the Eucharist, under the form of bread and wine. . . . The three terms 'truly, really, and substantially,' are used not in explanation, but as meeting and opposing all the errors which have prevailed concerning it. Hence they are used in a negative sense, as against error. We say, first—that Christ is present in the Eucharist *truly*,—that is, not in figure; secondly, we say, He is present *really*,—that is, not simply to *faith*; thirdly, we say, He is present *substantially*,—that is, not *virtually* only, by some operation, virtue, grace, or power diffused from His Sacred Body. Christ is present, not in figure, nor to faith, nor in virtue and grace, but in Himself, in His whole Person, in that very body which He took of the Blessed Virgin, and united to His Godhead, and which suffered on the Cross, and rose again." (Page 22.)

"The sacrifice in the Eucharist is substantially the same as the sacrifice of the Cross, because the Priest is the same in both, and the victim the same in both. . . . On the Cross He offered a bloody Sacrifice through death, but He is now offering, Himself an everliving victim without shedding of blood; and so in the Eucharist, by the Ministry of the Priest, He is offering Himself an unbloody sacrifice, under the form of bread and wine. But in both cases the offering is the same, differing only in the manner of offering." "We pray that 'all the whole Church' may receive through this Sacrifice the benefits of the Lord's Passion—each of course, according to his needs, and his capacity of receiving. . . . Whence the Eucharist is called a Sacrifice for the Living and the Dead." (Pages 33, 35, 36.)

"We do not kneel to the outward visible signs in the Sacrament; we kneel to the Lord Himself, invisibly present 'under the form of bread and wine;' though even to these outward things, after consecration, we give religious honor." (Page 46.)

"It is not necessary, in order to obtain a participation in the benefits of the Sacrifice, that all who join in offering it should, at the same time, receive the Communion. . . . The only thing necessary to the completion of the Sacrifice is the Communion of the Priest, which is required to complete the idea of sacrifice as an act of communion between God and man." (Page 34.)

We almost disbelieve our senses, as we read these words. We ask if we are awake or dreaming. And we thank God, that the Bishop to whom so erring a Presbyterian was answerable, has been faithful to his consecration vows in dealing with his error as it deserved, and placing on it the brand of condemnation.

Of every step in Bishop Suther's course, we do not speak, for we have not the information requisite for speaking understandingly; but that he was right, nobly right, in bringing discipline to bear on such pestilent and flagrant error, cannot be doubted for a moment; and we need further evidence than we have yet received, before we are prepared to join in that cry of condemnation, which swells up most loudly from such men as the supporters of the "Union." We are slow to take our cue from them.

And here, for the present, we leave this matter. Our readers can draw their own inferences, without our aid. In closing, however, we feel constrained to express our entire sympathy with, and admiration for, the venerable Prelates who have in so temperate a manner, and with such simplicity and godly sincerity, warned their flocks against impending error; and to offer them the humble tribute of our honest gratitude. If our respectful suggestion might be coupled with this acknowledgment, we would venture to express our earnest hope, that by no present excited feeling, by no pressure of misjudging anxiety, they may be led to look to the wrong point for the origin of the evils which we all lament. It is not the venerable Scottish Communion Office, consistent in its protests against Popery as it is when rightly viewed, that has given birth to this error and false Doctrine. The mother of these—we have long felt the conviction growing on us—is to be found in that dreamy notion of some hyperphysical union of individual souls with Christ, in His Incarnation, which has supplanted in some quarters the Catholic Doctrine of our spiritual union with the dying and risen, as well as incarnate Lord, by the power and operation of the Holy Ghost. This it is, we believe, which materializes the Sacraments and corrupts the Faith; working out through metaphysical subtleties, and a perverted logic, portentous forms of error and of evil, and leading men by new paths to the old pitfalls of the enemy of truth.

ART. VI.—THE REV. A. B. CHAPIN, D. D.

THE REV. ALONZO BOWEN CHAPIN, D. D., departed this life at Hartford, Conn., on Friday evening, July 9th, aged fifty years. He was born at Somers, Conn., March 10th, 1801. His parents were of the Congregational denomination. He received his primary education and training under his father, the Rev. Reuben Chapin, a Congregational Minister, and being the subject of early religious impressions, he determined to enter upon the same profession, the Congregational Ministry. Long continued illness, however, led him to reconsider this determination, and to devote his attention to the study of the Law. He commenced his legal studies with the Hon. LOUIS P. WALDO, of Tolland, now one of the Judges of the Superior Court of Connecticut, and in the year 1831, was admitted to the Bar. He established himself in Wallingford, in the same State, and soon entered upon a very considerable and increasing practice.

"While living in Wallingford, and in attendance upon the Courts in New Haven, Dr. Chapin met with some Churchmen of his own profession, with whom he found himself unable to sustain an argument in favor of his Congregational prejudices. He therefore appealed to the Congregational Preacher of Wallingford, stated to him the difficulties in which he found himself, and asked for books and authorities. Among those given him was one which he afterwards refuted, entitled *Hawes' Tribute to the Pilgrims*. From these books, however, he found nothing more to sustain him, than he had already learned in his early theological studies. He then, on the Congregational principle of rejecting historical and all other testimony but that of the New Testament, applied himself to refute the arguments for Episcopacy solely on Scriptural authority. He read over the New Testament with minute care, collecting the passages bearing upon Church organization and government. The result was that after six months of careful study he renounced Congregationalism. His conversion was the means, under God, of bringing the remainder of his father's family and his mother into the Church.

"He now became known as a contributor to the various Church periodicals, and was thereupon unanimously chosen by the convention of this Diocese, in 1836, to edit the *Chronicle of the Church*, a paper about to be published in New Haven, under the auspices of the Convention. He filled this position for eight years, when having recovered his health sufficiently, he entertained his original intention of devoting himself to the work of the Ministry."*

* (Calendar.)

He was ordained Deacon, by the Rt. Rev. Bishop BROWNELL, in Christ Church, Hartford, June 12, 1838; and Priest, by the same Prelate, and at the same place, June 11, 1839. He now became Rector of Christ Church, West Haven, having also during parts of the first five years of his Ministry, charge of some additional Parish.

It was while he was Rector at West Haven, and residing in that village, that the plan of the *Church Review* was originated; and a few words as to the early history and the commencement of this Periodical may not be out of place in this connection. The *Church Review* was projected in 1847, by the present Editor, in connection with the Rev. JAMES MACKAY, of Inverness, Scotland, then Assistant Minister of Trinity Church, New Haven, and now an English Chaplain in India; a gentleman of fine classical attainments, an elegant writer, and of considerable experience in editorial labor. The projectors of the Review had sought the advice, and received the encouragement of a large number of Bishops and Clergy, on whose judgment they felt that they might rely in entering upon such an enterprise. The sudden removal of Mr. Mackay from New Haven, however, and the distance at which the present Editor then resided from the city, as well as the pressure of his other duties, led to an application to, and an agreement with the Rev. Dr. Chapin, to share in the editorial labors of the Review. The impracticability of an associate editorship in conducting such a work as the *Church Review* soon suggested, however, another arrangement; and immediately on the issue of the first Number of the work, or in May, 1848, Dr. Chapin withdrew, formally, and wholly, from all editorial responsibility in the management of the Review; although, so long as he remained at West Haven, he continued to render valuable assistance to the Editor. Of his aid, the Review at this early period in its history, we owe it, both to him and to our readers, to make this grateful acknowledgment; while it is due, also, to the Review, that the exact nature of the relation which he sustained to it should be stated.

In 1850 he was elected Rector of St. Luke's Parish, in South Glastenbury, Conn., whither he removed and entered upon the discharge of his pastoral duties.

"In the autumn of 1852 he was attacked with a synovial swelling of the knee, which, combined with neuralgic rheumatism, disabled him for life. Being necessarily kept in doors to a great degree by this calamity, an assistant was procured at his own expense to aid him in the discharge of parochial duty. To meet this increased expense, he became, in 1854, Editor of the Calendar. His crippled condition growing worse, he found

himself obliged to resign his Cure. This was in September of 1855, when he removed to Hartford. Here he continued to the day of his death, in the discharge of all the duties which he found himself able to attend to, earning a most humble, we should say scanty subsistence, and eminently fulfilling the pious wish which he expressed that he might 'be able ever to do something in behalf of his Master's cause, and to bear uncomplainingly whatever He might see fit to send upon him.' Shut out almost wholly from the society of his fellow men and his Brethren in Orders, he gathered materials for this paper from a well-stocked library, a well-furnished mind and a retentive memory. This work he continued to do to the very last week of his life. When the last number of this paper went to press, though he was more feeble than usual, it was little thought that the next number would announce his death. In his last report to the Bishop he feelingly says that 'the visitation of Providence which made him a cripple was heavy upon him,' and that being unable to attend Divine Service in Church, he always celebrated it at home with his family when they were necessarily detained in-doors. Throughout the whole of his protracted illness, never free from suffering, often agonized with intensity of pain, he manifested all the patience, humility and resignation of the follower of his suffering Saviour. Daily and nightly he bore his cross without a murmur. Wounded and sorely tried in the flesh, he was yet more than conqueror through Christ which strengthened him—and having been scourged, he has been gathered to his fathers, to await in the Paradise of God the general resurrection of the dead, to be received as a son into the mansion prepared for him.

"He leaves a widow, the sister of the Hon. Judge Waldo, of the Supreme Court of Connecticut, and one son.

"As a student, Dr. Chapin was remarkable for his diligence and also for the rapidity with which he read, at the same time that his memory retained, the contents of all the books that he took up. An early riser, he spent the whole day, pencil in hand, in the perusal of his books. He accumulated a library of about 2,000 volumes."*

His favorite departments of study were Philology, Chronology and Church History. In 1841 he published "*An English Spelling Book*," giving a new classification of the language, reducing the number of roots of the language, and simplifying the rules of pronunciation. He always felt great confidence in the soundness of the philological principles as announced in this Spelling Book, and in their practical utility; but the work itself never attained much circulation.

He was also a frequent contributor to various periodicals, among which were the *Knickerbocker*; *Quarterly Christian Spectator*; *American Journal of Science*; *American Quarterly Review*; *New York Review*; *American Biblical Repository*; *Church Review*; *Mercersburg Review*. He published on va-

* Calendar.

rious occasions several pamphlets, among which may be enumerated, (1839,) *Early Churchmen of Connecticut*; (1843,) *A Churchman's Reasons for not joining in other worship*; (1844,) *New Englandism and the Bible*;—and also the *Series of Biographical Sketches of the Early Clergy ordained by Bishops Seabury and Jarvis*, printed in the *Calendar*, which we hope will be collected and published in a more accessible and permanent form; (in 1850,) *Christ Church, West Haven*, for ten years; *The Era of the Crucifixion*; and (in 1851,) *Notes on the Rev. Dr. Thompson's Church Ministry and Worship*.

He also published (in 1846) "*Views of Gospel Truth*," a 12mo. vol. of 144 pages; and (in 1847) "*Puritanism Not Genuine Protestantism*," a volume in review of Edwin Hall's work on the Puritans; a work little known, but containing much curious historical matter. The most important work, however, of Dr. Chapin, and that by which he will be longest remembered, is his "*VIEW OF THE ORGANIZATION AND ORDER OF THE PRIMITIVE CHURCH*," published in New Haven in 1842, and which has already passed through several editions. Probably there is no work in our language which contains so complete and compact a summary of the proofs of the Scriptural and Primitive character of the Order, Ministry, and Worship of our Branch of the Catholic Church. It is a storehouse of facts and references, alike unanswerable and invaluable. It has done great good, and will continue to be sought and used wherever the principles of the Church Militant are made matters of controversy.

This record of the Rev. Dr. Chapin's labors is enough to show that he was a hard working, industrious, and useful man, and one whose memory the Church would be ungrateful not to hold in honorable estimation. After many years of intimate association with him, we do not hesitate to say, that when he was in the vigor of his best health, we never knew the man capable of accomplishing so much intellectual labor within a given amount of time. His facility of composition, and on points requiring laborious research, was most remarkable.

We take pleasure also in saying, what, in justice to his memory, we ought to say, that Dr. Chapin's loyalty to the Church was as true as it was intelligent. His Churchmanship was not of the aesthetic sort, a kind of dilettanteism which consisteth, so far as it has any consistence, mostly in a love of graceful proprieties, and soft, luxurious gentilities; which delighteth very exquisitely in glittering generalities, and rosewater platitudes, and perfumed pocket-handkerchiefs; which ignores the

atoning Blood of the Cross, and makes altar-cloths Articles of Faith.

Nor was his Churchmanship of that indefinite, sapless, fruitless sort, which holds that Christianity is an Institution, but no particular Institution; that **CHRIST** established a Ministry, but no particular Ministry; Sacraments, but no particular Sacraments; a Church, but no particular Church; and which both hath, and, at the same time, hath not, visibility and outward form.

Hence, Dr. Chapin did not spend his whole life-time in trying to see how often he could haul the good old ship Constitution along-side every new and strange craft afloat; nor, in telling those on board that, although he sailed under the national flag, and they hoisted a new banner, blue, black, green, and red, with every new whim of the majority aboard; and that, although he was obliged by his compass and his chart to bear one steady course towards the destined port through sunshine and storm, and they tacked and veered, boxing, in turn, every point of the compass, yet, that, after all, they were only but several vessels of one common fleet, differing only in size, and shape, and rigging, and the color of their bunting. Nor would it have flattered him to hear the compliment, (over the left,) that, after all, he did seem to know a little something of Navigation, and that very possibly his old bruised and battered craft might hold together till she reached the shore. For he knew that every timber in her was as sound as on the day that she was launched; and he knew, too, that despite her foes, she would yet sail into port in perfect trim, with her colors flying, and amid the shouts and rejoicings of victory won.

His Churchmanship, like that of **JOHNSON**, and **MANSFIELD**, and **CUTLER**, and **BROWN**, and **BEACH**, before him, was made of sterner stuff. It was based upon the intelligent, honest convictions of his own enlightened judgment. As might be inferred from his early history, he conformed to the Church not as a matter of preference, not as to a sect among sects; but because he found her in her Origin, Ministry, Worship, Doctrine, and Discipline, to be Scriptural and Primitive; and in all these respects to be, without doubt, essentially according to the pattern which **JESUS CHRIST** gave to His Inspired Apostles after His Resurrection, and during those forty days when He was "speaking [to them] of the things pertaining to the Kingdom of God," or the Church. (Acts i, 3.) As a Churchman, here was his stand-point. Concerning the sects about us, whose name, since the Reformation, is Legion, for they are many and are constantly increasing, he found, beyond a peradventure,

that they have not that Scriptural and Primitive origin and pattern; and hence his pamphlet for not joining in their worship. As *individuals*, their members might, in virtue of their Baptism by water in the Name of the Trinity, be Christians and members of the Catholic Church; and the Christian graces and virtues of many of them, he was ready to revere and love. But their *organizations* he knew to be in violation of the Scriptural rule of Unity; and that if there is, or can be, such a thing as Schism, that this is Schism. And in one of his pamphlets he traces the downward developments of these Modern Systems and showed their inevitable destiny. Dr. Chapin conformed to the Church, therefore, because she possesses all the essential marks of an integral, authoritative Branch of that One, Holy, Catholic, and Apostolic Church, of which JESUS CHRIST, and He alone, is Supreme Head; which He purchased with His blood; established with His power; commissioned with His authority; entrusted with His work; and promised to be with to the end of the world. To this faith Dr. Chapin conformed; and in it, he lived, and labored, and suffered, and died.

Nor, can we hesitate to say, that this is the kind of Churchmanship; a Churchmanship which is more than a mere opinion; which has a conscience, and a confidence; a Churchmanship which was witnessed to by the martyr sufferings, perils, and even imprisonments of the founders of the Church in Connecticut, which has given to the Church her present commanding position among the descendants of the old Puritan Colonies in Connecticut; and which makes a Connecticut Churchman a reality, a fixed fact, a rallying point of influence, wherever he is found. Whoever shall faithfully write the history of the Church in the West for the last half century, will do justice to the Churchmanship of which we are speaking. It is not *Connecticut* Churchmanship, after all. It is the Churchmanship of the Bible, and the Prayer Book; it bears no local, sectional impress; it eschews cliques, clans, and parties; it knows nothing of High, or Low, or Broad. It is simply honest in believing what it professes to believe, and in being what it professes to be. That is all.

We may say, also, that the thorough familiarity of Dr. Chapin with the early Fathers of the Church—and we have heard him say that he had read every line which they ever wrote, that has come down to us—made him one of the most decided and earnest opposers of the modern Church of Rome, and her corruptions, that we ever met. He knew, too well, the progress of her decline, the breadth and depth of her apostasy, to look

upon her otherwise than with mingled pity and abhorrence. He believed, what we honestly believe, that no man can leave our Branch of the Catholic Church for the Romish Communion of the present day, loaded down and sunk as it is with Trentine novelties, and heresies, and modern idolatries, without incurring suspicion as to his intelligence or his honesty; nor without imminent peril to his own soul.

Such, briefly and imperfectly given, is a record of the life and labors of the Rev. Dr. Chapin. His Burial was from St. John's Church, Hartford, on Sunday, July 11th, and the following sketch of the Services, which we find in the Calendar, will form a fitting conclusion of our tribute to his memory:

"The corpse was brought to St. John's Church, where, the Rector being absent, it was met by the Rev. Mr. Fisher, of St. Paul's Church, accompanied by such of the Clergy as could be present.

"The opening Sentences were said by the Rev. Mr. Abercrombie, of Christ Church, the Anthem by the Rev. S. F. Jarvis, the choir chanting the alternate verses. The Lesson was read by the Rev. Mr. Goodrich of Mass. Part of the 124th Hymn being sung, a Sermon was preached by the Rev. Mr. Fisher on St. John v, 24—after which the 6th, 7th, and 8th verses of the 50th Hymn were sung. The corpse was then borne to the new Cemetery in the S. W. part of the city, where, in the midst of a drenching rain, the vivid lightning striking within a few rods, and the sharp rattling thunder drowning all other sounds, it was lowered into its last earthly resting place. The Rev. Mr. Fisher committed the body to the ground, and the remainder of the service was divided between the Rev. Messrs. Robinson, of Glastenbury, and Abercrombie. The storm was singularly consonant with the life of the departed. God in His wisdom had visited upon him all His storms, that He might make him perfect through sufferings. Singularly appropriate also to this occasion were nearly all the services of the day. The Epistle asserting the resurrection of the soul in Baptism, being dead unto sin and alive unto God through Jesus Christ our Lord. Then, in the Lessons, the preparations for the Exodus, a type of the last exodus from this world of sin—St. Paul preaching on Mars Hill the Resurrection of the dead—and lastly that glorious 11th chapter to the Hebrews, recounting the long list of those who through faith had obtained a good report, and were resting in hope."

ART. VII.—MIXED SOCIETIES, IN PRINCIPLE AND IN PRACTICE.

Remarks on the American Sunday School Union. Philadelphia. 1855.

WHEN Richard Hooker begins his immortal treatise on the Order and system which underlie the Gospel of Christ, it is with a profession of that Charity which is the fulfillment of the Law. No one who studies his writings will doubt that he understood his own heart, and that his profession was sincere. How childlike his acknowledgment, that, in entering on his examination of Puritan principles, he did so with misgivings; and that, not because he himself had found anything in his religion to disturb his conscience, but because he saw those whom he humbly conceived to be his superiors in piety, not only confident, but violent in denouncing it as a mystery of iniquity. With a lowly distrust of self, he was disposed to admit their claim of a more elevated godliness and of a deeper insight into the mind of the Spirit, as revealed in Holy Scripture. When he saw such men bent on the destruction of the Church of England, he inferred the possibility that there was reason in their objections. He could not conceive that without the most palpable evidence of the corruption, and evil, of the Church's system, they could possibly bring themselves to attack it with such pertinacity, or work themselves to such a pitch of enthusiasm, in asserting their abhorrence of all which he had innocently regarded as evangelical and true. In a spirit of bashful self-distrust, and fearing lest he should make the lack of knowledge his anchor of confidence in what they abominated, he seems to have undertaken those laborious researches into the Calvinistic scheme, comparing everything with Holy Scripture, and with the testimony of those by whose confessorship and martyrdom the Scriptures were preserved, and handed down. And it is the reality of these researches, as undertaken in such a spirit, which gives to his immortal work its highest importance. He begins, and toils onward, ever suspecting himself as possibly in the rear of Puritan illumination; as if their grand discoveries were ever on the eve of demonstration. But on he plods, turning every stone, and beating every bush, and leaving nothing uninvestigated; and it is not until this man of colossal learning, and infantile piety, has satisfied every

requisition of his antagonists, and gratified even their whims by treating them with respect, that he assumes his tone of calm superiority, and pronounces them unreasonable in the extreme. As the result, while he never loses his patience, there is mastery in the tenderness of his condescension; and he seems to us like a wise and affectionate father, dealing with children, and with real pain proceeding to demonstrate the folly of some darling scheme of theirs, laboriously contrived, and on which they have set their hearts. How irrefragable the inferences to which he conducts them, and how charitably, by his moderation in language, he spares them the humiliation of their defeat, as he concludes that not only is there no ground in Holy Scripture for their complaints against the Church, but that nothing could be further from "the pattern in the Mount," than the uncouth and ill-digested polity which they had imagined, and proposed to introduce in its stead.

Now if all this had not been done, and done in such a spirit, and with a result so triumphant, we should feel it necessary to apologize, at the outset, for the postulate which lies at the foundation of our attempt to demonstrate the false principles of those in our own land and times, who maintain the great popular system of mixed Societies for Evangelical work. So sincere is our respect for the large amount of piety, learning and talent engaged in the support of this system, that it would be impossible for us to assail their position with confidence in our own views and principles, had we not Hooker's labors for our apology. Once for all, their fundamental principle has received all the homage due to it, in view of their piety and character. Our postulate is, that the Church's System has been proved divine, and that Puritan principles have been treated with candor and respect, but refuted thoroughly, by the great Anglican doctor. On this account, and as inheriting his victory and the fruits of all his patience and condescension, we do not feel called upon to start again with a doubt as to our own position. Painful as it is to find ourselves in conflict with the majority of our fellow-Christians in this country, upon the points we are about to discuss, Hooker has demonstrated that we must either differ with them, or with Holy Scripture, and the whole line of Christian confessors and martyrs. We are consoled, then, in our present isolation, not only by feeling sure that we are in the right, although we are in the minority, but because we are equally sure that the future will be with us, and that the only reason why so many good men are now against us, is that they have never imitated Hooker, by examining, in a spirit of candor and patience, his masterly argument, and that great mass

of evidence which he has accumulated in proof of the claims which they affect to despise, and which they, certainly, do not understand.

It may be objected with apparent force, that Hooker's victory is already complete, and that there no longer exist any such adversaries as those with whom he was forced to contend. This is true; but unhappily it is not true that those whom he has overcome in one battle, have left no representatives able to offer us another. The puritan principle, in his day was a positive one; it stoutly asserted that Christ's Kingdom had laws and institutions, and that the Calvinists alone possessed them, in their integrity. On this issue he met them, and proved that granting a system of laws to be found in Holy Scripture, there was not a trace of it in the polity of Calvin, but that it had existed from the beginning, and was faithfully preserved in the Church of England. Modern Puritanism, therefore, is driven into a negative position. It is the confident assertion of thousands of our fellow-Christians of this Republic, that there are no "Laws of Ecclesiastical Polity," that there is no visible Church Catholic; that there is no System of Christianity revealed in the Gospel which can be considered part of it, or which it is essential to preserve whole and entire; that there is not even a positive Creed, "all the articles of which" are to be exacted in a profession of Christian Faith; and that, consequently, there is no Christianity other than that of the individual believer, accepting the Bible after his own fashion, and interpreting it in his own personal way. In all this, Modern Puritanism is much worse, than that which Hooker overthrew. The elder Calvinists did indeed indulge the extravagant fancy, that the whole Church had been radically mistaken from the start, as to the Constitution which Christ designed for His Kingdom; but they were too real, and too earnest, to be indifferent as to the adoption, and maintainance, in its integrity, of the system which they imagined to be divine. It is refreshing to observe their consistency in endeavoring to maintain what they regarded as truth, in contrast with the compromises and indifference of our own times; and to feel that on this one great principle of divine institutions, those honest but mistaken men were with us. Even the Plymouth Colony, which it is so much the fashion to glorify, affords a most praiseworthy example of our remark. For years, they refused to receive any sacrament at the hands of their leader, Elder Brewster, on the ground that he was not ordained to such a ministry; and when he Elder himself appealed to their Pastor, Robinson, who was detained at Leyden, on the question whether, in such an emer-

gency, he ought not at least to baptize, he was answered decisively that he must not so presume, and in this decision the "pilgrim-fathers" acquiesced.*

If Hooker has demonstrated anything at all it is this:—that the Gospel is a system complete in itself, and was given by Christ to be preserved through all ages, whole and entire. Possible exceptions are of no account; the Law is a definite one, and exceptions, if there be any, only confirm the rule. The Holy Scriptures, with the Ministry and Sacraments are one System. To separate them is to put assunder what God Himself hath joined together. It is to sacrifice the brain to the heart, or to divide the organs of digestion from those which promote the circulation of the blood. This undivided System, is that which the Anglo-American Church is well understood to maintain; and as a witness of this whole Truth of God she stands alone among the American people.

On the other hand we have the popular Evangelicalism of the day, which we have styled Modern Puritanism, not opprobriously, but because it is such historically and philosophically. Relatively to us it stands upon mere negation. A grand objective Faith once delivered to the saints; the whole counsel of God, from which it is not lawful to abate anything, in calling men to the obedience of Faith; Sacraments which can in no wise be dispensed with where they may be had, and a Ministry endowed with an apostolic gift, as stewards of the mysteries of God;—all these things, with many Scriptural verities belonging to them, are explained away, ignored, or practically denied. And this negative religion is that which imbues the popular piety of our country, with its indifferentism, and its tendency to novelty, and to what has been called Nothingarianism. It flows from the Theological Seminaries of the land, from Andover and New Haven, and even from Princeton, whose grave divines, whatever they may tell their pupils, take common ground, in practical matters, with others who profess the most radical views, and who are more consistent Gallios, as to all these things. If there be any positive statement of their common idea it is simply this,—that what is essential in Christianity is that alone in which the majority of Protestant Christians agree, and that whatever is disputed is to be regarded as practically cancelled, and of no obligation.

As the form of this principle, a spurious Catholicity is professed, in which this minimum of Faith is the only Creed, while its communion and fellowship are maintained by common In-

* See the Biography of Elder Brewster, by Rev. A. Steele, M. A.

stitutions other than the Sacraments ordained by Christ Himself. In short, Christians are to be one in a verbal reception of the Holy Scriptures, without reference to their interpretation and doctrine, except upon one or two points, and a visible unity is to be maintained, in the work of printing and circulating Bibles, Tracts, and good books, with tacit agreement to ignore that unity of Baptism which the Scriptures enjoin, and that other great principle of the Gospel, that we "being many are one bread and one body, for we are all partakers of that one bread;" the bread, to wit, broken and blessed, with the sacred cup, by apostolic authority, which St. Paul declares to be "the communion of the Body and Blood of Christ."

That we have not mistaken this principle, as developed, and professed in the great popular Mixed Societies, we are the more sure, because we find it detected at least in one of them, by so temperate and competent a judge as the excellent Bishop of Pennsylvania. After analyzing the Constitution of "The American Sunday School Union," he remarks:—

"To enter into a formal engagement to suppress part of that which we hold to be true, and scriptural, and then to publish the *residuum* as commensurate with the whole substance of Revelation is, in our judgment, one of those mistakes which inevitably draws after it evils and inconveniences. Moreover, the fundamental conception of Christianity, in this Scheme, is that of *teaching instead of training*, of a system almost exclusively subjective instead of one that is both subjective and objective, of a body of Doctrines in which government, Sacraments, rituals and Creeds, have next to no place."

If it does not strike every thoughtful reader at once, that this scheme and conception of Christianity is common to all these Mixed Societies, and must be so unless the mixture be purely nominal, we think we shall make it apparent, in what yet remains for us to say. Thus far, we have pointed out the existence of the principle, as opposed to that of the Church. On the one hand the Church presents the great idea of Law; on the other hand we have the principle of Lawlessness, the *avopia* of prophecy, which is to abound in these last days, and because of which "the love of many is to wax cold." Respectable Christians give currency to this destructive spirit, in these Mixed Societies, and then startle when it recoils upon themselves, in all manner of tumult, and a variety of newly conceived improvements on the Gospel, as exhibited at the season of their own Anniversaries. These Societies have been called by one of their admirers "the grand central Institutions of our common Christianity," and we need only observe that they are so regarded by thousands of pious and intelligent persons, to illustrate the fact that, as such, they have supplanted those institutions of Christ Himself, which Hooker has shown to be a sub-

stantial part of the Gospel, and to be guarded by laws which cannot be broken without transgression against God.

We proceed to examine these "grand central Institutions"—the Sunday School Union, the Tract Society, and the Bible Society, more particularly. We shall find, as we have hinted, that they are three beads upon one string, the one principle pervading them all alike. In fact, although they are, each of them, dignified with the prefix "American," and aspire to be recognized as National, we shall find them essentially presbyterian; for the presbyterians of our country being divided into several different corporate denominations, but acting in these Societies as one in effect, gain a great preponderance under the rule, apparently fair, of giving each denomination only a proportionate representation in their management. For practical purposes the three organizations are but one; as much so as our two Boards, Foreign and Domestic, of Church Missions. They are worked together, and sustained by the same machinery, if not, in a great measure, by the same individuals. Their public meetings are held at the same time, addressed by the same speakers, and attended by the same audiences; and it is only when we take them thus together, that we get a full view of their ingenious combination, and see that they are in fact inseparable. Thus, on a given day, the Bible Society starts with the great Protestant idea that the Bible explains itself without note or comment, and that its free circulation is all that is required to evangelize the world. But on the next day, the Tract Society comes forward to limit and qualify this popular idea, dwelling on the absolute necessity of distributing commentaries in the shape of Tracts, and bound volumes, and of sending forth living expounders of the Gospel, in the form of Colporteurs. On the third day, the great matter of the feeding of Christ's Lambs comes into view; and now, it is no longer maintained that "he who runs may read" the Bible satisfactorily, that "wayfaring men though fools," are its competent interpreters, and that children, without any catechizing may be expected to "know the Scriptures," and become "wise unto salvation," by simply having Bibles presented to them; but the vast importance of Sunday Schools, and teachers, and above all, of religious books adapted to their tender years, is eloquently insisted on. The whole work of the Church is thus taken into voluntary commission, and the great Institution of Christ has nothing left for it to do. It has nothing to do with the Bible—the Bible Society has relieved it of that trust; nothing to do with missions and published expositions—the Tract Society looks to that; nothing to do with the founding

of Schools; and the providing of spiritual food for Christian youth—all that is the concern of the Sunday School Union.

Starting with the plausible idea of “nothing but the Bible,” one may find himself in the course of three short days, committed, in a very logical order to a great system of dispensing and interpreting the Gospel, with the Church left out; to a grand Central Succedaneum for the Kingdom of Christ, abrogating Creeds and Sacraments, and the Divine system of Christian nurture, but investing itself with the office of “Witness and Keeper of Holy Writ,” and confiding to its own missionaries, Colporteurs and teachers, the great Commission of the Apostle—“Preach the Gospel—Feed my Sheep—Feed my Lambs.”

Many, it is true, contribute to the Bible Society, who cannot support its accessories; forgetting that, however, they may choose to regard it, the Society’s Bibles are, in point of fact, seldom distributed without tracts, and Sunday-School books to garnish them, and Colporteurs, close at hand, to expound them. He who opens a sluice and lets water into the great wheel of a mill, is contributing to turn its entire machinery; and as these three Societies are but one Scheme for propagating the popular religion which we have already considered, he who unites with one of them is giving essential support and patronage to all. We proceed to fortify this view of the matter by some inquiries as to each Society in particular.

It is not remembered, as generally as it ought to be, that in the year 1855, the “Sunday School Union” was made the subject of a masterly exposure, by the pen of Bishop Potter, of Pennsylvania. With the greatest moderation of manner, but with the most conclusive reasoning, the Bishop proved, not only that no consistent Churchman can support such an Institution, but that no Christian man, having any definite idea of what Christ has ordained, and of what Christian children ought to be taught, can be satisfied with its scheme and operations. When one reflects on the rich provision which the Gospel makes for the young, in calling them to be partakers of the Spirit before they enjoy the use of reason, and in preparing for them a system of training, of which Baptism and the Laying-on-of-hands are the divinely appointed inauguration and complement, what can be said for a scheme of dry-nursing which leaves these plans of God entirely out of view? What is the advantage of a scheme which unlike the nurture and admonition of the Lord, operates morbidly, and produces in juvenile character, a talkative and sentimental piety, alike unreal and ostentatious? The Union, as we learn from Bishop Potter,

is managed by "twelve laymen, who constitute the Publishing Committee," and the food which they prepare for Christ's lambs, is the *caput mortuum* which remains after these respectable operators have applied their several tests, and reduced their material to "what is *evangelical* on one side, and expedient on the other." This jury of laymen the Bishop supposes to consist entirely of business-men, no clergyman, of any description, holding any place in the Society "except as a subordinate agent;" and he justly enquires what confidence can be reposed in the verdict of such a body, representing a great variety of religious persuasions and opinions, and made up of individuals of whom "he ventures to say, that not one claims to be an educated theologian." Such is the Association, which to use again the Bishop's language, "offers itself to the American people as the Society that *takes care of the children*;" phraseology which leads us to infer that he regards it as a sort of religious Dotheboys Hall.

The history of Bishop Potter's wise and timely interposition, for which he deserves the tribute of no momentary gratitude, merits a brief recapitulation. In the year 1855, the late Mr. Elliott Nicholls' "Help to the reading of the Bible," was published by the Union, in a somewhat mutilated form, and under the new title of "The Mine Explored." The author's name was stricken from the title page, and his position as a clergyman of the Church of England was ingeniously removed from notice. The work had been originally published in 1851, by the London S. P. C. K., and it has also appeared in the legitimate reprint of our own Church Book Society. In the edition issued by the Union, it is acknowledged that the book "required no *material* alteration to fit it for their purpose," and yet their purpose seems to have required a great deal of immaterial alteration, for almost everywhere they have divested it of those little proprieties by which it might be supposed the work of a Church author. For example, the author's references to the precious names of Bishop Jewell, Bishop Horne, and others, are dropped from the text, and inserted in the foot notes *without the prefix of the Episcopal title*. The same sort of liberty is taken with the names of Secker, Butler, Hall, Lowth, and even of Hooker, while references to Jeremy Taylor, Bishop Newton, Bishop Horsley, the Homilies, and the Articles are carefully suppressed. A flagrant mutilation, without any mark of omission occurs, where, in the history of our English Version, Bishop Andrewes is spoken of as "at the head of the list of translators." Of other mutilations, one instance may suffice as an example: St. James is incidentally spoken of as oc-

cupying a "perilous situation as Bishop of Jerusalem," and this allusion to his Episcopate is suppressed. Such a publication soon received such notice from the Church periodicals, as it merited;* but we are sorry to record the fact that a writer in one of our religious newspapers undertook its defense in an elaborate article. This fact, however, may serve to illustrate the truth that when members of our Church give themselves to the support of these "grand central Institutions," their zeal and affections cease to be centralized in the cause of their own Christian profession, and are always more prompt to sustain the credit of such societies, than the honor of the Church to which they belong. It is to this sorry attempt to uphold the adversary, while undermining our own holy walls, that we owe Bishop Potter's remonstrance. It ought to be republished, and widely circulated, and happy will it be for the cause of Christ, when these sober truths so plainly and fearlessly exhibits, shall become the common sentiment of all who share the blessed privilege of our Apostolic Communion.

We had supposed that this Union was merely a book-publishing establishment; but Bishop Potter informs us, by a passing allusion, that its scheme likewise involves "missionary aims and labors." We have since learned from one of its Reports, that during the thirty-four years of its existence, it has applied not less than *a million of dollars*, in organizing and sustaining Sunday Schools, while all its book operations together amount to less than thrice that sum. It is therefore a Missionary Society, directing its operations towards the all important object of indoctrinating the young. But in what relation to the Christian Ministry are these Missions sustained? What system of religion have these millions been given to foster? What Creed have the schools of the Union taught? What Catechism? What denominations of Christians have been built up by so much money? If no Creed, no Catechism, no Denomination—what has become of the children, as men and women? The Union boasts of having founded 14,000 new Sunday Schools, and of having evangelized, in this way, "more than half a million of children," during the past seven years. But is it not evident, that either the professions of the Union, as to its being auxiliary to all "the evangelical denominations," equally and alike, are not true, or else that these children have been evangelized on a Gospel so meagre, so diluted, and so indefinite, that we can have no probable reason for hoping that

* See Church Review, Jan. 1855, and Banner of the Cross, Oct. 14, 1854.

† Episcopal Recorder, Feb. 17, 1855.

they are, in any sense, Christianized after all! The truth is that the first of these suppositions is the real one; these children have been gathered into the various Sectarian denominations, and are now boasted of as the fruits of Baptist, Methodist, or Presbyterian zeal and fidelity. We rejoice that any good is done, even in this way; but, we ask, why should it be done under pretences that are not strictly true? If pious men are to be made to contribute to the Missions of Baptists and others, let them know what they are doing; let them be asked to give directly to these Sectarians; and let them not be led to suppose that they are disseminating a modicum of divine truth, entirely free from Sectarian exposition and application. One thing is certain—the Church is not only no gainer by the labors of the Union, but its holy work is positively ignored by their operations. “Its whole tone and atmosphere,” says Bishop Potter, “are not merely *non*-Episcopal, in many ways which can be more easily felt than defined, they are positively *anti*-Episcopal;” and the Bishop adds—“of one thing the writer of these lines can bear testimony; when an attempt, however unobtrusive, is put forth to establish an Episcopal Church among those who call for it, and who are wedded to its usages by education and choice, it is not from the active supporters of such associations, that the enterprise has any especial forbearance, or favor to expect.”

That God overrules the efforts of the Union to His glory, and to the good of men, we have no doubt. He has so overruled the fanaticism of the Jesuit, and how much more the misdirected piety of really good men, whose errors are those of education, and of their times! But not on that account can we merge our duties in their endeavors. Rather, let us fulfill our own mission, and supply what is lacking in theirs. In this way the land may be the gainer from both, but let us never overlook the fact that where they operate unaffected by the Church, there is likely to be an excess of evil, in the end. A merely negative Gospel always breeds positive irreligion, as the decay of Calvinism, in Europe, and America has always produced Unitarianism and infidelity. On this point we must again quote Bishop Potter, who says of the teachings of the Union—“It is a body of doctrine for the perpetuity of which we find no adequate guarantee. Orthodox Congregationalism may be the ideal of what is “*Evangelical*” now; heterodox Congregationalism in its Arian, Socinian, or Universalist phase may become so, hereafter.” Let the history of Geneva, and the American Cambridge be the illustration.

It must be observed that what the reader has felt to be the

force of the Bishop's strictures, is not less applicable to the Tract Society, than to the Association which originally excited them. This specious idea of an "Evangelical" character, which is demolished in the single remark we have quoted, is the very corner-stone of the Tract operations; and in fact there is nothing of importance which the Bishop objects against the "Union," which is not on a much larger scale, true of the Tract Society, as we proceed to show. By its constitution, it is restricted to the circulation of religious Tracts, "calculated to receive the approbation of all Evangelical Christians." Now, aside from the lack of an "adequate guarantee" for the perpetuation of a fixed Evangelicalism, it must be seen that this rule, in the Bishop's words, amounts to "a formal engagement to suppress part of that which we hold to be true and scriptural, and then to publish the residuum as commensurate with the whole substance of Revelation." We desire to recognize, in full, the worth and piety, which, just now, are enlisted in support of this Society, and we would not under-estimate the value of some of its publications. But we must remark that, under this fundamental rule, no Society could operate on a scale the least enlarged, without discovering the impossibility of strictly observing it, and the character of worthlessness and impotency which any attempt to observe it, must necessarily impart to the issues of its press. To do the Society justice, it has generally labored to redeem its pledge, and to reduce all its publications to the most insipid "residuum" imaginable, after rejecting every vestige of God's Truth, to which Calvinists, Anabaptists and Methodists combined, could raise an objection. In fact the early issues of the Society were the best, a few popular tracts giving them such a start that success became embarrassing. Funds were abundantly supplied, and it seems to have been difficult to spend them, under the Society's rule. The few fictions at first admitted were shortly after proscribed as fostering a taste for novel-reading, and tracts soon became the merest drugs; on the publication of which the contributions of a confiding piety were nearly thrown away. They were scattered through the larger cities with a profusion which rendered them objects of aversion to the classes for which they were chiefly designed, and they might frequently be seen wrapped, as waste paper, about an urchin's pint of peanuts, or ounce of candy. From this state of things the Society rescued itself, by the adoption of embellishments of superior execution and spirited design, adopting the very unevangelical plan of teaching by pictures. By this time the Society had become a fixed fact in the scheme of popular religion, and its constitutional idea was enlarged to

that of providing a "Sanctified Literature." To what was called "the volume enterprise," the Society seems to have been driven, by the utter impossibility of expending its funds on such dull, inefficient, and lifeless things as the Tracts to which they were nominally restricted. But again, the working of the rule operated to the exclusion of almost every imaginable volume bearing the impress of earnestness in doctrine and of a piety superior to that of sentiment, and emotion. Some good books were necessarily resolved upon, but even these were emasculated, abridged, and, as far as possible, rendered tasteless, and unattractive. A more forbidding Library than that of the Society's publishing it is hard to conceive; but, it is noteworthy that a Bible *with Notes and Comments* is a conspicuous item in its list of issues. It is true, moreover, of the Society's publications, as a whole, that they are like those of the Union, "not merely *non-Episcopal*, but *anti-Episcopal*;" even a biography of the amiable Dr. Milnor, being so written as to convey the most erroneous impressions of the Church of which he was a member, and of the associations which surrounded him in her Communion. Let any one imagine such a Literature as that of the Society's Catalogue as the mental and moral sustenance of American Protestantism! Could the Pope, could Voltaire himself, ask of his opponents, a Christianity more unsubstantial? How are we to withstand acute and well-read infidelity; how are we to meet a well-trained and concentrated attack from Popery, if the American people are to gain, from such reading, their only ideas of what Truth has to say for itself? A negative Protestantism, without backbone, ribs, or muscles; a thin and incoherent ghost of Christian Doctrine is all that the Society ventures to represent to the intelligent mind of our countrymen; and if such a scarecrow is all that is to be uplifted against an adversary, who will only laugh at it, it is not difficult to foresee that his triumph will be a very easy one.

But the poverty of this whole scheme of book-publishing was beginning to be very apparent, when, some one conceived the idea of stretching the constitutional idea of the Society a little further, and grafted upon its root a system of "Colportage." A staff of missionaries, in all but comparative Orthodoxy almost precisely similar to that which was the original scheme of Wesley, was organized, and has been gradually enlarged, until it begins to foreshadow, if not the formation of a new and illiterate Sect, at least, the substitution of this sort of Missions for the primary but effete object of the Society. It is now a Tract Society, with an army of Colporteurs; but the relative importance of each part of the two-fold operations of

the Society is rapidly changing. It will soon be a Colportage Society, with a depository of Tracts; and the Tracts will dwindle into comparative insignificance, and soon be recognized as a merely supplementary arm of the missionaries. To this result every sign of its late history clearly points; and whoever subscribes to the Tract Society, should be wide awake to its probable future. Recurring to Bishop Potter's pregnant remark, on the shifting criterion of what is Evangelical, one may well tremble for the issue, when the generation of the Society's founders shall have entirely passed away. It may then prove an engine of great power for the working of incalculable mischief. It is already an institution widely differing from the plan of its projectors. Who shall say that in three-and-thirty years more, it shall not be scattering through the land, under the plea of progressive "Evangelicalism," publications as hostile to the purity of the truth as it is in Jesus, as are the writings of the German Protestants Strauss, and Baur, and of others, involving almost every variety that can possibly result from a religion without Laws, Creeds, or a responsible Ministry?

Now it is a stipulated condition of the Society's publications, that books shall undergo the process of emasculation, and be stripped of all that is positive, or denominational, before adoption and issue. The written page is capable of suffering such degradation, but can the Society's living epistles, the Colporteurs, be in any manner reduced to a constitutional article? Can they be called on to renounce their denominationalism, as if it were "the devil and all his works," and cease to be Baptists and Presbyterians, on becoming Colporteurs? How is it possible for one of these missionaries to fulfill the requisitions of the Constitution, and to become an automatic Tract, "calculated to receive the approbation of all Evangelical Christians?" As a matter of fact, is he required to stifle his honest convictions of the Gospel scheme, and to be no more than a Committee of different evangelical denominations will permit by a unanimous vote? If not; if no such shackles are put on the tract that has a tongue, to what amounts the operation performed on the tract that consists of only so many square inches of printer's ink? Which class of tracts requires guards, and restrictions most? Now this course is taken with the Colporteurs, or it is not. If it be so, then (especially as a considerable number of them bear the title of "Reverend," and must be presumed to have conscientious views of Christ's instructions to his Ministers,) we would ask, what are missionaries worth who can suffer their consciences to be so terribly eviscerated? And is not the Society practising a sort of inquisitorship, and oppression towards their

fellow Christians, whom it treats so as not one of its Publishing Committee would consent to be treated, and in a way unworthy of any religious body, calling itself Protestant, and Evangelical? But if the reverse be the case, then, it comes to this, that the Tract Society is an Institution designed to proselyte to the various denominations represented by its Colporteurs, everybody in the land, to whose ear the gratuitous tender of a Tract can gain them access. It is quite conceivable, as we have already hinted, that the Colporteurs may be working out a mission of their own; and as the Methodists are now receding from their scheme of an illiterate religion for the illiterate classes, it is possible that, like the primitive Wesleyan exhorters, these men may soon take it upon themselves to administer Sacraments, and to found an "Evangelical Colporteurian Church." This new form of Tractarianism, is at all events, a portentous feature of modern Evangelicalism, and like the creature of the "new Prometheus," may prove a giant more easily called into being, than controlled, when once vitalized and made capable of independent action.

To recur for a moment to the Society, as a publisher, we borrow the words of Bishop Potter, as originally applied to the Sunday School Union, and they will be found *mutatis mutandis*, to fit the Tract Society quite as well.

"It binds itself," says the Bishop, "to reserve in its publications all points of doctrine, discipline or worship, in respect to which there is any difference among the members. Hence nothing can be said in favor of Infant Baptism, for Baptists are members—nor against it, for Paedo-baptists are also members. Any Succession in the Ministry may not be recognized, for that would give umbrage to Congregationalists; nor may there be any disparaging of such a succession, for that would offend Presbyterians and Churchmen. As there are Calvinists in the Society, Calvinists cannot be censured, and as there are Arminians likewise, Calvinism cannot be commended. Ask the Colporteurs of the Society, what they think of Baptism as a means of grace to infant or adult; what of liturgical worship according to the Book of Common Prayer; what of the nurture of the young, by means of a Church catechetical Training; what of Confirmation, or Episcopacy, or commemorative Festivals in the Church of CHRIST, and they are mute. They cannot speak favorably; they cannot speak unfavorably. Of all such subjects their books, and their oral teaching must be carefully weeded; and from this studied silence Episcopalians have nothing to hope, and everything to fear."

But are they *mute*? Is the evil only a negative one? We believe not. It may be doubted whether in all the millions of pages they have printed, a soul has ever been directed to Baptism, as St. Peter and St. Paul directed those who inquired of them what they must do to be saved; but certainly, all they print, and say and do is directed to the grand object of persuading our countrymen that it is *not requisite* over and above the doctrine of repentance towards God, and faith in our Lord Jesus Christ to "teach them to observe *all things whatsoever* He hath commanded."

Now what are the principles of the doctrine of Christ, according to St. Paul? What are those requisites to going on to perfection, enjoined by the Spirit, as the foundations of the Christian Life? Are not Baptism and the Laying-on-of-hands, as distinctly named as Repentance, Faith, the Resurrection, and Eternal Judgment? Yet, among the 5,113,503,334 pages, which the Society boasts of having published since its organization, we venture to say there is *not one* which directs the inquirer to these means of Grace, and explains their mutual relations.

There is no surer way of preparing the hearts of men to receive error, than that of keeping back from them important portions of revealed truth. The neglected Word avenges itself in due time; receives a disproportionate degree of attention, and hurries the awakened reader into enthusiasm. On this principle we account for the fact that the deluded victims of modern Romanism, Manning, Wilberforce, Newman, and the majority of their followers have all been gathered, primarily, from the so-called Evangelical ranks. The mass of Scriptural material to which their minds had never been directed, was so unexpectedly great, when they discerned it, that they were confounded by it. What would have been for their health, had it been received in its place and proportion, became distilled drink and intoxicated them. Hence, it is all important that a system of teaching for the people should be as far as possible removed from one-sidedness, and from that unfaithfulness to Christ which withholds any portion of meat in its season. On this account, we regard the Tract Society as the pioneer of all fanaticism, and as doing the work of the Jesuit, in preparing his way before him. A large residue of Scripture is left to deceivers, and especially to the Romanists, which, when it is forced upon attention, can easily be made to appear precisely what they will make of it. Thus St. Paul's conversion is accompanied by a most striking incident: Ananias says to him, "arise and be baptized, and *wash away thy sins*, calling on the name of the Lord." Again, he lays his hands, after Baptism, upon certain converts, and they "receive the Holy Ghost." Our blessed Saviour commands that if any one will not "hear the Church," he should be as an heathen man and a publican. He gives a special honor to St. Peter, and connects his name with the Rock of His visible Church. He gives the keys of the Kingdom to him, and to his fellow Apostles, and commissions them to forgive sins and to retain them. He enforces the importance, and absolute necessity of "eating His flesh and drinking His blood." Now does any man suppose that such verities as these can be only negatively

treated (that is to say, explained away, or denied, or ignored,) without claiming their turn, and rising into emphasis, and exacting a terrible revenge? Are they not a positive part of the Gospel, having their place in the System of saving souls, and given to make us wise unto salvation? And does it require a large amount of acuteness and penetration to see that the utter poverty of the Society's teaching, upon points like these, gives the largest advantage to the preacher of error, when he takes them up? Let the clever Jesuit drag them out of a corner, and invest them with the charm of discovered truth, and how easy it is for him to fix them in the mind, as meaning what he makes them mean! He encounters no preconceived interpretations of a positive kind, and has no sound views of these matters to refute.

We are gravely assured, as if it were a guarantee for sound teaching, that while the Society itself is made up of various denominations of Christians, its Publishing Committee, is a precious Mosaic, made up of as many religions as there are noses in it, and that each individual member possesses an absolute veto, on any proposed publication. But the terms used in the Constitution have a convenient indefiniteness, and even this promise is kept only to the ear. It does not speak of *denominations* of Christians, but only provides that "no two members of the same *Ecclesiastical Connection*," shall belong to the Committee. In point of fact, we learn that it consists of *one* Churchman, *one* Baptist, and *four* Presbyterians! On stating our surprise we were informed that these Presbyterians are nevertheless members of different "Connections!" One is a Congregationalist, another "Old School," another "New School," and the fourth, a Dutch Presbyterian. Certainly a great difference, when these "Connections" are changed like gloves, every day, on the reception of a "call" hither or thither, involving as they do, no more than a change from Connecticut to New York, or Philadelphia!

But what if it were a *bona-fide* thing? Is it any credit to a trumpet to be so constructed that it must of necessity give an uncertain sound? Did St. Paul congratulate the Corinthians, on the advantage the Gospel was to derive from their disposition to bring about a like state of things, so that "no two of them should be of the same, Ecclesiastical Connection?" We should like to see a Tract published by this Committee, on such Evangelical texts as these:—"Stand fast in one Spirit, with one mind, striving together for the Faith of the Gospel;"—"Is Christ divided?"—"We beseech you that ye all speak the same thing, that there be no divisions among you, but that ye be perfectly joined together, in the same mind, and the same judgment." And as to compromises of truth,

and the making up of Committees out of parties so utterly antagonist, as the Churchman and the Congregationalist, or the Anabaptist, perhaps they will treat us to a Tract on the following texts :—"Mark them which cause divisions, and offences, contrary to the Doctrines which ye have learned, and *avoid* them ;"—"Now we command you, brethren, in the name of our Lord Jesus Christ, that ye *withdraw yourselves* from every *brother* that walketh disorderly, and *not after the tradition which he received from us* ;"—"If any man obey not our word by this epistle, note that man, and *have no company with him* ; yet admonish him *as a brother*." Has the Society any Tract on Apostolical Traditions, at all ? Has it ever taught the duty of refusing association with even *brethren* if they violate these traditions ? Now, everybody knows that we Churchmen give an intelligible meaning to these texts. We count the members of these variegated Societies as *brethren*, yet we "admonish them," and "have no company with them," and are roundly abused for this course. Have they any Tract that shows a better exposition of the texts which we suppose enjoin this painful duty, and which forbid us to court favor with the multitude, at the expense of truth ? It would be greatly for our temporal advantage, to share the popular huzza with them ; but there is stubborn Scripture in the way.

But what Churchman does not see the enormous odds against what he believes to be God's truth, which are involved in the Constitution of this Committee. What he holds is positive ; their principles, when they differ from him, are purely negative. Where's the equity of the agreement by which he consents to affirm nothing, provided they will deny nothing ? They, of course, are glad to be freed from the trouble of saying No, and fighting for it. They stop his mouth without a struggle, and propagate their own principles in the most convenient way, by simply ignoring everything that compels him, in conscience, to profess a religion of Creeds, Sacraments, Episcopacy, Liturgies, Festivals, and other Apostolic Ordinances. How can anybody who imagines himself a Churchman, after thirty years' experience of such a Society, consent to be the stool-pigeon of such a Committee, enabling them the more easily to make game of his profession ?

We have already observed that the Society is fast becoming a Missionary Society, rather than a publishing one. One hundred pages of its Annual Report are accordingly devoted to "the necessity and capabilities of CATHOLIC Colportage as an Evangelizing agency in the waste places of our land." We ask attention to this use of the word Catholic. The entire quotation is deemed of so much importance in the Report as to be

printed in capitals, but we reserve that honor for the word they have borrowed from the Apostle's Creed, only to corrupt and debase it. We profess all the Articles of the Christian Faith, as contained in that Creed, and hence we suppose that it is part of the Christian Faith to affirm the existence of a Catholic Church. But the Report seems to use the word "Catholic," as equivalent to *nothing in particular*. The Gospel teaches us that by reason of divisions "the truth shall be evil spoken of," and our blessed Lord promises no victory to a divided household. "One Lord, one Faith, one Baptism,"—this principle must be the basis of the missionary work. Hence, the Corinthians are, before all things, commanded to give up their divisions. But what says the Tract Society? Unity is out of the question with them, and so they suggest a ministry which is *nothing in particular*! Such, as we learn by the Report, is this wonderful invention of "Catholic Colportage." Thus, it alludes to the existence of "exaggerated and unreasoning prejudices against the Church, because of the numerous parties into which the body of CHRIST is now divided." "The Church,"—what Church? The body of CHRIST divided? Why not unite, then, before trying to disciple others? It is of no use to call such prejudices *unreasoning*. Alas! they are only too unreasonable, for CHRIST predicted them, as the necessary consequences of such divisions, and offences. "He that gathereth not with me, scattereth," says our Lord, and so they find it; for the Report bears witness that this prejudice is "wide spread, and potent everywhere;" and that "it appears in almost resistless force, in new countries, where Christians are few and unacquainted with each others excellence, and where these divisions prevent the establishment, and the sustentation of any order of worship." Oh! what food for reflection does not this paragraph suggest! How such a fact calls for the labors of the Church that dares to teach Unity of doctrine and discipline, and worship! What a comment it furnishes on Hooker's "Laws," and on the system that has dissolved the bonds of Ecclesiastical Law. With such a text as this, how would not the Jesuit preach in those charming settlements of wrangling Protestants! But what remedy does the Society propose? It remarks, with charming simplicity, that "when a member, or minister of a given denomination endeavors to win a sinner to Christ, the appeal is forestalled by charging the faithful man with mere Sectarian motives, and refusing to hear the word of truth from his mouth; this is wrong, but it is so." We gather then, in passing, that the numerous Colporteurs, who are entitled "Reverend" in the Report, are not "ministers of any

an denomination," for the remedy proposed is to employ porteurs, instead of such ministers!

Oh, how deeply, the true Catholic must feel that he only understands the true remedy for such a disastrous state of affairs, and that it consists, in a simple resort to that one Ministry, to which Christ has said—"Lo! I am with you always." It is the instinctive suggestion of those who have confidence in the existence of an Apostolic Ministry, but not less instinctively in a Ministry whose commission is "of men," give up the idea, as one which they cannot overcome. According to the Report of the Society, the taunt of the infidel is too strong for Christ's missionaries to His servants. According to their Report, the man who is a Missionary is he who has no idea of a Church "against which the gates of hell shall not prevail;" who takes his commission from Christ, but from the Publishing Committee; and who goes forth, not to teach men "to observe all things whatever Christ has commanded," but only so many things as the ministers of as many different "Ecclesiastical connections" may permit! So says the Report:—

The Catholic (Nothing in particular) Colporteur comes in to break the force of the objection; he appears simply as a soul-loving Christian, in the spirit and the manner of his Saviour. * * * As an advocate alone of the claims of Christ upon the heart, with a singleness of aim, and earnestness of desire and purity of motive, which shine transparent in all he says and does, the avenues to the heart of the wanderer thus visited are fully thrown open. Disarmed of prejudice, the strong hold of his objections carried, and his sympathies reached, he is ready as unsaved man ever is to receive Divine Truth."

Stand back, Bishops, Priests and Deacons! Look not at the Gospel which assures you that the Holy Spirit shall work by you, and confirm your words! It is the Colporteur only that can get at the sinner. And it further appears that even the Bible is not enough for a text-book! You'll find the contrary in the Bible Society's Report, but the Tract brethren do not look after their own shop, and according to their Report, the success of the Colporteur "would be comparatively restricted in its range, or transient in its influence, if there were not the additional and *paramount instrumentality* of a Sanctified and heaven-blessed press, in the hands of the Colporteur!" Thus we conclude that the influence of the blessed Apostles, who had no such "paramount instrumentality" must have been greatly restricted, and very transient, for want of the Society's Tracts. The art of printing should have been given to us in the year *One*, if such be the case; and what shall we expect of Prophecy for giving us no hint beforehand that such facts as the Society circulates are, in the language of the Report—"the most earnest and persuasive preachers that have ever blessed the world with their presence."

But let us see how this must work. The sinner's heart is reached, and he asks what he must do to be saved. The answer of the Gospel is—"Repent and be baptized for the remission of sins, and ye shall receive the gift of the Holy Ghost." But the six Committee men, must have instructed the Colporteur to stop with the first word, and he dares to say no more. But suppose the sinner has read the Bible for himself, and puts the awkward question—"what hindereth me to be baptized." Shall the Colporteur follow the example of St. Philip? Shall he decline on the ground that he was never ordained? Shall he sprinkle the convert? Shall he immerse him? Shall he send him to the Presbyterian Minister? Shall he send him to the Baptist? Worse than all, shall he send him to the Rector of the neighboring Church? Or, finally shall he tell him that Baptism is of no consequence? Positively, we do not see that the poor man can take any one of these courses without violating the fundamental compact of the Society. The Acts of the Colporteurs, if they obey their instructions, must furnish a very remarkable contrast to the "Acts of the Apostles."

But the Society has let out a great secret, in this Report. The Colporteur finds that the cunning Jesuit has been before him, and that the backwoodsman is able to talk about the divisions of Protestant Christians! The Colporteur is puzzled with questions which he cannot answer if he is faithful to his employers, and his confusion and impotency are credited to the cause of Protestantism by the next Jesuit, who, we dare say, follows hard after him. Down comes this kind of missionary with texts to which he gives a definite meaning. He at least has something positive to say about the remission of sins. Is it wonderful that Romanism spreads in the new settlements? We say deliberately, that we can hardly conceive a boon to Pius the Ninth, more acceptable than that of such a "Catholic Colportage"! His servants know very well how to make it, practically, a *Roman Catholic* one. And we ask, seriously, is the Society quite sure that among its 700 obscure missionaries of this sort, it has no Jesuits in disguise? The well-known history of Jesuitism suggests the question; especially, as it would be quite possible for a Jesuit, with a Colporteur's commission, to do a most effectual work for his master, *without violating in the least the instructions of the Society, or departing from its principles*. He has only to startle questions, and confess himself unable to answer them, and then allow a confederate to follow him with answers cut and dried, with tender expressions of compassion for the "honest and faithful representative of Protestantism, who, with all his cle-

erness, was, of course, unable to satisfy an inquiring mind, with the narrow views and defective knowledge of Scripture, so characteristic of all Protestants." Now remembering that such artifices were once employed by the Jesuits, in the disguise of Puritans, in the history of England, we were forcibly struck by a passage in the Report, which states that 61,803 Roman Catholic families had been visited, and adds—"*most of whom cheerfully hear* the exhortations and instructions of good men, seeking in simplicity, and godly sincerity, their salvation." The reception thus given to Colporteurs is attributed to their superior *kindness*. But who knows the nature of this kindness? We are struck by the large proportion of German and other Foreign names on the Society's roll. Who knows the antecedents of these foreigners! We ask no questions about the 174 college-boys, employed during their vacations as Colporteurs for the time. They travel at the Society's expense, and manage to do something, we dare say, besides visiting poor families, hawking books, and officiating at prayer meetings. Seriously, we are astounded to find such a corps of missionaries as that of these lads, drawing pay from the Society's funds, and sharing the eulogy which makes them out so much better missionaries than educated clergymen! Pray, what are they doing at College! Why spoil them as evangelists, by educating them, and giving them a place in the ministry of a definite denomination? The Report says the sinner will yield to them no more in that case; their occupation is gone as soon as Colleges and seminaries shall have finished them.

But how much of the funds given to circulate religious Tracts is paid to these Colporteurs? Some specimens of the Society's missionaries whom we have seen, would have been far from cheap, at any price; and, to speak fairly, they are certainly not overpaid. Their average salary is stated as \$210.92, with an allowance of \$92.28 for traveling expenses. Alas! poor as their pay is, it is better than that of many a laborious missionary of the Church, on whom, well educated though he be, and in full Orders for life, these colporteurs, illiterate and transient as they are, look with scorn, as, too often, they go among his flock, sowing discord, and teaching the ignorant to despise his faithful ministry. The Colporteurs, according to the Report, "have addressed 15,832 social or public meetings, with words of instruction or exhortation,"—it does not add with what results, among communities where our zealous missionaries are striving to plant a settled Faith, and to teach, with all authority, "the whole counsel of God."

But if the individual Colporteur gets only a little, the whole staff is an expensive item. Last year it cost the Society \$94,100.24, with incidental expenses amounting to \$32,839.69—in all \$126,939.93! In addition to all this, comes in the item of \$22,791.82, paid to “twenty-eight general agents for raising funds, and awakening an interest in behalf of the spiritual wants of the destitute!” And to this item is added a charge for incidentals, which raises it very nearly to \$28,000. Salaries and other central expenses are charged at more than \$34,000 besides! Such are the *et-ceteras* of a Society founded for the inconsiderable work of scattering the pages of a few tracts! We congratulate contributors, if they read the Treasurer’s report with less astonishment than ours; and still more, if they can make out how large a proportion of the \$94,000 was paid to the interesting young men whose *vacations* are so laboriously expended in the Society’s service.

It is imagined by many that the objections which may be urged with so much force against the two institutions upon which we have thus far animadverted, are by no means applicable to the Bible Society. On the contrary, it is the key-stone in the arch of the false Religionism we have exposed, and but for the vitality communicated to them by it, they would not survive a twelve-month. Its vitalizing power consists in its identifying the blessed Bible in the popular mind, with the principle of the Mixed Societies. But what is the scheme of the Society itself? It is simply to take the candle out of the candlestick; to seize the Holy Record of which the Spouse of Christ is the Witness and Keeper, and of which the Apostolic Ministry is the preacher, to give it another keeper, and to send it to the masses in the hands of Sectarians and Colporteurs. Every Bible which it stamps with the name of the Society, and distributes through its agents and auxiliaries, comes to the ordinary reader invested with a character which neutralizes much of its teaching. How so? Because it comes to him as the Book which sets forth no definite doctrine, but which furnishes equal warrant for the tenets of Baptists, Presbyterians, Methodists, Unitarians, and Quakers; or else as the Book which is only valuable for the sake of that much of it in which all these sects agree—supposing anybody can show what that much may be. This Society, therefore, is the main spring of all the machinery of false principles which has been exposed in the instance of the S. S. Union, and the Tract Society; but observe, it is so much worse than they are, as it does not even pretend to derive its support, and distribute its benefits by means of “Evangelical” Christians only. It gladly avails it-

self of the proffered aid of Unitarians and Quakers, and in return, invests these sects with the specious character of "Bible Christians." Hence it becomes to mere men of the world a convenient religion. They profess nothing, they worship God in no visible form, but they subscribe to the Bible Society, and are of course to be recognized as "Bible Christians." Thus it teaches a nation, which is of all nations the most greedy of such teaching, that Christianity is merely so much of the Bible as all Christians agree to hold in common, and that anybody who insists on more than this, is a narrow-minded bigot, not to be listened to by reasonable men.

A more dangerous doctrine cannot well be imagined in such a country as ours. It adds fuel to the flame of popular irreligion, which at this moment threatens our existence as a nation. What do men of the world want, but the credit of being Christians without the trouble and expense, and *unpopularity* of being allied to a particular persuasion, and maintaining a consistent profession of a definite Faith? A prominent western politician was lately announced as a convert to the Methodists. He denied it so far as related to his uniting with any Church, but he announced that he owned a Bible and read it, and considered that all that was necessary. This gained him general applause. A vast majority of our politicians are desirous of realizing just such a Christianity as this; and while the popular opinion not only sustains them in it, but attributes to them a superiority of mind in proportion as they disavow "the shackles of any sect," the Bible Society is ready to endorse them, if only they will eulogize the Scriptures, and subscribe to its funds. Men of no definite religious character at all, if they have maintained a decent morality, have been hailed upon its platforms, quoted in its publications, or canonized, when dead, in its Reports and published Addresses, by virtue of the annual contribution of a small sum, or the bequest of a comparatively large one. Men who have lived and died, with the reputation of deniers of Christ's Divinity and Atonement, may be instanced as illustrating our remark. The one solitary fact that they were Bible-Society-men, was enough to entitle them to be held up by the Society as lights of their times, and examples to the nation. Nor is this a mere functional and incidental evil. We do not see how it can be other than organic in a Society which does not even profess to be composed of "Evangelical" Christians only.

It is true that the Holy Scriptures are food for the soul, without reference to the hand that bestows such food; and so bread is bread, without reference to the almoner than distributes it;

but it is sometimes very important to see that both bread and Bibles are carried to the poor in the right basket, so that nothing may be carried with them that will vitiate them as food. We all understand this principle with reference to ordinary alms-giving. Who would make a Romish Sister of Charity his agent to distribute bread? There are some weak characters, who are raging Protestants on many points, who nevertheless see no harm in sending bread to the poor, by any hand. The pastor of such a man may urge him in vain, perhaps, to be liberal at the Offertory, but he carries his loaves to "Sister Theresa," to show that he is above the narrow prejudices of the clergy. The sister puts on her mufflers, and goes to the neighboring alley, and deals them out to a poor Protestant family with the chicken-pox, just to prove her superiority to any prejudices in favor of her own people. She says nothing about Religion, but takes care, after showing her charity, to show also her cross and beads, by letting them get caught in the door as she tries to shut it. And so the bread, or, in other words, the *bait*, is swallowed, and the hook too. When the children get well, of course the parents cannot refuse an invitation to take them over to St. Bridget's, 'just to see the wax dolls, and please the poor little things.' Away they go, stuffed with Protestant bread, to get a belly-full of Popery—and on the husks of that Ism their souls are fed for the rest of their lives. Somewhat similar is the bread of the Holy Scriptures, doled out by a Colporteur, or by a Quaker, or by whatever agency is not recognized in the Scriptures as "gathering with Christ," and not scattering. The family in a garret, who take it from a friend in drab, consider it the Quaker's Bible, and those down in the cellar, who take it from the Baptist, soon learn to dread water for their children. But the more intelligent masses, who see Baptists and Quakers distributing it together, infer that the one Religion is as good as the other, and that all "Bible Christians" are equally orthodox. The land is already almost hopelessly Latitudinarian; but nothing has done so much to confound all ideas of orthodoxy and heresy in the common mind, as the spectacle presented by the Bible Society, and the doctrines disseminated by its publications. Everywhere you hear the Bible praised, but where does any one venture to pronounce a single doctrine contained in it to be requisite to salvation, without exposing himself to the charge of bigotry?

While we write, our popular religious press* is giving cur-

* See *New York Observer*, Aug. 12, 1858, and Report of the "Massachusetts General Association."

rency to the alarming discovery that even "the most highly favored portion of our country" is sadly irreligious. It is asserted that even in New England, "there are 1,300,000 people who, *as far as attending Church is concerned*, are practically like the heathen." But we venture to say that nine-tenths of these people have a Bible in their houses, and have been told that that was enough. At least half of them would scorn the thought of being "like the heathen,"—they profess to be "Bible Christians"—and none more loudly claim this distinction than the Universalists. Again, in the State of Massachusetts, there are said to be "twenty-six towns which have not evangelical preaching," while "*one-half* of the population of Northern New England are under no direct evangelical religious influence." A natural consequence, we should say, of the fact that at the Boston Anniversaries, the "Orthodox" and the Unitarian may be seen on the same platform, voting the "all-sufficiency of the Bible," and talking as if it were a talisman or a charm, operating without reference to its interpretation, and saving equally the denier of the Trinity, and the humble believer in the Atonement of Christ. In a newspaper* accidentally falling in our way, we read of a *fraternizing* between the Orthodox and Socinian Congregationalists of a certain town of Massachusetts, in justification of which the Orthodox pastor pleads his relations with a deceased Unitarian Minister, with whom he had "wrought together *in the Bible cause*." It is hard to imagine what the "Bible cause" may be in the view of this "Orthodox" pastor, for he declares, in the same paragraph, that he regards Unitarianism as "another Gospel." Those who preach such a Gospel are anathematized by St. Paul, but hailed, it seems, by modern Evangelicalism, as co-workers in the Bible cause! No wonder, when such views of the nature of the Scriptures are everywhere made current by the Bible Society, that we find lately a College† founded on the same principles of "Union," but managed principally by Presbyterians, celebrating its Commencement with every sign of a Latitudinarianism gone to seed. A Unitarian, in a Presbyterian pulpit, preaches a Sunday evening sermon before its "Theological Society;" one of its undergraduates eulogizes Voltaire amid vehement cheering, and Theodore Parker blasphemes, unrebuked, in an "Evangelical" house of prayer, amid a vast concourse of "Bible Christians,"—telling them that "Moses was a runaway slave, while CHRIST

* New York Observer, Aug. 5, 1858.

† Report in New York Times of date.

and Socrates were self-taught, and labored to make men think, not to elicit man's worship." Even at the high tide of a "great religious awakening," such is the Christianity which must be indulged, at one of our great seats of learning, lest the idea of "Union" should be lost, and advantage given to the Church that professes a Creed, and maintains the rule of the Apostle, to "hold the traditions" of the Primitive faithful.

Among our poorer classes of Protestants the Bible has actually declined into a *fetish*, and is kept in the cottage, as if that were enough to save its tenants from the reproach of irreligion. It is the direct result of Bible distribution on the false and mechanical principles of this Society. "Have you a Bible in this house?" inquires a Committee of Six, "no two of whom are of the same Ecclesiastical connection." The tenant pulls down a stained and bescribbled volume from the highest shelf, blows off a cloud of dust, and exhibits this evidence of a respectable Christian character, with all the triumph, but not half the reverence, with which an Italian peasant would exhibit a new cast of the Madonna to a visiting Confessor. "All right," is the answer, for no one would venture to add a word of comment in presence of the others; and this house is tabled in the statistical note-book, as "supplied." What is the impression left upon the mind of the cottager? He sees a gentleman in a drab coat, arm-in-arm with a doctor of Divinity, as the Committee vanish from his sight; but he knows that the one conscientiously regards the other as a *hireling*, while the hireling allows the one to be a good "Bible Christian," though never baptized. He argues that it costs a great deal to be baptized, and pay the gentleman in black his hire, and he resolves to be a Bible Christian too, and to spend his Sundays at home. This is not fancy, but a specimen fact. The writer happens to live where benevolent Quakers are among the prominent contributors and operators of the Bible Society. Now, because a guide-post is all important to travelers, in its proper place, shall I contribute to have it plucked up and carried about, or stuck in a wrong place, without note or comment? Yet this is just what we do, if, instead of visiting the poor ourselves, or giving them the Scriptures in the fullness of faith and love, by the hands of our pastors, so letting our light shine as professors of a definite Gospel, we merely give our money to the Society, which sends them forth, nobody knows how, or by whom, or with what accompanying influences. Viewed as a system, however, the practical management is this: one Society prints the Bible, and in part distributes it; another furnishes an

army of Colporteurs to dilute its testimony with printed tracts and oral expositions of the kind already described; while still another gives it a commentary for children, of the same negative character. It is almost incredible, in how many ways the Bible Society operates to encourage a certain form of godliness among those who either deny the power thereof, or who prefer an uncertain sound to the clear note that calls to battle, and to an "earnest contending for the Faith once delivered to the Saints."

Who can doubt that in simply refusing to be a party to such a compromise of the intent and purpose of Holy Scripture, the Church is fulfilling, at this moment, a most important mission, in behalf of the times and of the nation? The great lesson which the Age needs to learn is, that the Bible does teach a System of Divine truth, and that it does not favor all professed Christians alike; that it implies, and of necessity pertains to, a living Church, and that the living Church is its Witness and Keeper. And really, it is worthy of admiration to see how few of our clergy mistake their relations to the Bible so much as to yield to popular clamors on this point. They are denounced as bigots by the irreligious, and reproached as such by good men who act on other principles; and even while reading more of Scripture to their congregations in a single month than others do in a whole year, are suspected of disloyal feelings towards the Bible; and yet, in spite of outcries on the one hand, and allurements on the other, our clergy, since Hobart's day, have generally known their place in this respect, and have kept their ground. This is heroism. It requires nothing but a want of self-respect to become a popular hero, by reflecting in one's character the worst features of the times, and becoming the mouth-piece of popular delusions. They who do this are reported in the newspapers, and followed by crowds, and fed like aldermen, and sympathized with, all the time, as martyrs, because the few refuse to take notice of them. But there is real heroism in "stemming the torrent of a downward age" alone, and in keeping one's silent watch by the Light which the world cannot comprehend.

Nothing is more plausible, however, than the line of argument commonly resorted to for uniting with our fellow Christians, *at least* in the Bible Society. We should not hastily blame those whose amiable instincts have led them, often in a very qualified and cautious manner, to give in to this argument. It was forgotten, when the Bible Society began its career, that the great British Society is under the direction of Churchmen, and hence the example of eminent English pre-

lates who had patronized it, operated unduly here, where the reverse is the case. Some of our best Bishops were beguiled by this, and other considerations, which can no longer be pleaded; and their example has been the argument with others. But after forty years' experience of its working, we submit that results are painfully the reverse of what was anticipated. The late experiment of the Society in tampering with the Version, has indeed been rebuked; but the Society itself derives no credit from the fact, for the evil had gone on for years, and grown into a thing of fearful magnitude, without one word of alarm or anxiety on the part of a single one of its officers and members. It now appears that by one of its by-laws, it had actually made ground for future *notes*,* as well as for the altered headings: and many things portend that its present retreat from the extraordinary position it had ventured to take, is only for the moment. It is a tremendous engine, and a fickle popular opinion is shown to be its only controlling power. That which has forced it to behave well to-day, will force it as easily to behave ill to-morrow. Who can trust it after this? Let it work out its own destiny, and may God overrule it for good; but surely our duty to His Holy Word cannot lead us to confide in an agent so irresponsible and capricious.

It has entirely failed too, as a bond of union among Christians. It has bred divisions and created the Baptist "American and Foreign Society," and through that, the "Bible Union," with its attempted new translation. Its late quarrel has bred a painful feud among its most conspicuous members; the Collator is at war with the Secretary, and convicts him of conduct the most extraordinary, while the late Committee on Versions, having resigned *en masse*, are out with a detail of their grievances. This disagreement has involved disclosures of a very unpleasant nature. One prominent organ of Latitudinarian Puritanism does not scruple to hint distrust, and almost to charge the business-agencies of the Society, with mismanagement.† It enquires—"whether it is, or is not possible to have a Bible Society, the minutes of whose Committees shall be properly kept, and to which contributors can give their funds in the confidence that its business is rightly transacted"? Another newspaper which has been a very Quixote in behalf of the Society, now rails at it, as having passed into the control of the Presbyterians, and verified the predictions of Bishop Hobart in this respect.‡ Certainly, this

* See By-Laws, as quoted by the Secretary, (N. Y. Observer,) May 11, 1858.

† See Independent, April 29, 1858.

‡ See Protestant Churchman, Feb. 20, 1858.

does not look like brotherly love! Nor can we speak more favorably of the effects of fellowship in this Society, upon the denominations which have been identified with it. Every word which Bishop Potter says, on this point, with reference to the operation of the S. S. Union, applies even more forcibly to the Bible Society. "It is claimed," remarks the Bishop:—

"That not to support the *S. S. Union* is to obstruct the growth of a spirit of charity and good-will among Christians. We reply by appealing to facts. It is now thirty years since the *Union* was formed. Have those thirty years been distinguished by a growing spirit of fraternity either within the same Ecclesiastical bodies, or between those of different names? We fear not. Within that time two of the largest Communions in the United States have been split asunder. In the regions where this, and kindred Associations labor most actively these sects have multiplied, and divided, and sub-divided most rapidly also."

Since the Society first inspired so many good men, now departed, with delusive hopes of an approaching Millennium of Love, all things have changed. To say nothing of vast changes in the Book Trade, which make it quite unnecessary that a Society should exist to supply us with our Bibles from its own presses, far greater changes are everywhere visible. The land is full of new and alarming elements; new phases of religion have been generated; and on the very principles which once operated to draw the best men into the alliance, it is time for every Churchman to retire. They have been disappointed, if not betrayed. When they joined the Society, it was on the consideration, that the Bible is the Church's own Book; that the history of our Version must ever operate as a clue to its right interpretation; that the great Bishops and divines who translated it must ever be known and honored; and that its general circulation could not but act favorably on the masses, let the agency be what it might. But the result has been different. The Bible has lost much of its venerable prestige; it is the Society's Publication; the antecedents of its history have been forgotten; all gratitude for its almost miraculous preservation has been transferred from martyrs, and confessors and doctors of the Church, to the Society's presses, and Committees; the agency called in as a servant, has become master; it had all but carried the point of making an American Bible, and in spite of the momentary check which has been given it, it will go on to the achievement of this project. It will as surely tamper with the Sacred Text before the close of the century, if it lasts so long, as it is now a prosperous, active and growing power, and as it is responsible only to a popular sentiment, which is daily becoming less conservative, and more intoxicated with ideas of progress, and the charm of novelty. Mean-

while, if the subject of a proper revision of our English Version, must continue to occupy a large place in the earnest thoughts of the Church, we know of none that more absolutely demands the concentration of her learning, piety, and wisdom, at this time, in view of the evils that threaten God's Holy Word and the violence which will be done to it, on the part of Societies which ignore the Creeds of Christendom.

We have now no room to speak of the Foreign department of the Society's operations, which demand such thorough investigation. To endow this Society with the gift of tongues, and to make it the Evangelist of nations, is entrusting it with a power to do incalculable evil. How do they render the names of God? and of the three persons of the blessed Trinity? How the words for the Sacraments, the Ministry, the Church? Would that some Polyglot scholar might undertake the task of careful examination!

Nor have we room to enter upon an examination of the Society's fiscal reports, in which we have noted some things with surprise. The Society grows plethoric with wealth, and seems hardly to know how to spend its revenues. How much has been wasted on its late abortive enterprise, we cannot divine, but the aggrieved Committee state that it will cost at least \$10,000, of the alms of the pious, to undo the mischief, by restoring the plates. Meantime the Society absorbs an undue proportion of the wealth of the land. The distribution of the Holy Scriptures, we are persuaded, would be more thoroughly attended to, if left to the zeal and piety of the divers religious bodies, directly. Bibles are imported as cheaply as they can be manufactured, and are certainly to be procured, everywhere, at most reasonable rates. While this Society wastes thousands of copies of the Holy Book, scattering them in railway stations, and hotels, where they are often most fearfully profaned and abused, the money squandered in this and other ways is actually required to teach those "heathen" for example who are reported as so abundant in even New England, how to use, and why to love, the Bibles they already possess. Yet all the indiscriminate and thoughtless benevolence of the land flows into the Bible Society. Men who give nothing in life will bequeath money to it, in their last wills, simply because it is the shortest way to save trouble. If they give to Missions, Colleges, Divinity Schools, or the like, they must declare themselves, by implication, to be of some definite religion. To give to the Bible Society, salves conscience, elicits the greatest amount of eulogy, gets a man no ill-will, and sends him out of the world with the reputation of a Bible-Christian. In this

way, much is, in a manner, robbed from other good works, which have immediate and natural claims upon such men; works which are too often thrown upon the support of others by the failure of such to do their honest share.

We have now discharged a solemn duty, in recording the results of mature reflection upon the great voluntary Institutions of the land. It is a task from which we have shrunk, though we have long felt that earnest words upon the subject were becoming necessary. The Church needs to define her position more strictly, and to rise as one man to her great Mission, which is to concentrate her energies, her wealth, her intelligence, and her gifts of the HOLY GHOST, upon the things that are wanting; the things that all other religious bodies neglect; the things, which while she supplies them, will best economize the works of others; as, for example, when she sends her Creeds, her Ministry and Sacraments, where others scatter Tracts, and distribute Bibles. In this way she will make whole truths out of half-truths, while by sinking herself to be only the auxiliary of others, the evil becomes doubled. If the Church be regarded as merely one element, like others, in the religious constitution of the country, even in that low estimate of her character, she had better understand the principle of the division of labor, and keep to her allotted task. But if we be something more, (and what Churchman doubts that we are?) let us not fear to assert the fact by practically rising to the great work of representing to the people, the whole counsel of God, not by weakly seeking their praise in dwelling on the things they know already, but by boldly instructing them as to their ignorance of many other things, which God has equally enjoined, or revealed. It is ours to supply those positive Institutions of Christ, which the New Testament presupposes, and to which it was meant to direct mankind. Ours are inestimable privileges, but they are not ours to enjoy by ourselves; others have a right to them as well as we, and we cruelly wrong them if we allow them to suppose that they lose nothing by knowing nothing of those things in which we differ. Let them know that we cannot compromise with them, and that if they have divided Christ's Body for matters which are capable of compromise, they ought to return. If they have no law of God for their peculiarities, they ought to give them up; we believe that our peculiarities—so called—are Scriptural, and therefore we cannot bargain to suppress them. Besides, by all such compromises, error must always be the gainer, and truth the loser. The Unitarian gains the credit of *quasi* orthodoxy, by his association

with Presbyterians in the Bible Society, and so does the Quaker; but the Presbyterian loses greatly by associating his truth with their heresies. And shall the Church sell her birthright, and lose her inestimable advantage by such an association? Shall she invest what is false with respectability, by taking it into partnership with her eternal verities? God forbid that we should ever so far forget our duty to ourselves, and to our glorious Master. What Washington taught the State, he might well have said to the Church—*avoid entangling alliances.*

The Societies of which we have spoken so freely were founded only a few years ago, but they have come to occupy such a place in the regard of many of our fellow Christians that they are their test of orthodoxy. Not to belong to them is to be “un-evangelical;” to oppose them is almost accounted a sin against God. And yet there is a very old Society, founded by Christ Himself, to be a Witness and Keeper of His Word, to save the lost, and to feed His lambs, which these favorite Societies systematically ignore. To be a member of this Society, their members too generally regard as a matter of no moment; to speak of it with reverence and affection, they consider the token of a cold formalism, and lukewarm love of Christ! We offer no apology for considering these facts as proof that their erroneous system usurps the place of the Redeemer’s Spouse, nor for exhorting our fellow Churchmen to economize the faculties, and the wealth which God has given them in the cause of that Society, which is the Bride, the Lamb’s Wife.

AMERICAN ECCLESIASTICAL HISTORY.

THE PROPOSED BOOK.*

In the April and July Numbers of the *Church Quarterly Review*, we printed, *verbatim et literatim*, those parts of the "PROPOSED BOOK" seemed to us most important to a clear understanding of the subject. We have already given the Table of Contents; the Preface; the Tables of Lessons for Sundays and other Holy-Days; the Order for Morning and Evening Prayer; the Order for the Ministration of Baptism of Infants, and for Administration of the Lord's Supper; the Catechism; and the XX Articles of Religion. A careful perusal of these will show with sufficient clearness the doctrinal views of the compilers of this Proposed Book; and a comparison of this with the PRAYER BOOK as established in 1789, will show also distinctly what the distinctive teachings of the Church have been, and are, on several points of great importance. It forms no part of our plan to institute such an examination; and yet we may enter upon it hereafter.

To place the whole matter of this "PROPOSED BOOK" clearly before our readers, we now give an account of the Convention by which this Proposed Book was prepared; and also a minute statement of the alterations in it from the Prayer Book of the Church of England as now in use. For this purpose we transcribe the language of the noble Bishop White, in his "Memoirs of the Protestant Episcopal Church," &c.

In the opinion of the first American Bishop, BISHOP SEABURY, of Connecticut, concerning this "Proposed Book," as given to the Clergy of the Diocese in 1786, is also an important item in this portion of our History; and this also will be found in the following pages.

Hereafter, we propose to reprint entire the Early Journals of the First General Convention; all of which are invaluable in the light which they throw upon the Early History of the American Church.

There are other documents of great interest, and now entirely out of print, which will appear in due time.

ED. AM. QUAR. CH. REV.

Bishop White says:

On the 27th of September, 1785, there assembled agreeably to appointment, in Philadelphia, a Convention of clerical and lay deputies, from every one of the thirteen United States, viz. from New York to Virginia inclusive, with the addition of South Carolina. They applied themselves to the making of such alterations in the Book of Common

* Continued from the July No., p. 325.

Prayer as were necessary for the accommodating of it to the late changes in the State; and the proposing, but not establishing, of such other alterations in that book and in the articles, as they thought an improvement of the service and of the manner of stating the principal articles of faith; these were published in a book, ever since known by the name of the Proposed Book.*

"When the members of the convention first came together, very few, or rather, it is believed, none of them entertained thoughts of altering the liturgy, any further than to accommodate it to the revolution. There being no express authority to the purpose, the contrary was implied in the sending of deputies, on the ground of the recommendation and proposal from New-York, which presumed that the book, with the above exception, should remain entire. The only Church to which this remark does not apply, is that of Virginia; which authorized its deputies to join in a review, liable however to a rejection by their own convention. Every one, so far as is here known, wished for alterations in the different offices. But it was thought, at New York, in the preceding year, that such an enterprise could not be undertaken, until the Church should be consolidated and organized. Perhaps it would have been better, if the same opinion had been continued and acted on.

But it happened otherwise. Some of the members hesitated at making the book so permanent, as it would have been by the fourth article of the recommendatory instrument. Arguments were held in favor of a review, from change of language, and from the notorious fact, that there were some matters universally held exceptionable, independently on doctrine. A moderate review, fell in with the sentiments and the wishes of every member. Added to all this, there gained ground a confident persuasion, that the general mind of the communion would be so gratified by it, as that acquiescence might be confidently expected. On these considerations, the matter was undertaken.

The alterations were prepared by another subdivision of the general committee than that to which the author belonged. When brought into the committee, they were not reconsidered; because the ground would have been to go over again in the convention. Accordingly, he cannot give an account of any arguments arising in the preparatory stage of the business. Even in the convention, there were but few points canvassed, with any material difference of principle: and those only shall be noticed.

The first controversy of this description was introduced, on a motion made by the Hon. Mr. Page, of Virginia, since Governor of that state, to leave out the first four petitions of the Litany, and, instead of them, to introduce a short petition, which he had drawn up, more agreeable to his ideas of the divine persons recognized in those petitions. The mover declared, that he had no objection to the invoking of our blessed Saviour, whose divinity the prayer acknowledged, and whom he considered as invoked through the whole of the liturgy; which, he

* Bishop White's Church History, pp. 22-3.

thought, might be defended by scripture. The objection lay to the word "Trinity," which he remarked to be unauthorized by scripture, and a foundation of much unnecessary disputation. But he said, that the leaving out of the fourth petition only, in which only the word occurred, would leave the other petitions liable to the charge of acknowledging three Gods; and therefore, he moved to strike out the whole. The Rev. Dr. West, of Baltimore, answered Mr. Page, in a speech in which the doctor appeared to be in great agitation, partly because, as he said, he was unused to unprepared speaking, but evidently the more so, from his apprehensions arising from what he supposed to be the signal for aiming at very hazardous and essential alterations. Perhaps much more would have been said, but during Dr. West's speech, it was whispered about, that there was really no use in going into such a controversy; that Mr. Page had made the motion, merely to preserve consistency of conduct; that he had attempted the same thing in the sub-committee, and well knew, from what had passed, that there was no prospect of success, but that he could not dispense with the bringing of the question before the body. Accordingly, as soon as Dr. West had finished, it was put and lost without a division.*

The next material question, to the best of the recollection retained, was on a motion for framing a service for the fourth of July. This was the most injudicious step taken by the convention. Might they not have foreseen, that every clergyman, whose political principles interfered with the appointment, would be under a strong temptation to cry down the intended book, if it were only to get rid of the offensive holiday? Besides this point of prudence, was it not the dictate of moderation, to avoid the introducing of extraneous matter of difference of opinion, in a Church that was to be built up? Especially, when there was in contemplation the moderating of religious tests, was it consistent to introduce a political one? It was said, that the revolution being now accomplished, all the clergy ought, as good citizens, to conform to it; and to uphold, as far as their influence extended, the civil system which had been established. Had the question been concerning the praying for the prosperity of the commonwealths, and for the persons of those who rule in them, the argument would have been conclusive; and, indeed, this had been done by all the remaining clergy, however disaffected they might have been, throughout the war. But, the argument did not apply to a retrospective approbation of the origin of the civil constitutions, or rather, to a profession of such approbation, contrary to known fact.

This was one of the few occasions on which the author used the privilege reserved by him on his acceptance of the presidency, to deliver his opinion. To his great surprise, there was but one gentle-

* In a controversy since moved in Boston, Bishop Provoost has been named, as having endeavored to accomplish the omission of the acknowledgment of the Trinity. It is not true: and the error may be supposed to have arisen from what has been related of the effort of Mr. Page. There have been various misrepresentations of the matter, which have made it the more necessary to state the fact.

man—and he a professed friend to American independence—who spoke on the same side of the question; and there were very few, if any, who voted with the two speakers against the measure. Bodies of men are more apt than individuals to calculate on an implicit submission to their determinations. The present was a striking instance of the remark. The members of the convention seem to have thought themselves so established in their station of ecclesiastical legislators, that they might expect of the many clergy who had been averse to the American revolution, the adoption of this service; although, by the use of it, they must make an implied acknowledgment of their error, in an address to Almighty God. What must further seem not a little extraordinary, the service was principally arranged and the prayer alluded to was composed, by a reverend gentleman, (Dr. Smith,) who had written and acted against the declaration of independence, and was unfavorably looked on by the supporters of it, during the whole revolutionary war. His conduct, in the present particular, was different from what might have been expected from his usual discernment; but he doubtless calculated on what the good of the Church seemed to him to require, in consequence of a change of circumstances; and he was not aware of the effect which would be produced by the retrospective property of the appointment. The greater stress is laid on this matter, because of the notorious fact, that the majority of the clergy could not have used the service, without subjecting themselves to ridicule and censure. For the author's part, having no hindrance of this sort, he contented himself with having opposed the measure, and kept the day from respect to the requisition of the convention; but could never hear of its being kept, in above two or three places besides Philadelphia. He is thus particular in recording the incidents attached to the matter stated, with the hope of rendering it a caution to ecclesiastical bodies, to avoid that danger into which human nature is so apt to fall, of governing too much.

On the subject of the articles, a dispute arose in regard to the article on justification; not as it was at last agreed on, but as it was proposed by the sub-committee. The objection was urged principally by the secretary of the convention—the Rev. Dr. Griffith—and by the author. The proposed article was at last withdrawn, and the words of the thirty-nine articles, on that subject, were restored. In this there is certainly no superaddition to what is held generally by divines of the Church of England. As to the substitute proposed, the objection made to it, was its being liable to a construction contrary to the great evangelical truth, that salvation is of grace. It would have been a forced construction, but not to be disregarded. Some wished to get rid of the new article introduced concerning predestination, without stating any thing in its place. This, it is probable, would have been better than the proposed article, which professes to say something on the subject, yet in reality says nothing. But many gentlemen were of opinion, that the subject was not to be passed over in silence altogether; and therefore consented to the article on predestination, as it stands on the Proposed Book. The opinion of the author was, that the article should be accommodated, not

to individual condition, and to everlasting reward and punishment, but to national designation, and to a state of covenant with God in the present life. Although this is a view of the subject still entertained by him, yet he has been since convinced, that the introducing of it as an article would have endangered needless controversy on the meanings of the terms predestination and election, as used in the New Testament. If we cannot do away the ground of controversy heretofore laid, it at least becomes us to avoid the furnishing of new matter for the excitement of it. As to the article in the proposed book, although no one professed scruples against what is there affirmed, yet there seemed a difficulty in discovering for what purpose it was introduced. The author never met with any who were satisfied with it.

On the subject of original sin, an incident occurred, strongly marking the propensity already noticed, unwarily to make private opinion the standard of public faith. The sub-committee had introduced into this article the much controverted passage in the seventh chapter of the Epistle to the Romans, beginning at the ninth verse; and they had applied it as descriptive of the Christian state. The construction is exacted by a theory, than which nothing was further from that of the gentlemen (Dr. Smith) who would have bound this sense of the passage on the Church. The interpretation generally given by divines of the Church of England, makes the words descriptive of man's unregenerate state, in which there is a struggle between nature and grace, to the extent of the terms made use of in scripture. This seems necessary to a conformity with the Christian character, as drawn in innumerable places. It was on a proposal of the author, that the article was altered in this particular, although the gentleman who had drafted it not only earnestly contended for his construction of the text, but could not be made sensible of the danger which would have resulted from the establishing of that construction, as a test to every candidate for orders.

Less prominent debates on the subject of the articles are not here noticed. Whatever is novel in them, was taken from a book in the possession of the Rev. Dr. Smith. The book was anonymous, and was one of the publications which have abounded in England, projecting changes in the established articles.

On this business of the review of the Book of Common Prayer and of the articles, the convention seem to have fallen into two capital errors, independently on the merits of the alterations themselves. The first error was the ordering of the printing of a large edition of the book, which did not well consist with the principle of mere proposal. Perhaps much of the opposition to it arose from this very thing, which seemed a stretch of power, designed to effect the introduction of the book to actual use, in order to prevent a discussion of its merits. The other error was the ordering of the use of it in Christ Church, Philadelphia, on the occasion of Dr. Smith's sermon, at the conclusion of the session of the convention. This helped to confirm the opinion, of its being to be introduced with a high hand, and subjected the clergy of Philadelphia to extraordinary difficulty; for they continued the use of

the liturgy, agreeably to the alterations, on assurances given by many gentlemen, that they would begin it in their respective churches immediately on their return. This the greater number of them never did; and there are known instances, in each of which the stipulation was shrunk back from, because some influential member of a congregation was dissatisfied with some one of the alterations. This is a fact which shows very strongly, how much weight of character is necessary to such changes as may be thought questionable.*

"As the act of the Convention of 1785 was authenticated by the signatures of all the members of the body; as it laid the foundation of the succeeding transactions; and as it has never been given in full to the public; the only evidence of it being the original, in the possession of the author; it has appeared to him while the preceding sheets were in the press, that the object of this work calls for the editing of the instrument in its proper form. The address to the English prelates is referred to, but not comprehended in the act. Delicacy having dictated the allowance of reasonable time for the delivery of it.

Neither of the instruments entitled, '*Alterations, &c.*' has been before published; although the results of them have appeared in what has been called the Proposed Book; but as the book is gradually disappearing, it may be hereafter important, to trace them as they stand in the original act."†

"Alterations agreed on and confirmed in Convention, for rendering the Liturgy conformable to the Principles of the American Revolution, and the Constitutions of the several States.

1st. That in the suffrages, after the Creed, instead of *O Lord, save the king*, be said, *O Lord, bless and preserve these United States.*

2d. That the prayer for the royal family, in the Morning and Evening Service, be omitted.

3d. That in the Litany, the fifteenth, sixteenth, seventeenth, and eighteenth petitions be omitted; and that instead of the twentieth and twenty-first petitions be substituted the following—that it may please thee to endue the Congress of these United States, and all others in authority, legislative, executive, and judicial, with grace, wisdom, and understanding, to execute justice and maintain truth.

4th. That when the Litany is not said, the *prayer for the high court of parliament* be thus altered—'Most gracious God, we humbly beseech thee, as for these United States in general, so especially for their delegates in Congress, that thou wouldest be pleased to direct and prosper all their consultations to the advancement of thy glory, the good of thy Church, the safety, honour, and welfare of thy people; that all things may be so ordered and settled by their endeavours, upon the best and surest foundations, that peace and happiness, truth and justice, religion and piety, may be established among us for all generations,' &c. to the

* Bishop White's Church History, pp. 102-107.

† Ib. p. 230.

end : and the *prayer for the king's majesty*, as follows, viz.—O Lord, our heavenly Father, the high and mighty ruler of the universe, who dost from thy throne, behold all the dwellers upon earth ; we most heartily beseech thee, with thy favour, to behold all in authority, legislative, executive, and judicial in these United States ; and so replenish them with the grace of thy Holy Spirit, that they may alway incline to thy will, and walk in thy way. Endue them plenteously with heavenly gifts ; grant them in health and wealth long to live, and that, after this life, they may attain everlasting joy and felicity, through Jesus Christ our Lord. *Amen.*

5th. That the first collect for the king in the Communion Service be omitted ; and that the second be altered as follows—instead of 'the hearts of kings are in thy rules and governance'—be said, 'the hearts of all rulers are in thy governance ;' and instead of the words—'heart of George, thy servant,'—insert—'so to direct the rulers of these states,' &c. changing the singular pronouns to the plural.

7th. That in the answer in the Catechism to the question—'What is thy duty towards thy neighbour ?' for 'to honour and obey the king,' be substituted—'to honour and obey my civil rulers, to submit myself,' &c.

8th. That instead of the observations of the 5th of November, the 30th of January, the 29th of May, and the 25th of October, the following service be used on the 4th of July, being the anniversary of independence.

9th. That in the forms of prayer to be used at sea, in the prayer 'O eternal God,' &c. instead of those words—'unto our most gracious sovereign Lord King George and his kingdoms,' be inserted the words—'the United States of America ;' and that instead of the word 'island' be inserted the word 'country ;' and that in the collect, 'O Almighty God, the Sovereign Commander,' &c. be omitted the words—'the honour of our sovereign,' and the words 'the honour of our country' inserted.

Service for the fourth of July.

With the Sentences before Morning and Evening Prayer.

The Lord hath been mindful of us, and he shall bless us ; he shall bless them that fear the Lord, both small and great. O that men would therefore praise the Lord for his goodness, and declare the wonders that he doeth for the children of men."

Hymn instead of the Venite.

My song shall be alway of the loving-kindness of the Lord : with my mouth will I ever be showing his truth from one generation to another. *Psalm lxxxix. 1.*

The merciful and gracious Lord hath so done his marvellous works, that they ought to be had in remembrance. *Psalm cxi. 4.*

Who can express the noble acts of the Lord, or show forth all his praise. *Psalm cvi. 2.*

The works of the Lord are great, sought out of all them that have pleasure therein. *Psalm cxi. 2.*

For he will not alway be chiding; neither keepeth he his anger for ever. *Psalm cxiii. 9.*

He hath not dealt with us after our sins; nor rewarded us according to our wickedness. *Verses 10.*

For look how high the heaven is in comparison of the earth; so great is his mercy toward them that fear him. *Verses 11.*

Yea, like as a father pitieth his own children; even so is the Lord merciful unto them that fear him. *Verses 13.*

Thou, O God, hast proved us; thou also hast tried us, like as silver is tried. *Psalm lxvi. 9.*

Thou didst remember us in our low estate, and redeem us from our enemies; for thy mercy endureth for ever. *Psalm cxxxvi. 23, 24.*

Proper Psalms 118, except ver. 10, 11, 12, 13, 22, 23, to conclude with ver. 24.

1st Lesson, Deut. viii. 2d Lesson, Thess. v. 12-23d, both inclusive.

Collect for the Day.

Almighty God, who hast in all ages showed forth thy power and mercy in the wonderful preservation of thy Church, and in the protection of every nation and people professing thy holy and eternal truth, and putting their sure trust in thee; we yield thee our unfeigned thanks and praise for all thy public mercies, and more especially for that signal and wonderful manifestation of thy providence which we commemorate this day; wherefore not unto us, O Lord, not unto us, but unto thy Name be ascribed all honour and glory, in all Churches of the saints, from generation to generation, through Jesus Christ our Lord. *Amen.*

Thanksgiving for the Day.

O God, whose Name is excellent in all the earth, and thy glory above the heavens; who, as on this day, didst inspire and direct the hearts of our delegates in Congress, to lay the perpetual foundations of peace, liberty, and safety; we bless and adore thy glorious Majesty, for this thy loving-kindness and providence. And we humbly pray, that the devout sense of this signal mercy may renew and increase in us a spirit of love and thankfulness to thee, its only Author, a spirit of peaceable submission to the laws and government of our country, and a spirit of fervent zeal for our holy religion, which thou hast preserved and secured to us and our posterity. May we improve these inestimable blessings for the advancement of religion, liberty, and science throughout this land, till the wilderness and solitary place be glad through us,

and the desert rejoice and blossom as the rose. This we beg through the merits of Jesus Christ our Saviour. *Amen.**

Alterations in the Book of Common Prayer, and Administration of the Sacraments, and other Rites and Ceremonies of the Church, according to the use of the Church of England, proposed and recommended to the Protestant Episcopal Church in the United States of America.

The order for morning and evening service daily, throughout the year.

1st. The following sentences of scripture are ordered to be prefixed to the usual sentences, viz.—

The Lord is in his holy temple; let all the earth keep silence before him. *Hab. ii. 20.*

From the rising of the sun even unto the going down of the same, my name shall be great among the Gentiles; and in every place incense shall be offered unto my name, and a pure offering; for my name shall be great among the Heathen, saith the Lord of hosts. *Mal. i. 11.*

Let the words of my mouth, and the meditation of my heart, be alway acceptable in thy sight, O Lord, my strength and my Redeemer. *Psal. xix. 14.*

2d. That the rubric preceding the absolution be altered thus—'A declaration to be made by the minister alone, standing, concerning the forgiveness of sins.'

3d. That in the Lord's Prayer, the word 'who' be substituted in the room of 'which,' and that 'those who trespass' stand instead of 'them that trespass.'

4th. That the 'Gloria Patri' be omitted after the 'O come let us sing,' &c. and in every other place, where, by the present rubric it is ordered to be inserted, to 'the end of the' reading psalms; when shall be said or sung 'Gloria Patri,' &c. or, 'Glory be to God on high, and on earth peace, good will towards men,' &c. at the discretion of the minister.

5th. That in the 'Te Deum' instead of 'honourable' it be 'adorable, true, and only Son;' and instead of 'didst not abhor the Virgin's womb,' 'didst humble thyself to be born of a Virgin.'

6th. That until a proper selection of psalms be made, each minister be allowed to use such as he may choose.

7th. That the same liberty be allowed respecting the lessons.

8th. That the article in 'the Apostles' Creed,' 'he descended into hell,' be omitted.

9th. That the *Athanasian* and the *Nicene* Creeds be entirely omitted.

10th. That after the response, 'and with thy Spirit,' all be omitted to

* The Epistle and the Gospel were added by the committee, agreeably to an authority which they conceived to be vested in them.

the words 'O Lord, show thy mercy upon us;' which the minister shall pronounce, still kneeling.

11th. That in the suffrage, 'make thy chosen people joyful,' the word 'chosen' be omitted: and also the following suffrages, to 'O God, make clean our hearts within us.'

12th. That the rubric after these words, 'and take not thy Holy Spirit from us,' be omitted. Then the two collects to be said: in the collect for grace, the words 'be ordered,' to be omitted; and the word 'be' inserted, instead of 'to do alway that is.'

13th. In the collect 'for the clergy and people,' read—'Almighty and everlasting God, send down upon all bishops and other pastors, and the congregations committed to their charge,' &c. to the end.

14th. [Here is an erasure from the manuscript: the article being found a repetition of part of the thirteenth.]

15th. That the Lord's Prayer after the Litany, and the subsequent rubric, be omitted.

16th. That the short Litany be read as follows—'Son of God, we beseech thee to hear us. Son of God, we beseech thee to hear us. O Lamb of God, that takest away the sins of the world, grant us thy peace. O Christ, hear us. O Christ, hear us. Lord, have mercy upon us, and deal not with us according to our sins, neither reward us according to our iniquities.' After which, omit the words—'Let us pray.'

17th. That the Gloria Patri, after *O Lord, arise, &c.* be omitted; as also 'Let us pray,' after 'we put our trust in thee.'

18th. That in the following prayer, instead of 'righteously have deserved,' it be 'justly have deserved.'

19th. That in the first warning for the communion, the word 'damnation,' following the words 'increase your,' be read 'condemnation;' and the two paragraphs after these words—'or else come not to that holy table,' be omitted, and the following one be read, 'and if there be any of you who, by these means, cannot quiet their consciences,' &c. The words 'learned and discreet,' epithets given to the minister, to be also omitted.

20th. In the exhortation to the communion, let it run thus—'for as the benefit is great, &c. to drink his blood, so is the danger great, if we receive the same unworthily. Judge therefore yourselves,' &c.

21st. That in the rubric preceding the absolution, instead of 'pronounce this absolution,' it be—'then shall the minister stand up, and turning to the people, say,' &c.

22d. That in the baptism of infants, parents may be admitted as sponsors.

23d. That the minister, in speaking to the sponsors, instead of these words, 'vouchsafe to release him,' &c. say—'release him from sin;' and in the second prayer, instead of 'remission of his sins,' read—'remission of sin.'

24th. That in the questions addressed to the sponsors, and the answers, instead of the present form, it be as follows—'the sinful desires of the flesh.'

25th. 'Dost thou believe the articles of the Christian faith, as contained in the Apostles' Creed, and wilt thou endeavour to have this child instructed accordingly?' Answer: 'I do believe them, and, by God's help, will endeavour so to do.'

'Wilt thou endeavour to have him brought up in the fear of God, and to obey God's holy will and commandments?' Answer: 'I will, by God's assistance.'

26th. That the sign of the cross may be omitted, if particularly desired by the sponsors or parents, and the prayer to be thus altered (by the direction of a short rubric) 'We receive this child into the congregation of Christ's flock; and pray that hereafter he may never be ashamed,' &c. to the end.

27th. That the address—'seeing now, dearly beloved,' &c. be omitted.

28th. That the prayer after the Lord's Prayer be thus changed—'we yield thee our hearty thanks,' &c. to 'receive this infant as thine own child by baptism, and to incorporate him,' &c.

29th. That in the following exhortation, the words 'to renounce the devil and all his works,' and in the charge to the sponsors, the words 'vulgar tongue' be omitted.

30th. That the forms of private baptism and confirmation be made conformable to these alterations.

31st. That in the exhortation before matrimony, all between these words, 'holy matrimony, and therefore if any man,' &c. be omitted.

32d. That the words 'I plight thee my troth' be omitted in both places; and also the words—'with my body I thee worship;' and also—'pledged their troth either to other.'

33d. That all after the Blessing be omitted.

34th. In the burial service, instead of the two psalms, take the following verses of both, viz. Psalm xxxix. 7, 8, 9, 12, 13, and Psalm xc. 13. In the rubric, the word 'unbaptized' to be omitted.

In the declaration and forms of interment, beginning—'forasmuch as,' &c. insert the following—'Forasmuch as it hath pleased Almighty God, in his wise providence, to take out of this world the soul of our deceased brother, [sister] we therefore commit his [her] body to the ground—earth to earth, ashes to ashes, dust to dust; looking for the general resurrection in the last day, and the life of the world to come, through our Lord Jesus Christ; at whose second coming, in glorious majesty, to judge the world, the earth and the sea shall give up their dead; and the corruptible bodies of those who sleep in him, shall be changed, and made like unto his glorious body, according to the mighty working, whereby he is able to subdue all things unto himself.'

In the sentence 'I heard a voice,' &c. insert 'who' for 'which.'

The prayer following the Lord's Prayer to be omitted. In the next collect, leave out the words 'as our hope is, this our brother doth.' For 'them that,' insert 'those who.'

35th. In the visitation of the sick, instead of the Absolution as it now stands, insert the declaration of forgiveness which is appointed in

the communion service; or, either of the collects which are taken from the commination office, and appropriated to Ash-Wednesday, may be used.

In the psalm, omit the third, sixth, eighth, ninth, and eleventh verses. In the commendatory prayer, for 'miserable and naughty,' say 'vain and miserable.' Strike out the word 'purged.'

In the 'prayer for persons troubled in mind,' omit all that stands between the words 'afflicted servant' and 'his soul is full,' &c. and instead thereof say, 'afflicted servant, whose soul is full of trouble,' and strike out the particle 'but,' and proceed, 'O merciful God,' &c.

36th. A form of prayer and visitation of prisoners for notorious crimes, and especially persons under sentence of death, being much wanted, the form entitled 'Prayers for Persons under Sentence of Death,' agreed on in the synod of the archbishops and bishops, and the rest of the clergy of Ireland, at Dublin, in the year 1711, as it now stands in the Book of Common Prayer of the Church of Ireland, is agreed upon, and ordered to be adopted, with the following alterations, viz.—

For the Absolution take the same declaration of forgiveness, or either of the collects above directed for the visitation of the sick. The short collect 'O Saviour of the world,' &c. to be left out; and for the word 'frailness,' say 'frailty.'

37th. In the Catechism, besides the alteration respecting civil rulers, alter as follows, viz. 'What is your name? N. M. When did you receive this name? I received it in baptism, whereby I became a member of the Christian Church. What was promised for you in baptism? That I should be instructed to believe the Christian faith, as contained in the Apostles' Creed, and to obey God's holy will, and keep his commandments.'

Dost thou think thou art bound to believe all the articles of the Christian faith, as contained in the Creed, and to obey God's holy will, and keep his commandments? Yes, verily,' &c.

Instead of the words 'verily, and indeed taken,' say—'spiritually taken.'

Answer to the question 'How many sacraments? Two, Baptism and the Lord's Supper.'

38. Instead of a particular service for the churching of women, and psalms, the following special prayer is to be introduced, after the general thanksgiving, viz. This to be said when any woman desires to return thanks. 'O Almighty God, we give thee most humble and hearty thanks, for that thou hast been graciously pleased to preserve this woman, thy servant, through the great pains and perils of childbirth. Incline her, we beseech thee, to show forth her thankfulness, for this thy great mercy, not only with her lips, but by a holy and virtuous life. Be pleased, O God, so to establish her health, that she may lead the remainder of her days to thy honour and glory, through Jesus Christ our Lord. Amen.'

39th. The commination office for Ash-Wednesday to be discon-

tinued, and therefore the three collects, the first beginning—‘O Lord, we beseech thee,’—2d. ‘O most mighty God,’—3d. ‘Turn us, O good Lord,’ shall be continued among the occasional prayers; and used after the collect on Ash-Wednesday, and on such other occasions as the minister shall think fit.”*

Upon this “Proposed Book,” and more especially upon the authority by which it was set forth, the Rt. Rev. BISHOP SEABURY, in his Second Charge, delivered to the Clergy in Convocation, at Derby, in 1786, gave his judgment as follows:

“It is always a disagreeable task to be obliged to mention any matter with censure, or even disapprobation; and I am very happy that the measure of which I am now to take notice, can call for an animadversion, only by way of caution. A number of the Clergy and Laity in the southern States, have undertaken to revise and alter the Liturgy, and Offices, and Government of the Church; and have exhibited a Prayer-book to the public. The time will not permit me to say any thing of the merit of the alterations in the Liturgy: But, I am persuaded, by an unprejudiced mind, some of them will be thought for the worse, most of them not for the better. But the authority on which they have acted, is unknown in the Episcopal Church. The government of the Church by Bishops, we hold to have been established by the Apostles, acting under the commission of Christ, and the direction of the Holy Ghost; and therefore is not to be altered by any power on earth, nor indeed by an angel from heaven. This government they have degraded, by lodging the chief authority in a Convention of clerical and lay Delegates—making their Church Episcopal in its orders, but Presbyterian in its government.

“Liturgies are left more to the prudence and judgment of the governors of the Church: And the primitive practice seems to have been, that the Bishop did, with the advice, no doubt of his Presbyters, provide a Liturgy for the use of his diocese. This ought to have been the case here. Bishops should first have been obtained to preside over those Churches. And to those Bishops with the Proctors of the Clergy, should have been committed the business of compiling a Liturgy for the use of the Church, through the States. This would have ensured unity in doctrine, worship and discipline through the whole, which upon the present plan will either not be obtained, or, if obtained, will not be durable.

“And should we ever be so happy, through the merciful providence of God, as to obtain such a meeting, great regard ought to be had to the primitive Liturgies and Forms, in compiling a book of Common-Prayer. The Christians who lived in the next age after the Apostles, must have conversed with apostolic men, i. e. with those who had conversed with the Apostles, and were acquainted with their opinions and practice, in

* Bishop White's Church History, pp. 362-370.

the conduct of the public worship, and administration of the sacraments, and discipline of the Church. Nor is it likely they would easily, or quickly depart from that mode which they knew had been approved by them; especially at a time, when perpetual persecution and distress kept men close to God and their duty: And the world and its concerns could have but little power over those, who daily expected to yield up that life in martyrdom, which they passed in continual devotion to God, and in the service and edification of his Church. It would therefore be a good rule, in altering any thing in our stated Liturgy that might be thought to need it, to go back to early Christianity, before it was corrupted by Popery, and see what was then the practice of the Church—what its rites and ceremonies—and to conform our own as nearly to it as the state of the Church will permit; always remembering that the government, and doctrines, and sacraments of the Church, are settled by divine authority, and are not subjected to our amendment, or alteration.

“And the best way to ascertain the Government, doctrines, Liturgies or forms of public service of the primitive Church, is to consult and attend to the early Christian writers. They were the best judges of apostolic practice, because they lived nearest to the apostolic times; at least, they could not be mistaken with regard to the practice of their own times and churches. And whenever we find by these writers, that the Churches of Asia, Africa, and Europe agreed in any particular relating to government, doctrine, discipline, or public worship, we may conclude it to have been according to apostolic usage and judgment. For these Churches were settled by different Apostles and Evangelists; and consequently, what they did, and held, and taught, in common with each other, must have been from the general doctrine, practice, judgment, and authority of the Apostles. We ought therefore to be very careful not to weaken that government, or warp those doctrines, or contravene the principles of the public liturgies of the early period of the Christian Church: For the probable chance is, if we do, we shall run counter to apostolic doctrine and practice.

“You see, that it is not my aim to set up the judgment or opinions of particular men—of Origin, Chrysostom, or Jerom, for instance—as the foundation of our religious principles, but the general judgment and practice of the primitive Church, as the best standard of apostolical practice.”

BOOK NOTICES.

SERMONS PREACHED AT TRINITY CHAPEL, Brighton, by the late Rev. FREDERICK W. ROBERTSON, M. A., the Incumbent. Third series. Boston: Ticknor & Fields. 12mo. 1858.

In our last Number in noticing the first series of Robertson's Sermons, we took occasion to express briefly and mildly, but distinctly, our opinion of the unsoundness of the author as a Christian teacher. The publication of the Third series of the author's Sermons by the same Boston house, gives us an opportunity of examining more thoroughly the character of Mr. Robertson as a theologian; and of qualifying, if need be, our unfavorable impressions as already expressed. So far, however, from having done the author an injustice, we are satisfied that we have overestimated his ability; while we have utterly failed in bearing witness against his mischievous and heretical doctrines. God forbid, that we should hesitate to brand such rationalism with the stigma which it deserves. There is scarce a Christian doctrine which this man has not tried to pervert with his conceit, expressed, too, with such oracular authority. Random quotations, taken here and there, will of course fail to do either the author or ourselves, justice; but such of our readers as are familiar with this new "school of theology" will see at a glance, who, and what the man is.

On the doctrine of the Apostolic Succession. "Apostolic Succession, as taught sometimes, means simply this—a succession of miraculous powers, flowing in a certain line. [?] The true Apostolic Succession is—not a succession in a hereditary line, or line marked by visible signs which men can always identify, but a Succession emphatically Spiritual." p. 34.

On the doctrine of Baptism. "This question—the baptismal question, is this: whether we are baptized because we *are* the children of God; or, whether we are the children of God because we are *baptized*, &c. The Apostle does not say that these children were Christians, or clean, because they were *baptized*, but they were the children of God because they were the children of one Christian parent." pp. 186—7.

On the doctrine of Absolution. "I forgive thee in the name of Humanity. And so far as Humanity represents Deity that forgiveness is a type of God's. She [the Church] does not put into her minister's lips words of incantation. * * * See, then, *why*, and *how*, the Church absolves. She only exercises that power which belongs to every son of man. * * The Church is the ideal of Humanity." pp. 91—2.

On the doctrine of Church Unity. "All living unity is spiritual, not formal; not sameness, but manifoldness." p. 54.

"Would we have our thirty-nine articles, our creeds, our prayers, our rules and regulations, accepted by every Church throughout the world? * * This is not the unity of the Church of God." p. 157.

"The Church of Christ is a society ever altering and changing its external forms." p. 215.

"Institutions Pass—Churches alter—old forms change—and high-minded and good men cling to these, as if they were the only things by which God could regenerate the world." p. 216.

On the doctrine of the Trinity. "We do not dare to limit God; we do not presume to say, that there are in God only three personalities—only three consciousnesses," &c. p. 73.

On the doctrine of the Sacrifice of Christ. "He died for all, in that His sacrifice represents the sacrifice of all," &c. p. 114.

"I say, therefore, that real human life is a perpetual completion and repetition of the sacrifice of Christ. p. 119. (The italics are his.)

We have quoted, as we said, entirely at random. We have not, very likely, selected the passages most offensive to a true Churchman. And there are, also, other doctrines, vital doctrines, too, where the theology of Mr. Robertson is equally rotten. Justification is one of these doctrines. But we have quoted enough for the present.

Now, we need not assure our readers that, in dealing with such stuff as we have quoted above, we shall speak without hesitation or concealment. There is nothing new in it; unless it be a little ingenious, quibbling subtlety spread over and around it. It is the old poison done up with a new label. We deeply regret the republication and the circulation of these Sermons in this country. Let them, at least, be kept outside the Church.

We have another remark to make in this connection. Mr. Robertson, and other writers of his school, complain of intolerance and bigotry in those who reject and repudiate these revived heresies. This is natural enough. And yet, there is no class of men more severe in using the language of bitter denunciation than they, against all who still prefer to adhere to the Faith as it was once delivered to the Saints. They remind us of the solitary juror, who explained the failure of a verdict, on the ground that he was, unfortunately, associated with eleven of the most obstinate and wrong headed men whom he ever met with. Thank God! the Faith was definitely and authoritatively settled a good while ago.

REPORT ON THE PROPOSED ALTERATIONS in the Constitution of the General Theological Seminary of the Protestant Episcopal Church in the United States, with the Resolutions passed by the Board of Trustees, June 23, 1858.

It will be remembered that the General Convention in 1856, proposed and passed two important amendments to the Constitution of the General Theological Seminary. The one giving a vote by proxy to absent Trustees, and the other requiring a meeting of the Board of Trustees at the time and place of the meeting of the General Convention. According to the provisions of the Constitution of the Seminary no amendment can be made to it except by the concurrent vote of the General Convention and of the Board of Trustees of the Seminary. At the annual meeting of the Trustees, in 1857, the Amendments so passed by the General Convention were referred to a Committee of the Board, consisting of Bishops Delancy and H. Potter, Doctors Mead and Howe, and Messrs. G. C. Verplanck and Murray Hoffman. This Committee in June last presented their Report as above entitled, which is said to emanate from the Hon. G. C. Verplanck.

The Report discusses the two propositions principally in their legal aspects, as controlled by the Charter of the Seminary granted by the State of New York, and by a course of lucid and conclusive argumentation, proves that the General Convention and the Board of Trustees have no legal authority to make either of the proposed amendments. So conclusive, indeed, is the argument, that the Board of Trustees, in June last, after hearing the Report read, *unanimously resolved* that they could not, "on either legal or moral grounds, concur in the changes in the 3d and 4th Articles of the Constitution of this Seminary as proposed by the General Convention of 1856."

All sound Churchmen, and all well-wishers to the Church, must deeply regret that such comparatively small results should proceed from this Institution which all have looked to as a sure instrument for the supply of able, and accomplished, Pastors to the Church. Its rich endowment, its location in the chief city of the Union, and its organic connection with, and control by, the whole Church, induced the confident belief that the Institution would necessarily become, and would ever continue to be, the great, controlling, and favorite, Seminary of Ecclesiastical Instruction for the whole country.

It is needless, however, to try to close our eyes to the melancholy fact, that the Institution has not accomplished the beneficial results which were anticipated from it; and that, *from some cause or causes*, the confidence and hopes of the

Church at large, so far from growing and keeping pace with the advancing pecuniary prosperity of the Seminary, have scarcely even kept up the dubious position of "*a stand still*."

We are quite willing to believe, and do believe, that it was a painful conviction of this fact which shaped the course of the General Convention in making the proposed alterations to the Constitution. The ends which we suppose the Convention to have had in view, (viz: the reviving and reinvigorating of public confidence in the management of the Seminary; and the arousing of the mind of the whole Church to the fact that the Institution however admirably it might be constructed, and however richly endowed, must necessarily be but a useless skeleton unless animated by the life-giving principle of public confidence and support,) these ends, we doubt not, that, all Churchmen, and all friends of the Seminary, would applaud. It was unfortunate that the means proposed to effect them should, not only have been inconsistent with the charter of the Seminary, but also that they should have been of a character calculated to excite in the minds of the New York Trustees, the impression that they were introduced for the purpose of depriving them of their just influence in the Board. The remedy proposed, aside from its impracticability, as demonstrated in this Report, does not seem to us to be applicable to the real disease. To give to absent Trustees the power to vote by proxy would be simply to enable any diligent collector of proxies to overrule by his simple fiat, the united wisdom of the assembled Board, and certainly would not tend to increase public confidence in the management of the Board. And to give triannually to distant members of the Board, who at no other time attend its meetings, the opportunity to annul the whole proceedings of the preceding three years would be as little likely to conduce to the same end.

The difficulties in the case, are radical and organic; arising from the attempt to effect an impracticable end. Ordinary theological instruction must be a Diocesan affair. Every Bishop will choose to have the exclusive control and superintendence of his own candidates for the Ministry, and Diocesan Institutions when they can be had, will therefore be preferred by each Bishop, for ordinary instruction. No *ex-officio*, right to a seat in the Board of Trustees, no right of visitation, or single voice in the management of the Institution, will seem to any Bishop an equivalent for the supreme control which he possesses over his Diocesan Seminary.

We think that the course of events points plainly to a not far distant day, when the General Theological Seminary, will be established as a University, for a high grade of Theological education, with funds sufficient to enlist in its service, as Professors, and teachers, the most distinguished talents in the Church. Such an Institution could have no Diocesan rivals, and from the nature of its aims, could readily be so organized as to be subject to few if any of the difficulties and objections which keep the present Institution in its sickly state. Until in the providence of God, that day shall happily arrive, let us hope that the whole Church will peacefully cherish the good they now enjoy, and pray, and diligently strive for, the better in anticipation.

TWO MILLIONS. By WILLIAM ALLEN BUTLER, Author of "Nothing to Wear." New York: D. Appleton & Co. 12mo. 1858. pp. 93.

Mr. Butler reminds us of his namesake, the author of "Hudibras," and gives promise of a somewhat similar and an equally distinguished reputation. His "Nothing to Wear," while it fairly bristled with biting sarcasm, yet, at the same time, glowed with such a blush of genial good humor that the Misses McFlimsies and their vulgar Mamma up on the "Avenue," read it with a relish even if they did not appreciate it, and did not know that everybody was quietly laughing at them. Mr. Butler sees clearly, and describes felicitously, the elements which enter into the very framework of our "good society;" and which are the unavoidable results of our democratic Institutions; and his scorching satire and ludicrous portraits give to his shafts a point and power where argument and remonstrance might be plied in vain. The object of his Poem, which consists of about 1600 lines, is to expose

the snobocracy of wealth, ill-gotten wealth, wealth acquired at the expense of honor and moral honesty, and while the heart and the finer sentiments are scorified and blasted, and all the nobler instincts of our nature are blighted in the mad chase after gold. The theme is a good one, and it was a deserved tribute to its handling that an intelligent and crowded audience hung upon the lips of the speaker with unabated delight, and with frequent outbursts of applause, during the two hours of its delivery. The narrative is simple, the versification is easy and flowing, and there is a blending of pleasantry, wit, pathos, sentiment, and sharp hits at the meannesses of our upstart modern aristocracy, which make it as a whole, the best social Satire of the day. We cannot follow the author as he describes old Firkin, the Wall Street "Skin-flint," through his heartless career down to his miserable end. His description of the Funeral Sermon is capital; the only sad thing about it, is its truthfulness. As a specimen of the author's manner, we give his description of Firkin at Church, which is one of the best things in the volume.

And yet, he seemed devout; without much search,
 You might have found, on any Sunday morning,
 His visible coach, outside the visible church,
 With green and gold its sacred front adorning,
 A gorgeous coachman, somewhat flushed with sherry,
 A footman, portly with perpetual dinners,
 Waited, while Firkin in the sanctuary,
 With many other "miserable sinners,"
 Cushioned the carnal man in drowsy pews,
 Dozed over gilt-edged rubric, prayer and psalter,
 Rose with the music, looked with liberal views,
 On prima donnas, never known to falter,
 In chant or solo, hymn, or anthem splendid,
 And still enchanting when the chant was ended;
 Then sat or knelt, grave as the altar bronzes,
 And went through all the usual responses.
 Those solemn prayers, those litanies sublime,
 The ancient Church first taught the lips of Time,
 Thenceforth to sound forever—as when first
 Flooded with light, the lips of Memnon burst
 From their cold stillness, and rejoicing, gave,
 Back to the flood of Day, its tide upborne
 Of rarest Harmony, wave answering wave,
 Deep calling unto deep, Music to Morn!
 Those lofty chants, first echoed under domes
 Of starry midnight, or in catacombs
 Where, by rude altars and sepulchral tombs,
 Deep in the rocky earth, the vestal choirs
 Rehearsed their music for the martyr fires;
 Now swelled from lips of people or of priest
 To fall on Firkin's ear without the least
 Responsive utterance, or the faintest notion
 That they had any reference to devotion.

A CYCLOPEDIA OF COMMERCE AND COMMERCIAL NAVIGATION. Edited by J. Smith Homans, Corresponding Secretary of the Chamber of Commerce of the State of New York, and Editor of "The Banker's Magazine and Statistical Register;" and by J. Smith Homans, Jr., B. S., Author of "An Historical and Statistical Sketch of the Foreign Commerce of the U. S." With Maps and Engravings. New York: Harper & Brothers. 1858. Royal 8vo. pp. 2007.

The title of this book hardly indicates its contents to the general reader. "Commerce and Commercial Navigation" must be divested of their strict and technical meaning, and must be taken in their broadest and most comprehensive sense, to

include the design, plan, and results of the compilers. Thus to illustrate our meaning, besides that class of subjects found in such a work as M'Culloch, the present volume contains the Laws of Commerce, as applied to Shipping, Insurance, Seamen, Insolvency, &c., as expounded by such authorities as Kent, Story, Parsons, and others. It contains also full descriptions of those institutions, and accessories, physical, mechanical, and scientific, which have grown up for the protection and furtherance of Commerce in its broadest sense. So also, in the Article on Railroads, for example, we have given, their origin, improvements, modes of construction, rules of management and operation, their history and extent in each nation where they exist, with statistics of their income and economy—the whole furnishing at a glance all the information which an intelligent man, or a political economist, for all ordinary purposes, would need to have before him. This is only one instance of the thoroughness of the work. Every nation of the civilized world which has, or ever had, a Commerce, is examined carefully, as to its resources, staple productions, exports and imports, population, finances, &c., &c., and, in many instances, tabular details are given, running through a series of years, showing exact periods of progress or of decline, and to what extent.

The Editors of this work claim for it no more than that it is a compilation; and of course it can be nothing else. Its plan is based, essentially, upon M'Culloch's *Dictionary of Commerce*, which was reprinted in this country twenty-five years ago; but the commerce and resources of the principal maritime countries of the world are illustrated down to 1856-7.

With regard to our own country, its statistics of our commerce, resources, &c., are all that can be desired; being full, prepared from official resources, and brought down to the present time. Thus, those Articles which make up the material wealth of our Nation, as Wheat, Corn, Cotton, Rice, Hemp, Provisions, Iron, Copper, Gold, Silver, &c., &c., all these, are given in historical and statistical tables, furnishing in compact form a mass of information for which the reader might consult large libraries in vain.

We have done no more than allude, in a disconnected way, to some of the principal features of this great work. Its more than two thousand pages, in double columns, closely printed, make the volume a little library in itself; and on the varied and important subjects of which it treats, the volume must for a long course of years be a work of authority, and of general, we might say of universal reference.

SHORT SERMONS, FOR FAMILIES AND DESTITUTE PARISHES. By JOHN N. NORTON, A. M., Rector of Ascension Church, Frankfort, Ky. Author &c., &c. Philadelphia: H. Hooker & Co. 1858. 12 mo. pp. 231.

A very quaint friend of ours, who sometimes says very true things in a very queer way, at a dinner party, not long since, set the table in a roar, by remarking in his own inimitable manner, "There are two kinds of people that I am getting to have a great dislike of; they are *pious* people and *eloquent preachers*." Now, nobody, we are persuaded, reverences true piety, or appreciates genuine pulpit eloquence, more highly than our friend; and yet, in this cutting sarcasm, he hit, beyond peradventure, two of the greatest shams of the day. Mr. Norton is not to be included in the list of our friend's "eloquent preachers." Nor is there anything in his Sermons of that sort of professional *cant*, which passes for piety; but which is, not infrequently, attended with self-conceit, self-indulgence, personal ambition, bad temper, bitter censoriousness, and uncharitableness. Mr. Norton is a very plain-spoken man. He certainly says some very plain things in a very plain way; and if his Sermons are not eloquent, they contain what is greater and better than our popular eloquence, truths full of power, often pithily expressed, and which no congregation can listen to unmoved. His great success as a Pastor is one legitimate fruit of such faithful, we may say fearless teaching. We commend his volume to all parishes which are obliged to depend on "lay-reading." Mr. Norton is doing a great and good work for the Church in his various publications. They are characterized uni-

formly by firmness of principle, and at the same time by the absence of extravagance of statement, and by great kindness of manner.

MEMOIR OF JOSEPH CURTIS, A MODEL MAN. By the author of "Hope Leslie," etc. New York: Harper & Brothers. 1858. 16 mo. pp. 200. New Haven: E. Downes.

The only importance which we attach to this little volume consists in the fact, that it illustrates Miss Sedgwick's *beau idéal* of "a model man." As such, it is sent out by one of our largest publishing houses, is puffed in our newspapers, and is read by thousands of our young men. Starting as a Sandimanian, next, halting as a Hicksite Quaker, Mr. Curtis died an attendant on the famous Dr. Bellows' meeting, whose funeral Sermon is quoted at length. In all the minute details of the daily life of this "model man," as given by Miss Sedgwick, we do not learn that he ever believed in CHRIST, that he ever offered a prayer to God, or read His Word. And on the very last Sunday of his life, when urged by his daughter to remain at what is called the "Communion," at Dr. Bellows' Unitarian meeting, he replied, "*I do not require it.*" As to his occupation, he started in Connecticut as a printer, next he became a stage-driver, and his last business was as "inspector of Steamboats and boilers." The only point in his whole career, where we find anything marking him as a man worthy of distinction, was in his interest in the cause of "Public Schools," and in the reformation of "young delinquents," in the city of New York. Here, he exhibited a sort of natural benevolence, or a regard for public utility, which, as far as it went, was commendable. But if Dr. Bellows and Miss Sedgwick can find nothing better or greater to canonize in the Unitarian denomination, we think the virtues of such saintship will never take any very strong hold of public sentiment. It is nothing more than a bald and cold Deism, the natural fruit of Sandimanianism, and which we do not now find for the first time among those in Connecticut, who separated from the Church of England. This is one chapter of Dissent which has never yet been written.

MEMOIRS OF RACHEL. By MADAME DE B——. New York: Harper & Brothers. 1858. 12 mo. pp. 376. New Haven: E. Downes.

Undoubtedly the Memoir of this distinguished *tragedienne* offers an opportunity for criticism upon the peculiar school of Art which she revived, illustrated, and adorned; it exhibits, too, in an odious light, the hereditary traits of character which cling to her race; and it presents a wonderful exhibition of native genius triumphing over difficulties. But the great lesson which we would learn from her life, is one, that we cannot draw from what is written in this volume. Her visit to this country was a failure. She had a presentiment that it would be so. There is a moral sentiment pervading even the masses of our people from which she shrunk, and under the power of which she recoiled. She went back to France with the blush upon her cheek, not of shame, for of this she was not capable; but of deep and bitter mortification. She went back, too, with a disease fastened incurably upon her, which in two short years, hurried her to the tomb. Rachel was but a wandering star, that glared, and dazzled, for its brief hour, and then sunk in darkness. Her history is a sad one, which must sicken the heart even of the merest worldling.

CORNELL'S FIRST STEPS IN GEOGRAPHY. By S. S. CORNELL. New York: D. Appleton & Co. 1858.

THE CHILD'S BOOK OF COMMON THINGS. For the use of Primary Schools. By WORTHINGTON HOOKER, M. D. Author of "Physician and Patient," &c. Illustrated by engravings. New Haven: Peck, White & Peck. 1858. 18ma pp. 166.

This is a very good little book for the Nursery, and for Common School Libraries,—but one of the things that we deprecate, is trying to make little children philosophers. It is the surest way to make them blockheads.

SHEKOMOKO: or the Moravians in Dutchess Co., N. Y. By Rev. SHELDON DAVIS, A. M. Poughkeepsie: 1858. 8vo. pp. 29.

Shekomoko is the Indian name of the seat of a Moravian Mission to the Mohicans, established by Henry Rauch, in 1740. The place is now known as Pine Plains. The author of this pamphlet, the Rev. Mr. Davis, himself a Missionary of the Church in that same region, having met with various monuments and traditions of that old Mission, has presented the results of his researches in a pamphlet of engrossing interest, and in several respects of great importance. The Christian efforts of the Moravians in behalf of the Indians, the disastrous effect upon those Missions of the old French and Indian War, the plots of the Jesuits, tending in the same direction, are all illustrated in this brief but well-written narrative. Mr. Davis says, "the old French War was itself the work of the Jesuits." We do not doubt it; and a careful collection of the proofs of it would be a good thing. Will Mr. Davis undertake it?

FRED MARKHAM IN RUSSIA; or the Boy Travelers in the Land of the Czar. By W. H. G. KINGSTON, Esq., Author of *Salt Water*, &c. With numerous Illustrations. New York: 1858. Harper & Brothers. 16mo. pp. 315. New Haven: E. Downes.

An English reprint of the Journal of three Russian tourists, "Cousin Giles," a man of travel, and "the Markhams," two inquisitive and sprightly lads. The work is a sketchy description of Russian manners and customs, &c., much of which will be new to our young readers.

DOCTOR THORNE. A Novel. By ANTHONY TROLLOPE. New York: Harper & Brothers. 1858. 12mo. pp. 520. New Haven: E. Downes.

MENSURATION AND PRACTICAL GEOMETRY; Containing Tables of Weights and Measures, Vulgar and Decimal Fractions, Mensuration of Areas, Lines, Surfaces, and Solids, Lengths of Circular Arcs, Areas of Segments and Zones of a Circle, Board and Timber Measure, Centers of Gravity, &c. To which is appended a Treatise on the Carpenters Slide-Rule and Gauging. By CHARLES H. HASWELL, Civil and Marine Engineer. New York: Harper & Brothers. 1858. 12mo. pp. 322. New Haven: E. Downes.

We have seen nothing which seems so well adapted to meet the practical wants of our Schools and Colleges which are training up Mechanics, and Civil and Marine Engineers.

HISTORY OF KING RICHARD THE SECOND OF ENGLAND. 16mo. pp. 347.

HISTORY OF KING RICHARD THE THIRD OF ENGLAND. 16mo. pp. 337.

These are new volumes of Abbott's Illustrated Histories, published by the Messrs. Harpers. They comprise the leading events in the lives of the persons described, are written in a plain and simple style, and are especially interesting in that they illustrate the manners and habits of those stormy times; an age of chivalry and romantic adventure; an age full of confusion and of deeds of cruelty; an age when might made right, and the poor were little more than the chattels of proud and haughty barons. When Archbishop Hughes reasons from those times to our own, as on certain occasions he is fond of doing, he pays a sorry compliment to the intelligence of his hearers, as he himself very well knows.

S. S. BOOKS.—The CHURCH BOOK SOCIETY is more than meeting the expectations of its best friends. By the rare union of business tact and energy with editorial prudence and judgment, its present managers have entered upon a new career of enlarged usefulness. We can do little more than name the titles of the new publications.

1. *THE LIFE OF GEORGE HERBERT*; by GEORGE L. DUTCHINCK. 16mo. pp. 197.

That rare man of such saintly virtues—of noble birth, and bright genius, and deep humility, and devout Churchmanship—and who lived in a time that tried men's souls, has found an appreciative biographer in Mr. Dutchinck. His little volume is a real treasure for the young, and will prove one of the best books in the S. S. Library.

2. *THE MIRAGE OF LIFE*. 16mo. pp. 180.

The Author of this volume shows how the various pursuits of men, fashion, wealth, heroism, oratory, art, literature, poetry, beauty, &c., like the mirage of the desert, only deceive the heart with their illusions, and that in JESUS CHRIST alone can the soul find rest and peace.

3. *HEART AND HAND*. By the author of "Timid Lucy." 18mo. pp. 312.

This is a thoroughly American story of life in the city and on the sea-shore, where the most delicate threads in the social web are drawn with that gentleness, distinctness, and Christian fidelity, which mark all the productions of this popular Author.

4. *NANNY THORN: or The Mouse in the Pantry*. 16mo. pp. 98.

A fresh and lively story for little children, teaching them the lessons of contentment, kindness, and forbearance which ought to regulate the intercourse between the rich and the poor.

5. *FLORA; or SELF-DECEPTION*. By A. L. O. E. 18mo. pp. 218.

Flora, born and brought up in seclusion, pined for the gaieties of fashionable life; and by a brilliant marriage she entered upon such a career, but it was only to learn by bitter experience its heartless mockery of all her dreams, and its indescribable wretchedness.

6. *THE YOUNG PILGRIM. A Tale illustrative of "The Pilgrim's Progress."* By A. L. O. E. 18mo. pp. 341.

A very successful adaptation of Bunyan's famous Allegory to the comprehension of children.

7. *LIFE OF BISHOP RAVENSCROFT*. By Rev. JOHN N. NORTON. 18mo. pp. 151.

Bishop Ravenscroft was one of the greatest, best, and most useful of all our American Bishops. There was a native nobility, and elevation of soul in him; a strength and vigor of intellect, a loyalty of Churchmanship, and a warmth of piety, joined to a bold and commanding presence, which marked him emphatically as fitted for a Christian Bishop. There was no little, petty meanness in him or about him; and he would not tolerate it in others. It was due mostly to his sound and faithful teaching, that when his unhappy, recanting, whiffing, and whimpering successor went over to Rome, not a man, priest or layman, in all the Diocese, stumbled or faltered. Mr. Norton has written with his accustomed fidelity. The Bishop's early life in Virginia; his removal to England and Scotland, and his early education; his return to this country; his conversion and joining one of the Sects; his Ordination in the Church at the age of *forty-five* years, and his great usefulness in Virginia; his efficient Episcopate in North Carolina; his deep and earnest piety; and the leading traits of his character; are briefly and vigorously sketched. Would to God there were more such honest, whole-hearted devotion to CHRIST and His Church among us all now. We believe that a faithful working of that same system, as Bishop Ravenscroft worked it, would double the Church in ten years. The Bishop kept back no truth because it was unpalatable; he shrunk from no duty because it was self-denying. As Mr. Norton says, "Cost what it might, he was ready to live and die by principles which he believed to be founded in truth."

Mr. Norton has recorded several characteristic anecdotes of the Bishop; we see another, which we have never seen in print. He was making a visitation to one of his Parishes, over which a young Deacon had been recently settled from a neighboring Diocese of Virginia. The young Deacon read Prayers, and the Bishop was to preach. But instead of using the appointed Service, the young man mutilated it to suit his fancy, and wound off with a prayer of his own; long, irrelevant, rambling, and evidently intended to exhibit his own fancied "gift." The Bishop appreciated this sort of trifling with the ritual of the Church, at its no value; and fastening his keen eye on the young man as he turned from the altar, as soon as he came within hailing distance, broke out, in a tone to be heard by nearly all the congregation: "Young man, who told you to put in your *Idardash!*"

THE BOY MISSIONARY. By JENNY MARSH PARKER. 18mo. pp. 162.

The important lesson taught in this little volume, is that life is made up of little things; and that there is no sphere of life too retired and humble to furnish opportunities for the most extensive usefulness. So God often works in His Kingdom of Grace. It is a capital book.

THE FIRST OF JUNE: OR SCHOOL-BOY RIVALRY. A Tale of Charlton School. By the Rev. H. C. ADAMS. From the London Edition. 18mo. pp. 162.

As the boy is said to be "father to the man," so in the incidents of school-boy life we often have in miniature the future career of these same lads when they all have grown up to play their part upon a nobler stage. The too common temptations and dangers which Mr. Adams illustrates, are equivocation or the want of moral honesty, and jealousy, and bitterness of temper growing out of school-boy rivalry. His pictures are drawn to the life.

A PASSING CLOUD; OR LOVE CONQUERING EVIL. 18mo. pp. 292.

This is an English reprint; it shows how a temper sweetened and controlled by Christian love can throw its charms around the asperities of life, and by God's help soften and subdue the most selfish and unamiable natures. It is a very beautiful story.

ST. PATRICK AND THE HOLY CATHOLIC CHURCH IN IRELAND: a Sermon preached in the Parish Church of Holywood, near Belfast, on Wednesday, March 17, 1858, being St. Patrick's day. By the Rev. ALFRED J. LEE, M. A., M. R. I. A., of Christ's College, Cambridge, Rector of Culdaff, Diocese of Derry. Published by request. Belfast: Phillips & Son. Dublin: Hodges & Smith. London and Oxford: Parker & Son. Cambridge: Macmillan & Co. 12mo. pp. 28. 1858.

We have long wished that we had in the Church for popular circulation among the Irish, a clear statement of the abundant proofs that ST. PATRICK WAS NO ROMANIST. The sermon before us, for which we are indebted to the author, is admirable as far as it goes. Himself an Irishman, he cannot fail to convince many of his countrymen how untrue they are to their own National Faith and to their Patron Saint, in their servile obedience to a foreign Bishop. The surprising change taking place in the relative proportion of Papists and true Churchmen in Ireland, by emigration and conversion, is certainly one of the signs of the times. The sermon gives a brief but well written sketch of the life of St. Patrick and of the Church in Ireland. The following Notes to the Discourse are worth preserving and using.

"1. The first Bishop resident in Ireland who acknowledged subjection in spiritual matters to any but an Irish primate was the second Archbishop of Dublin, A. D. 1074.

"2. The first assertion of the Pope's supremacy as extending to Ireland, was made by Pope Gregory VII., 1084.

"3. The first Romish legate in Ireland was Gillebert, Bishop of Limerick, A. D. 1066.

"4. The first Irish Council at which a Pope's Legate presided was that of Rathbreasil, A. D. 1118.

"5. The first pall bestowed on any Prelates of the Irish Church were sent over in A. D. 1151.

"6. The first Irish Council which gave an order for Romishly regulating the Church Ritual was the Synod of Cashel, A. D. 1172.

"7. The first Primate of Armagh appointed by a Pope was Eugene McGHIVIER, A. D. 1206.

REV. DR. BEARDSLEY'S SERMON at the Consecration of Christ Church, Stratford, Ct., July 29, 1858. "The Handful of Corn and the Fruit."

The consecration of a new, enlarged, and beautiful Church in the oldest Parish in Connecticut, and on ground, once hallowed, and for all time, by the labors and prayers of such a man as JOHNSON, was an occasion fraught with holy memories, and suggesting the most solemn and weighty duties. It is not often in a life-time that we are brought so consciously into the presence of such varied and thrilling associations. The Rev. Dr. Beardsley was fully up to the requirements of the time and place, and this is the highest compliment that we can pay his Sermon. The Notes appended to the Sermon are characteristic of the author, and valuable. The men who laid the foundation of the Church in Connecticut were, emphatically, men of principle, men of faith, men of prayer. They believed in the Church. They knew, both in Whom, and in what, they believed; and they were not disappointed. The "handful of corn" has brought forth its fruit abundantly.

TROY FEMALE SEMINARY. 1858.

This popular School, which, for so many years, filled so large a place in the public mind, and which was the pioneer in elevating the character of female education in our country, still holds on its way with undiminished popularity and success. Its list of scholars numbers *three hundred and nineteen*, and its course of study and its discipline are well chosen and carried out.

STAND UP FOR JESUS! A Christian Ballad, with Notes, Illustrations, and Music, and a few additional Poems by the same author. Philadelphia. 1858. 12mo. pp. 48.

This is certainly a very neat and tasteful volume, got up in part, as a tribute to the late Rev. DUDLEY A. TYNG. But another object of the volume palpably is, to promote the new plan of "Christian Union," so called, and to carry out which plan no efforts of late seem to have been spared. Indeed, there has probably never been witnessed in our country, such determined, multiform, and apparently systematized exertions to consummate a scheme which has for its inevitable result, if not for its settled purpose, to break down every thing that is distinctive in the Church of God. The present author avows as much as this. In his account of one of the "Union Meetings" during the late "Revival" at Philadelphia, he says one of the Ministers thus delivered himself: "I wish to express my dissent from an opinion of my Brother Goddard. [Episcopalian.] He says we do not mean to give up our denominational peculiarities. Sir, it is not a question of what we mean to do, but what we *shall* do. That book whose circulation we meet to promote says, that the 'watchmen shall see eye to eye.' *My brother cannot continue to do as he does, meet so cordially with other Christians, and lose them as truly as he does, and yet cherish as warmly as ever his denominational peculiarities.* It is not in human nature. I understand this subject, sir."

Now, while we respect this gentleman for his frankness, and sympathize with him most cordially in his opinion of those divisions and schisms which are the sin, the bane, and the curse of Christendom, and in his desire for their speedy and utter annihilation, yet without touching now the question as to the *origin* of those divisions, or as to the parties who are responsible for them, he may, perhaps, without impropriety, be reminded that every clergyman of the Church may at least be sup-

to have a conscience as to principles and Institutions which are not controverted for quite the first time, now in this nineteenth century. And if he would a clear and honest statement of a Churchman's duty in respect to these principles, we refer him to the Rev. Dr. TYNG's famous Convention Sermon at Philadelphia, in 1844. And for the argument on which those principles rest, we do not do better than name to him BISHOP McILVAINE's Sermon at the Consecration of Bishop POLK, in 1838, and reprinted in the eighth Volume of this Review. Now, while Church Unity is, and has been, the favorite theme of Churchmen of all years, we find ourselves met, at once, by a scheme of Union without Unity, which does not admit of Unity. For it has no common bonds, no principle of union to bind this mass of aggregates together. While then, as Churchmen, we, in the current phraseology of the day, "to stand up for Jesus," let us not forget that in doing so, we are of necessity bound to "stand up" for His Church; which He said so much, and of which the Holy Scriptures are full; which is His Church; and in which, and through which, He dispenses His Grace; and to which He entrusted His great work of mercy. We cannot "stand up for Jesus" in a true and worthy sense of that term, while we either ignore or disparage the Church which JESUS CHRIST Himself established through His Inspired Apostles. The History of Modern Deism in Germany and New England is proof enough to plain that he that runs may read. Evangelical Truth and Apostolic Order go together hand in hand to the end of time. Every honest Churchman believes this; and every consistent Churchman, it seems to us, is bound to act on it.

LETTERS OF THE SWEDES ON THE DELAWARE, from their First Settlement in 1636, to the present time. By the Rev. JEHU CURTIS CLAY, D. D., Rector of Gloria Dei Church, Philadelphia. Second edition corrected and enlarged. Philadelphia: H. Hooker & Co. 1858. 12mo. pp. 179.

The action taken by our last General Convention concerning the Church of Sweden has awakened no small degree of interest concerning that communion; here are circumstances at the present day which render our duty to that Church of the most immediate and pressing importance. For this reason, the work of the Rev. Dr. Clay, aside from its own intrinsic interest, is of decided value. It traces the arrival of the Swedish Colony (in 1636 or '7) on the banks of the Delaware; its subsequent growth; its religious history; the labors of its missionaries; the origin and organization of its several Parishes which subsequently came, with one exception, into union with our own branch of the Church. Valuable information is also given as to the Order and Doctrines of the Swedish Church. The work is particularly adapted for Parochial and Sunday School Libraries. The whole subject is of great interest, and we shall return to it in an early Number of the Review.

THE NEW YORK AND HOME JOURNAL OF LITERATURE, SCIENCE, ART AND EDUCATION. New York. Vol. I. No. I. September, 1858.

This new Monthly starts as an auxiliary, and an able one too, to the cause of Christianity in the widest and most comprehensive sense; excepting, however, that it is distinctively Christian. In a notice of the "Leading Quarterly Review," &c., this paper, speaking of the *Quarterly Church Review*, says it "owes its high character mainly to the industry, judgment, and great learning of its Editor, the late Rev. Dr. Chapin."

In reply to this, we beg to reply, that the late Rev. Dr. Chapin was not the original Editor, nor one of the original founders of the *Church Review*. He became associated with the Editor for a short time, but immediately after the issue of the first Number of the Review withdrew entirely from all editorial responsibility.

J. H. INGRAHAM'S SERMON TO YOUNG MEN, in Trinity Church, Natchez, Miss., July 9, 1858.

A faithful, fearless message on the daring impieties with which the Young Men

of our times are chargeable, driven on as they are by the pressure of their own impetuous passions, unchecked by early Christian nurture, and stimulated by the godless teaching of the popular press, and popular literature of the day.

BISHOP McILVAINE'S ADDRESS to the Convention of the Diocese of Ohio on the Revival of Religion; at Newark, Ohio, June 3d, 1858. 8 vo. pp. 26.

We have always supposed that the holding of strict Calvinistic doctrinal opinions must, of necessity, modify or control one's whole theory of Christian culture and growth. This would be our first position if we were to criticise this Address at length.

BISHOP CLARK'S SECOND TRIENNIAL CHARGE to the Clergy of the Diocese of Rhode Island. 1858. 8vo. pp. 19.

The Bishop's instructions to his Clergy, on "The Preaching of the Word," are plain, pointed, and if we may say so, sound and sensible.

THE REV. W. H. MORRIS' SERMON, before the Convention of the Diocese of New Jersey. Whitsuntide, 1858; on "The Christian Ministry; a Gift of the Holy Ghost, and a manifestation of His abiding presence in the Church."

THE REV. DR. M. SCHUYLER'S SERMON, before the Convention of the Diocese of Missouri, May 28, 1858, on "giving heed to the life and the Doctrine."

THE REV. H. H. PROUTS' SERMON, before the Convention of the Diocese of North Carolina, in Edenton, May, 1858, on "Gifts in the Treasury."

THE REV. DR. A. N. LITTLEJOHN'S SERMON, in behalf of the Church Book Society, in the Church of the Holy Communion, New York, June 21, 1857, on "The necessity, Uses, &c., of a Church Literature."

A great subject, fearlessly and judiciously handled. It is a good thing in an age of magilloquent dilutions and trashy nostrums.

THE REV. D. WASHBURN'S SERMON, on the death of EDWARD GARRIGUE, May 3, 1858; in Trinity Church, Pottsville, Penn., on "The Good Man."

THE REV. E. V. GERHART'S SERMON, on the death of AARON B. DUNCLOSE, member of the Senior Class of Franklin and Marshall College.

PROCEEDINGS OF THE BOARD OF TRUSTEES of the General Theological Seminary at their Annual Meeting June, 23, and 24, 1858.

REGISTER OF THE COLLEGE OF ST. JAMES, for the Sixteenth Session, 1857-8.

There are 117 Students in the Institution, and there is strength and life enough in the Diocese of Maryland to lift it at once into a position of commanding usefulness.

PROCEEDINGS OF A MEETING in relation to St. Ann's Church, for Deaf Mutes, in New York, May 19, 1858.

Through the indefatigable labors of the REV. MR. GALLAUDET, grounds for the Church have been purchased and paid for, at a cost of \$17,883.80; and something more for a Church which is yet to be built.

REPORTS, &c., at the Eighth Anniversary Celebration of the CHURCH HOME Charleston, S. C. 1858.

REMARKS ON SOCIAL PRAYER MEETINGS. By the Rt. Rev. A. V. GRISWOLD, D. D., with an Introduction by Rev. Geo. D. Wildes. Boston: 1858. 12mo. pp. 99.

A FEW WORDS from an Episcopal Clergyman about the Union Prayer Meetings. 1858. pp. 4.

This is a curious little pamphlet. It is evidently from the pen of one who sympathizes in the object of these Union Prayer Meetings; but who yet believes that Christ did establish a Ministry in His Church, and who has a conscience on that subject.

REV. DR. S. FULLER'S SERMON, in Christ Church, Andover, Mass., July 4, 1858, on "The Effects of the War of the Revolution upon the Protestant Episcopal Church." Andover. 1858. 8vo. pp. 31.

The Rev. Dr. Fuller has brought together some very important historical matter in this Sermon; showing the position of the Church before the Revolutionary War; the disastrous effect of the war upon the Church; and the rapid growth of the Church in our own times. None can understand the position of the Church in New England, past and present; none can estimate aright her duties, and her policy, without looking these facts boldly in the face. Here is what those old Puritans said of the Church.

"The composition of common prayer and ceremonies is a sinful violation of the worship of God." *Mather's Magnalia*. C. III.

"Bishops are human creatures, mere inventions of men, to the great dishonor of Jesus Christ; plants not of the Lord's planting, and should certainly be rooted up and cast forth." Cambridge Platform, 1649. c. VII.

"All vicars, rectors, deans, priests and bishops are of the devil, are wolves, petty popes, and anti-Christian tyrants." Principles of New Haven Settlement, Hist. of Conn. 1781.

"It is a heinous sin to be present when prayers are read out of a book by a vicar or a bishop; the lovers of Zion had better put their ears to the mouth of hell, and learn from the whispers of devils, than read the bishop's books." *Ibid.*

In speaking of the growth of the Church in New Haven, Dr. Fuller says that here are now "six Episcopal Churches." Instead of six there are eight, each with its Rector, and, including St. James', Fair Haven, a vigorous parish, there are nine.

We know that among many of the descendants of the old Puritans, there is a change of feeling toward the Church; but there is quite enough of the old virus still left.

CATALOGUE OF THE UNIVERSITY OF MISSISSIPPI, at Oxford. 1857-8.

There are in this University, in all its departments, 178 students.

THE THIRTY-FOURTH ANNUAL REPORT of the American Sunday School Union. Philadelphia. 1858.

NINTH ANNUAL REPORT of the New England Female Medical College. Boston. 1858.

STATEMENTS AND DOCUMENTS concerning the recent action of the Board of Managers of the American Bible Society. By the late Committee on Versions. New York. 1858. 8vo. pp. 112.

LETTERS to the Members of the American Tract Society, by the Boston Secretary. Boston. 1858. 8vo. pp. 112.

THE SPIRITUAL CHARACTER OF THE LITURGY of the Protestant Episcopal Church. Fourth Edition. By the Rev. F. H. CUMING, D. D., Rector of St. Mark's Church, Grand Rapids. Mich. 1858.

This is one of the most useful expositions in defense of our noble Liturgy that we have ever seen. We wish it could be distributed all over the country.

ECCLESIASTICAL REGISTER.

SUMMARY OF HOME INTELLIGENCE.

ORDINATIONS.

DEACONS.

<i>Name.</i>	<i>Bishop.</i>	<i>Time.</i>	<i>Place.</i>
Adams, Henry,	Upfold,	July 18,	St. Peter's, Port Chester, N. Y.
Baker, Edward Folsom,	Potter, H.	June 27,	Trinity, New York City.
Cosby, John,	Meade,	July 2,	Chapel Theo. Sem., Alexandria, Va.
Chittenden, John,	Kip,	July 4,	Trinity, San Francisco, Cal.
Galusha, M. H.	Meade,	July 2,	Chapel Theo. Sem., Alexandria, Va.
Harding, J. McA.	Meade,	July 2,	Chapel Theo. Sem., Alexandria, Va.
Harris, C. R.	Meade,	July 2,	Chapel Theo. Sem., Alexandria, Va.
Holden, E. L.	McIlvaine,	June 27,	Rosse Chapel, Gambier, Ohio.
Ingraham, Daniel C.	Burgess,	July 14,	Christ, Gardner, Maine.
Jones, James C. L.	Potter, H.	June 27,	Trinity, New York City.
Jones, Silas R.	Potter, H.	June 27,	Trinity, New York City.
Jacobs, W. T. M.	Meade,	July 2,	Chapel Theo. Sem., Alexandria, Va.
Keeling, R. J.	Meade,	July 2,	Chapel Theo. Sem., Alexandria, Va.
Lightbourne, Fred. J. F.	Potter, H.	June 27,	Trinity, New York City.
Loring, Henry Holmes,	Potter, H.	June 27,	Trinity, New York City.
Margot, David,	Otey,	July 18,	Calvary, Memphis, Tenn.
Messenger, H. H.	McIlvaine,	June 27,	Rosse Chapel, Gambier, Ohio.
Ralston, Thomas M.	Smith,	Aug. 8,	Ascension, Frankfort, Ky.
Randolph, A. M.	Meade,	July 2,	Chapel Theo. Sem., Alexandria, Va.
Richards, C. A. L.	Meade,	July 2,	Chapel Theo. Sem., Alexandria, Va.
Smeathman, Henry,	Kip,	May 23,	Grace, Sacramento, Cal.
Smith, H. R.	Lee, A.	June 23,	Christ, Germantown, Penn.
Smith, James Franklin,	Cobbs,	July 11,	St. Peter's, Lowndes County, Ala.
Tetlow, John,	Lee, A.	June 16,	Church of Redeemer, Phila., Pa.
Wainwright, Jonathan A.	Potter, H.	June 27,	Trinity, New York City.
Willes, Daniel Ellis,	Potter, H.	June 27,	Trinity, New York City.
Williams, James Henry,	Potter, H.	June 27,	Trinity, New York City.
Williams, Walter W.	Meade,	July 2,	Chapel Theo. Sem., Alexandria, Va.
Wise, Henry A., Jr.,	Meade,	July 2,	Chapel Theo. Sem., Alexandria, Va.
Wilkinson, John,	Upfold,	July 11,	Christ, Rye, N. Y.

PRIESTS.

<i>Name.</i>	<i>Bishop.</i>	<i>Time.</i>	<i>Place.</i>
Rev. Abbott, C. S.	McIlvaine,	June 27,	Rosse Chapel, Gambier, Ohio.
" Davidson, W. Fayette,	Lee, A.	June 16,	Church of Redeemer, Phila., Pa.
" Fulton, William,	McIlvaine,	June 27,	Rosse Chapel, Gambier, Ohio.
" Jones, Joseph R.	Johns,	June 20,	Kingston Parish, Matthews Co., Va.
" Kershaw, Henry J.	Johns,	July 2,	Chapel Theo. Sem., Alexandria, Va.
" Mason, E. Richard,	Johns,	July 2,	Chapel Theo. Sem., Alexandria, Va.
" Martin, Thomas M.	Lee, A.	July 16,	St. Peter's, Lewes, Del.
" Marsh, Henry,	Eastburn,	July 29,	St. Stephen's Chapel, Boston, Mass.

Bishop.	Time.	Place.
Thomas G. DeLancey,	July 9,	St. Peter's, Dansville, W. N. Y.
A. B. Kemper,	July 17,	—, Hudson, Wisconsin.
Joseph B. Williams,	Sept. 15,	St. Luke's, South Glastenbury, Conn.
ugh, John, Potter, H.	Aug. 4,	St. Paul's, Troy, N. Y.
g, John F. Burgess,	July 14,	Christ, Gardner, Maine.
pheus, Potter, H.	June 27,	Trinity, New York City.
nderson, Johns,	July 2,	Chapel Theo. Sem., Alexandria, Va.
X. A. Lee, H. W.	Aug. 29,	St. Paul's, Des Moines, Iowa.
, John R. Williams,	July 10,	St. Michael's, Litchfield, Conn.

CONSECRATIONS.

Bishop.	Time.	Place.
Green,	— —	Church Hill, Mississippi.
Williams,	July 29,	Stratford, Conn.
Saviour, Bowman,	Aug. 29,	Jenkintown, Penn.
Redeemer, Whittingham,	Sept. 2,	Baltimore County, Md.
Davis,	May 29,	Kaolin, South Carolina.
apel, Whittingham,	July 29,	Hartford County, Md.
Bowman,	Sept. 8,	Bristol, Penn.
Upfold,	July 29,	LaFayette, Indiana.
Polk,	April 25,	Tunica, Louisiana.
Lee, A.	July 15,	Lewes, Delaware.
Potter, H.	July 23,	Ellenburgh, N. Y.
Whittingham,	Aug. 25,	Homestead, Md.
Whitehouse,	June 11,	Rock Island, Illinois.
Meade,	June 13,	Wytheville, Virginia.
Kip,	June 20,	Stockton, California.

OBITUARY.

gansburg, Franklin Co., N. Y., August 28th, the REV. ELEAZAR WIL-
at the age of 72 years. He died after a protracted illness, the dropsy
and his last words were, "Lord Jesus Christ, have mercy on me and
irit." He was buried with Masonic honors, and in his priestly robes,
Treadway of Malone, officiating, and preaching a Funeral Sermon.
f Mr. Williams is invested with peculiar interest from the late at-
ntify him with the "Lost Dauphin" or the son of Louis XVI. and
ite Marie Antoinette, and so to prove him legitimate heir to the
nce. It is enough to say, that multitudes who have studied the evi-
the proof to be unanswerable. For ourselves we give the leading
e about which there can be no dispute. In 1800, we find him the
on of Thomas Williams, then residing at Caughnawaga in Canada,
scendant of the famous Rev. John Williams, whose sufferings at
s., in the early Indian wars are famous in history. Thomas Wil-
rried an Indian woman, by whom he had a numerous offspring. In
Williams was sent to Longmeadow, Mass., to be educated as a
d Missionary, where, supported by charity, he remained till 1805.
) 1812, he was under the tuition of the Rev. Enoch Hale of West
ss. During the last War with Great Britain, he was employed by
ent as Superintendent-General of the Northern Indian Department,
mely useful on our northern frontiers. He was wounded at the
tsburgh, and left the employ of Government in 1814. During
d been brought into contact with the Church, and under the in-
Bishop Hobart received his first Communion in St. John's Church,
y, May 21, 1815. He now labored as a lay-missionary among the
s and other tribes with great success, and was active in important
in behalf of the Indians. In 1823, March 3d, he was married to
ie Jourdan at Green Bay, Wisconsin, of French and Indian descent,

and by whom he had a son. In the spring of 1826, he was ordained Deacon by Bishop Hobart, at Oneida, New York, when he returned to Green Bay. In August, 1828, he was appointed missionary to the Indians at Duck Creek, in Wisconsin, and was sustained by a Society in Philadelphia; he was also employed to intercede with the national government in behalf of the "Six Nations," or Indian tribes. After various reverses he left Green Bay and went to St. Regis, New York, in 1834, where he established an Indian School. Having been engaged fruitlessly for many years in recovering money due him on his wife's estate at Green Bay, and also from the Oneidas, in 1850 he returned again from Green Bay to St. Regis, where as a missionary to a small remnant of the Indian tribes, he resided until his death, at a little settlement called Hogansburgh, on the St. Regis River, near its entrance into the St. Lawrence. He died in poverty, but did not suffer for want of attention. The efforts made of late years to prove his noble ancestry, doubtless alienated the Indians from him, and made him an unhappy recluse. Such of our readers as would see the evidence to prove that he was Louis XVII, are referred to "THE LOST PRINCE," by the Rev. John H. Hanson, and published by Putnam, N. Y., in 1854.

Died, at Vicksburg, Miss., June 22d, Mr. D. TILTON BIGELOW, aged 38 years. Mr. Bigelow was on board the unfortunate steamer *Pennsylvania* at the time of the terrible explosion, and, although his room-mate was killed outright, he survived many days in great suffering. His pastor, in a Funeral Sermon, sums up his character in these few words, and they were well-deserved, "He was a good son, a tender father, a kind brother, a firm friend, a tried and capable man of affairs, a loyal citizen, a devout Churchman, a true Christian, a true man. And in saying this, I have not said all."

Died, at Norwich, Conn., April 16th, the Rev. ZEBEDIAH HYDE MANSFIELD, Rector of Grace Church, Yantic, aged 47 years. Mr. Mansfield was born in the house and room in which he died, Norwich Town, Dec. 19th, 1811. He was of Congregational parentage, but when about fifteen years of age purchased a Prayer Book, and from its study became a Churchman, and was confirmed on 29th July, 1830, in Christ Church, Norwich. Having resolved to study for the Ministry, and having prepared himself by a course of study under the Rev. Seth B. Pad-dock, and at Bacon Academy, Colchester, he entered Washington College (now Trinity) in the Fall of 1832. He studied Theology a little while at the General Theological Seminary, New York, but chiefly at Middletown, under Dr. Jarvis, and was ordained Deacon, in Christ Church, Hartford, June 12th, 1838, by Bishop Brownell, and Priest, March 18th, 1840, by the same Prelate, in the same Church. His first charge was St. John's, Warehouse Point, where he remained till March 1st, 1841. He then preached and taught in the neighborhood of Hartford and in Pittsfield, Mass., for about a year; when he returned in ill-health to his father's home in Norwich. Recovering his health, he opened a School in Wilmington, Del., about Sept. 1st, 1842, where he remained, occasionally preaching, for about ten years. Afterwards he taught in Georgetown, D. C., for nine months. His health was feeble and he returned home, took a few pupils into his house, and became Rector of Grace Church, Yantic, on July 1st, 1854, where he proved a very useful and acceptable Pastor. Last mid-winter he began to fail, and as death became almost certain, he devised all his little property, (between eight and ten thousand dollars, probably,) to the feeble Parish of which he was Rector, reserving, however, the income thereof to his aged parents during their lives.

He was an humble and earnest Christian, patient and peace-loving, faithful and conscientious. His health was never of the best, and his infirmities often marred his labors. He made many friends, but, we believe, never an enemy.

Having served his Master faithfully, his last days were cheerful and full of peace, and when the summons came he calmly fell asleep in Jesus.

Died, at Lima, Indiana, August 2d, the Rev. ALBERT BINGHAM, B. D., aged 33 years; a graduate of Nashotah, and a faithful missionary in Christ.

CONSECRATION OF BISHOP BOWMAN.

On Wednesday, Aug. 25th, the Rev. SAMUEL BOWMAN, D. D., of Lancaster, Penn., was consecrated Assistant Bishop of Pennsylvania, in Christ Church, Philadelphia. There were present the Rt. Rev. Bishop KEMPER, of Wisconsin, Presiding Bishop on this occasion; the Rt. Rev. Bishop DE LANCEY, D. D., D. C. L., of Eastern New York; the Rt. Rev. Bishop LEE, D. D., of Delaware; the Rt. Rev. Bishop WILLIAMS, D. D., of Connecticut; and the Rt. Rev. Bishop POTTER, D. D., of New York, with a large number of the Clergy, and a crowded congregation.

The Rev. Dr. Bowman, Bishop elect, clothed in his rochet, sat without the chancel rail, supported by the Rev. Drs. Ducachet and Hare.

Morning Prayer was said as far as the Creed, by the Rev. Mr. Buchanan, the Rev. Mr. Bean reading the Lessons; and was concluded by the Rev. Mr. Miller. After singing the last four verses of the 99th Selection, the Ante Communion was said by Bishop Lee, Bishop Williams reading the Epistle, and Bishop De Lancey the Gospel. The sermon was preached by Bishop De Lancey from Isaiah, 45th chapter and 23d verse.

The Bishop elect was then presented to the presiding Bishop by Bishops Lee and Potter of N. Y. The usual testimonials were then read; that from the Clergy and delegates of the Diocese, by the Rev. Dr. Wilmer; those from a majority of the Standing Committees by the Rev. Mr. Stem; and the consent of the different Bishops by the Rev. Dr. Muhlenburg of N. Y. Dr. Bowman then made the required promise of conformity to the doctrine and discipline of the Church, after which, the Litany was said by Bishop Williams. The usual questions to the Bishop elect having been put by the presiding Bishop and answered, the former was then vested in the rest of the Episcopal habit by the Rev. Drs. Ducachet and Hare; after which, kneeling at the altar-rails, the *Veni Creator spiritus* was said by the presiding Bishop, the other Bishops, the Clergy, and the congregation responding. The power and authority to exercise the Office of a Bishop in the Church of Christ was then solemnly conferred upon him, all the Bishops present uniting in the imposition of hands. The Offertory sentence was then read by Bishop Lee, who also proceeded with the Communion Service as far as the Prayer of Consecration, which was said by Bishop Kemper. Part of the 101st Hymn was then sung, after which the Bishops and Clergy present, and a large number of the faithful among the laity, partook of the Sacrament of Christ's Body and Blood. The Post-Communion was said by Bishop Kemper, during which all united in singing the *Gloria in Excelsis*. The concluding Collect was then said by the same Bishop, who dismissed the congregation with the Benediction.

JOURNALS OF DIOCESAN CONVENTIONS AND CHURCH GROWTH.

Through the kindness of the Secretaries we have received Journals of all the Diocesan Conventions of the Dioceses in the United States, and are securing at no inconsiderable labor a tabular synopsis which will be of value to our readers. An examination of these Journals affords the most satisfactory evidence, not only of the decided, but the rapid growth of the Church throughout the whole country. Of this growth, there are two or three distinct features. It is, to a large extent, among the poor, and among what are called the middle classes; who in England during the last half century have fallen, through the dignified supineness of the Church, into the ranks of Dissent. Among us, this class are learning that the Church is meant emphatically for them; and none can witness the fervor and the chastened and subdued tone of their devotions, and their zeal for the Church's welfare, without feeling that in this field of labor we may have underestimated the Church's adaptedness for effective service. What the Church wants—and all that she wants—is, not tinkering, nor mutilating, nor airy castle-building; but *working*.

Another feature of this Church growth in our day, is, its deep spirituality, and

its practical power over the heart and life. This rapid growth does not spring from a merely aesthetic love of the Beautiful, in the Order and Worship of the Church. There is such a love of the Beautiful rapidly developing itself in our country; and Puritanism and Wesleyanism are both yielding to it, in principle and in practice, and at the expense of consistency. While the Church is adapted to meet the wants of these nobler instincts and finer susceptibilities of our nature, yet her present growth is mainly the result, under God, of faithful Catechetical instruction; of systematic preaching of the Gospel in its simplicity and power; of God's blessing on the ministrations of His own Sacraments; of increasing fidelity in offering up to Him the daily Sacrifice of private, family, and public, prayer and praise. Such a system—and it is the true Church system—in the long run, will tell, and it is most assuredly telling, and telling effectually, on the age and the times. Men see it, and begin to appreciate it. It requires faith. It bids us wait, and trust; the very hardest thing of all to do. But it will tell in the end; for it is God's way, and His only way to regenerate and save the world. There is nothing else like it. The Church is learning to do this very work, and in this very way, more and more. And we are beginning to see the fruits of it.

There is scarcely one of these Journals which does not exhibit some new movement indicating power and true progress. In the Southern Dioceses, the NEW SOUTHERN UNIVERSITY is attracting universal attention and strong sympathy. In South Carolina, a new Theological Seminary is inaugurated, cautiously but harmoniously. In this Diocese, also, we find a growing interest taken in the spiritual welfare of the slave population which we confess surprises, as it certainly delights us. There are already 2,715 colored communicants in that Diocese to 2,837 whites; of the same class, the Bishop confirmed during the last year 550, to 257 whites. Several of the parochial Reports show great fidelity in this important field of labor. In Georgia, also, increasing attention is paid to the slave population. In New-Jersey, the work of Christian Education, distinctively as such, is beginning to attract attention. Maryland is moving for smaller and more practically working Dioceses. Pennsylvania, has chosen a new Bishop, having overworked and almost thoroughly exhausted her chief Pastor by an imposition of duty which no one human power can sustain. Minnesota, with its new Mission at Faribault, is full of young life and energy. Wisconsin, is distancing nearly all the Western Dioceses in strength. Iowa is growing rapidly; and her Bishop is wisely consulting for the best methods of progress; and in answer to his appeal, one of our Articles in this Number has been written. In Kentucky, a systematic itinerancy has been commenced which shows what an engine of power it is capable of being made, if fairly worked. A bright day is dawning upon this important diocese. Texas suffers under another, and a third *Nolo episcopari*. And in nearly every one of our dioceses, old and young, the number of confirmations during the year has been in advance of any thing known in our past history. In Connecticut, New York, Rhode Island, and Western New York, this increase has been very decided.

A spirit of unity and of brotherly love is also most evidently strengthening in our spiritual household, both among the Clergy and the laity. There is less of party bitterness, and denunciation, and more charity and mutual confidence. Our general Institutions, our Missionary Board, and our Sunday School Union, are rallying with new zeal and efficiency, and are gaining steadily in the confidence of Churchmen. Everywhere we are called upon to thank God, and take courage.

If in the bright picture which we have drawn, it be said that there are, here and there, darker shades, we will not dwell upon them. These will pass away under the effulgence of that light and love which the Sun of Righteousness will cast upon the Church, if we are true to our duty. More faith; more prayer; more labor; more charity; more humility; more patience; more of the girdle of truth, and of the breastplate of righteousness,—and a day will dawn upon the Church such as there has not been since the fall of man.

THE ATLANTIC TELEGRAPH CABLE LAID.

The following despatch records the greatest scientific triumph of the age :

TRINITY BAY, August 5, 1858.

To the Associated Press of New York :

The Atlantic Telegraph fleet sailed from Queenstown on Saturday July 17th.

They met mid-ocean on Wednesday, the 28th, and made the splice at 1 P. M., on Thursday, the 29th.

They then separated, the Agamemnon and Valorous bound to Valentia, Ireland, and the Niagara and Gorgon for this place, where they arrived yesterday.

This morning the end of the cable will be landed.

It is sixteen hundred and ninety-eight nautical miles or nineteen hundred and fifty statute miles from the Telegraph House at the head of Valentia Harbor to the Telegraph House, Bay of Bulls and Trinity Bay.

For more than two thirds the distance, the water is over two miles in depth.

The cable has been paid out from the Agamemnon at about the same speed as from the Niagara. The electrical signals sent and received through the whole cable are perfect.

The machinery for paying out the cable, worked in the most satisfactory manner, and was not stopped for a single moment from the time the splice was made until we arrived here.

Capt. Hudson, Messrs. Everett and Woodhouse, the engineers, the electricians and officers of the ships, and in fact every man on board the telegraph fleet, has exerted himself to the utmost to make the expedition successful.

By the blessing of Divine Providence it has succeeded.

After the end of the cable is landed, and connected with the land line of telegraph, and the Niagara has discharged some cargo belonging to the Telegraph company, she will go to St. Johns for coals, and then proceed at once to New York.

CYRUS W. FIELD.

The first Message over the Cable was from the British to the American Directors, as follows :

Europe and America are united by Telegraph.

Glory to God in the highest ; on earth peace, and good will towards men.

Next, follows the Queens Message.

By the Honorable the President of the United States :

Her Majesty desires to congratulate the President upon the successful completion of this great international work, in which the Queen has taken the deepest interest.

The Queen is convinced that the President will join with her in fervently hoping that the electric cable which now connects Great Britain with the United States, will prove an additional link between the nations, whose friendship is founded upon their common interest and reciprocal esteem.

The Queen has much pleasure in thus communicating with the President, and in sending to him her wishes for the prosperity of the United States.

THE PRESIDENT'S REPLY.

WASHINGTON CITY, Aug. 16, 1858.

By Her Majesty, Victoria, Queen of Great Britain :

The President cordially reciprocates the congratulations of her Majesty the Queen, on the success of the great international enterprise accomplished by the science, skill and indomitable energy of the two countries.

It is a triumph more glorious, because far more useful to mankind, than was ever won by conqueror on the field of battle.

May the Atlantic Telegraph, under the blessing of Heaven, prove to be a bond of perpetual peace and friendship between the kindred nations, and an instrument destined by divine Providence to diffuse religion, civilization, liberty and law throughout the world.

In this view, will not all nations of Christendom spontaneously unite in the declaration that it shall be forever neutral, and that its communications shall be held sacred in passing to their places of destination, even in the midst of hostilities?

(Signed)

JAMES BUCHANAN.

CELEBRATION IN TRINITY CHURCH, NEW YORK.

Sept. 1st having been appointed for a suitable commemoration of this event by the civil authorities of New York City, full Morning Prayer, with a grand *Te Deum*, was celebrated in Trinity Church, at 10 o'clock. An eloquent and appropriate Address was delivered by the Rt. Rev. Bishop Doane of New Jersey. About 140 of the Clergy in their surplices, numerous civic delegations, representatives of foreign powers, and a vast concourse, of people were present. The wonderful adaptedness of our glorious old Liturgy, in its majesty and power, was never more strikingly illustrated than on this sublime occasion. The marked baldness of an extemporaneous service, and the effete jargon of the Romish mass in a dead language, suffer inconceivably in the comparison. Whether it be the death of an infant or the joining of two continents, the Church has a language to express all the wants and feelings of our nature as nothing else can.

As Christians, we cannot doubt that this last great achievement in science, which is to effect so vitally the social conditions and relations of the world is full of meaning, and full of promise. The prophecies of Daniel pointing to "the time of the end," seems to be in process of fulfillment. "Many shall run to and fro, and knowledge shall be increased." The Anglo-Saxon race, too, the English nation and our own, seem destined in the Providence of God to play an important part in these great acts of the world's, and more especially of the Church's history. For it is not for the petty aims and ends of brokers and stock jobbers that God has reserved in His own hands, these great results until these our own times. Neither is it to the purposes and machinations of Popery that these new powers are to be made subservient. For Rome hates, and cannot bear the light; and steadily disparages and contemns Modern Science. Whatever of conflict and of falling away there may be before the Church, yet God is evidently preparing the way for the conquest of the world to His own dear Son; and, it may be, at no distant day. The devout recognition of God in this enterprise is a most grateful feature, in it. In Mr. Field's Diary of the expedition, the last day's record thus reads:

THURSDAY, Aug. 5.—At 5.15 A. M. the Telegraph Cable was landed. At 6 A. M. the shore end of the cable was carried into the Telegraph House, and a strong current of electricity received through the whole cable from the other side of the Atlantic. Captain Hudson then read prayers and made some remarks.

And Capt. Hudson, of the Niagara, who is a Communicant of the Church, thus telegraphs to his family in Brooklyn, N. Y.

TRINITY BAY, Aug. 5, 1858.

God has been with us. The Telegraph Cable is laid without accident, and to Him be all the glory. We are all well. Yours affectionately.

WM. L. HUDSON.

And the same noble man, on being welcomed home by a public reception thus spoke:

MR. MAYOR: If I was not a sailor, I should stay back and not open my mouth to reply. But I am surprised at what I see before me; for I have done nothing to deserve this—it is entirely undeserved. I have done nothing more than my duty—nothing that calls for anything of this kind. We have been engaged in a work that will make a sensation over the whole world. It ushers in a new era in the commercial community. Through its means we shall be able to carry the gospel

to all parts of the earth. We have been simple instruments in Higher Hands to bring about the accomplishment of this enterprise. There is one higher than us, and to Him should be given all the praise. I hardly know how to speak. But you would not expect much from a sailor, and therefore you will not be disappointed.

REV. MR. HILL AND THE GREEK MISSION.

A persistent attempt is now being made to break down this old, long-established, and, as we believe, most useful Mission. An attack was made in a "*Central Presbyterian*" Newspaper, accusing Mr. Hill of countenancing the corrupt doctrines and practices of the Greek Church. The clear and bold statement of the Rev. Dr. Tyng and others, at a late meeting of the Missionary Board, silenced these clamors for the time; but they are revived again; and, this time, it seems, by the Rev. Mr. King, the Presbyterian Missionary of the American Board, whose own failure in that field has been so signal and so mortifying.

ANOTHER THEOLOGICAL SEMINARY.

At the late Convention of the Diocese of South Carolina, measures were taken to establish a new Theological Seminary, and a Board of Trustees was appointed. The Board met in Camden, June 25. There were present, the Rt. Rev. Bishop Davis, Rev. J. J. Roberts, Rev. C. P. Gadsden, and Rev. P. J. Shand, of the Clergy, and Col. J. B. Kershaw and Henry D. Lesesne, Esq., of the Laity. The meeting was opened with prayer by the Bishop, who also stated the object for which it had been called. Col. Kershaw was elected Secretary, and Mr. Lesesne Treasurer of the Board. The following resolutions were proposed and adopted, viz:

Resolved, That the name and title of the institution be "The Theological Seminary of the Protestant Episcopal Church in the Diocese of South Carolina," and that it be located for the present in the town of Camden.

Resolved, That this Seminary go into operation on the first Monday in October next, or as soon thereafter as may be practicable.

Resolved, That the Rt. Rev. the Bishop be requested to prepare a pastoral letter, setting forth the object and importance of the Seminary, and soliciting the prayers and offerings of the Diocese in its behalf.

Resolved, That four Professorships be established—one on Church Polity and Pastoral Theology, to be filled by the Bishop; one on Systematic Divinity and Pulpit Eloquence; one on Ecclesiastical History and the Evidences of Christianity; and one on Hebrew and Greek Literature and Biblical Learning.

For the second of the above-named Professorships, the Bishop nominated Rev. Edward Reed; for the third, the Rev. Paul Trapier; and for the fourth, the Rev. Thomas F. Davis, Jr. All which nominations were confirmed by the Trustees.

The Rev. P. J. Shand was elected President *pro tem.* of the Board.

It was further

Resolved, That the Secretary take the necessary steps to procure from the next Legislature an act of incorporation for the Seminary.

Likewise, That a committee of two be appointed to prepare a suitable constitution and by-laws for the Seminary, to be submitted to a subsequent meeting of the Board, and prior to their being reported to the next Diocesan Convention.

Under the last named resolution, the Bishop appointed Rev. C. P. Gadsden and Henry D. Lesesne, Esq.

After joining in the *Gloria in Excelsis*, the meeting was adjourned with prayers by the Bishop.

It is, beyond a question, to be the settled policy of the Church, that every Diocese, of any considerable size, is to have its own Theological School for the training of its own Candidates for Orders.

DIOCESE OF ARKANSAS.

On account of the death of the late Bishop Freeman, and to fill the vacancy, the Presiding Bishop has requested the Rt. Rev. BISHOP OTTEY, of Tennessee, to perform Episcopal duty in Arkansas, until the next Meeting of the General Convention.

NEW MISSION AT FARIBAULT, MINNESOTA.

That veteran and indefatigable Missionary, the Rev. J. L. BRECK, has commenced a new Mission School for the whites as well as the red-race, at Faribault, far in the interior of Minnesota. The location is said to be beautiful, and one sure to be in the midst of a large white population at no distant day. The Rev. D. F. Sanford, formerly of Brooklyn, N. Y., is associated with him. Four divinity students are already under their care, and more are expected.

"THE BEECHER FAMILY."

We have certainly done our part to render this "family" famous. Miss Catharine, and her "Common Sense as applied to Religion;" the Rev. Edward, and his "Conflict of Ages;" the Rev. Henry Ward, and his "Life Thoughts;" we have already paid our respects to. But it seems there is yet another candidate for public attention. The Boston Congregational Recorder says, that the Rev. CHARLES BEECHER not only believes in the "East Indian notion of preëxistence," but also "that Christ when on earth was in a state of probation" "that belief in a Calvinistic creed should not be a qualification for admission to the Christian Church;" that "Christ may redeem all men in the next world, if not in this," and "that God may pardon there as well as here." Notwithstanding this, he was duly installed lately as pastor of the Georgetown Congregational "Church."

IMMORALITIES OF SPIRITUALISM.

In the *Church Review*, Vol. VIII, No. II, we endeavored to show that Spiritualism, so far as it is not explained on natural principles, is evidently the work of the devil. The fruits of this wild and wicked delusion are worthy of their author. A writer, whom we believe responsible, says that he has been shown a list of *forty trance speaking mediums*, of both sexes, which will soon be made public, who have either separated from their husbands and wives, or are living in extreme unhappiness. The list includes most of the prominent speaking mediums of the country. Some women have abandoned their husbands for other "affinities." One who has figured in the recent Free Love Conventions is set down as having abandoned two husbands, both of whom are living—and one woman traded husbands with a sister spiritualist. The male mediums are represented as of the same sort.

ADMONITION AND PROHIBITION.

The Bishop of New Jersey has issued the following. He could do no less. To the Rev. Richard A. Carden, *Presbyter of the Diocese of Pennsylvania*: In the *Banner of the Cross* of the 26th August, 1858, published in the city of Philadelphia, where you are a resident, are the words following:—

"Recently," to wit, on Sunday, 25th July,—“the Rev. Mr. Carden, on a visit to Cape May,” in the diocese of New Jersey, “preached there, and administered the Holy Communion; calling on the resident Methodist minister to assist him in the administration of the elements. There were other clergymen of the Church there; one or more of whom refused to participate in so irregular a service.”

I have been duly certified that the allegation thus made is true. I have waited till this time for your explanation or apology. I have received neither.

I, therefore, deem it my duty, under the sixth canon of the General Convention of 1850, to admonish you for such act of misbehavior, in violation of that pro-

vision of the Ordinal under which you became a Deacon and a Priest: "No man shall be accounted or taken to be a lawful Bishop, Priest, or Deacon in this Church, or suffered to execute any of the said functions, except he be called, tried, examined, and admitted thereunto according to the form hereafter following, or hath had Episcopal consecration or ordination." And I, moreover, forbid you to officiate in the diocese of New Jersey.

Given at Riverside, this 4th day of September, A. D., 1858.

G. W. DOANE,
Bishop of New Jersey.

Witness: W. Crosswell Doane, Chaplain.

REV. MR. LAMPSON, REV. MR. SEELEY, AND THE CHAPEL AT PARIS.

The sectarian press, and especially the Methodist Newspapers, which, for some reason, are growing more and more bitter and malignant towards the Church, are circulating a story about the American Chapel at Paris, in which they are trying to involve the character of three of our American Bishops. They give wings to the slander; will they recall it when it is fastened upon them? We shall see.

SUMMARY OF FOREIGN INTELLIGENCE.

CONVOCATION IN THE PROVINCE OF YORK.

The Archbishop of York has at length determined to allow the meeting of Convocation for the northern province. This important announcement was made by Mr. Henry Hoare, chairman of the Convocation Society, in an address delivered by him at Llandudno, in Wales, at a meeting in support of his plan of lay coöperation in rural deaneries. Mr. Hoare said: "The Archbishop of that province has said that if there be a general desire on the part of the clergy to exercise their deliberative functions, his Grace's legal advisers now saying that there is no constitutional impediment to their meeting, he is willing that his Convocation should meet as in the south. Meanwhile, their arrangements for united action, independent of Convocation, are left by his Grace to the laity, and it is therefore proposed to proceed in the manner adopted in the southern province, especially as his Grace and the Prelates have intimated a desire to follow the rubrics of Canterbury, and not to run the hazard of a collision."

PARLIAMENTARY INTELLIGENCE.

REVISION OF THE ENGLISH CHURCH LITURGY.—Earl Stanhope, on the 28th of June, moved an address to the Crown, praying her Majesty to take into consideration the proclamation issued in the first year of her reign, commanding the use of special forms of prayer and service on the 5th of November, the 30th of January, the 29th of May, and the 20th of June, and requesting her to order, if so it should seem fit, that the aforesaid services should be discontinued and expunged from the Litany, with the exception of that appointed for the 20th of June, being the anniversary of her Majesty's accession. The Archbishop of Canterbury agreed in believing that the Services in question had become obsolete, and might expediently be removed from the Liturgy. Lord Ebury supported the resolution, as did the Bishop of London. The Duke of Marlborough regretted that the subject had been brought forward, but admitted that some alteration was desirable in the special Services as they stood at present. The Bishop of Bangor opposed the resolution. The Bishop of Oxford also showed reasons for retaining the Ser-

vices under discussion. The debate was continued by the Bishop of Carlisle, Lord Campbell, Lord Duncannon, the Earl of Malmesbury, the Bishop of St Asaph, and Lord Redesdale. Earl Stanhope having briefly replied, the motion was agreed to.

CHURCH RATES ABOLITION BILL.—On the 2d of July, this Bill, which had passed through the House of Commons, was thrown out in the House of Lords by the overwhelming majority of 151, or 187 to 36. The *Earl of Derby* was undoubtedly quite right when he said, "I know there are large masses of Political Dissenters, the leaders in this crusade, who are animated by a spirit of the most deadly hostility to the Church, and who, relying on the support of conscientious Dissenters and honest but deceived Churchmen, are endeavoring under the pretext of getting rid of an obnoxious impost, to lower and despoil the Church, and to compel her to rely on the voluntary principle only."

The debate in the House of Lords throws much light upon the real position of the Church in England, as well as upon the anomalous relation which dissenters sustain toward her. Some adjustment of difficulties is probably called for, and the decided strength of the late vote gives to the Church the power to settle the matter upon an equitable basis. It ought to be remembered, however, that the question does not turn at all upon the abstract question of the voluntary principle. **LORD ST. LEONARDS** well said; "By the law of England, Church-rates were a charge upon the land of England—(cheers)—and that law, at this moment, bound every man's property throughout the country. For centuries this had been a charge on the property of the country, and their lordships were now asked to go back to the voluntary principle, and leave it to every man to pay church-rates or not, just as he chose. Everybody admitted that the fabric of the Church must be preserved, but to maintain the fabric of the Church money must be found, and who was to supply it? For ages the poor of this country had been furnished with regular and stated opportunities and facilities for hearing the Gospel preached without being called on to pay a single shilling, but now it was proposed entirely to alter that beneficent arrangement. * * * Dissenters were said to object to Church-rates upon religious grounds, but he could not see what religion, in a proper sense, had to do with the matter. Church-rates were a charge upon the property which Dissenters had bought subject to that drawback."

The brunt of the opposition was borne by the lay Lords, but every Bishop voted against the Bill.

JEW BILL.—On the 8th of July, the bill for the admission of Jews to the House of Commons passed the House of Lords by a large majority. The second reading of the bill was carried by 143 to 97; the Episcopal Bench voting as follows:—For the bill; the Bishops of London, Worcester, Hereford, Bath and Wells, Carlisle, Manchester and Derry. Against the bill; the Archbishop of Canterbury, and the Bishops of Winchester, Exeter, Oxford, Durham, Salisbury, Chichester, Bangor, St. Asaph, Llandaff and Cashel. The Bishop of Lincoln had paired off against the bill. On the motion of the Duke of Marlborough, however, a clause has been added to the bill, preventing Jews advising the Crown in the distribution of ecclesiastical patronage.

If anything could have been wanting to make the union of "Church and State" a nullity, this bill supplies the deficiency. It is henceforth more than a nullity; it is a hissing and a by-word. Romanists will laugh, and infidels jeer at it. And well they may. For even Bishops of the Church are seen as such, entering into open alliance with them whose hands are red with the blood of the LORD of Glory! And yet, in the old world and the new, men are looking approvingly on such an act of heaven-daring treachery, who are yet nervously afraid of the principles and teachings of the Apostolic Church.

On the 23d of July, a bill for legalizing marriage with a deceased wife's sister, which had passed the House of Commons, was rejected in the House of Lords by a vote of 46 to 22.

One of the most important acts of this Parliament is the passing of LORD STANLEY'S INDIA BILL, which, after numerous alterations, was adopted near the close of the session. The main principle of the bill is the transfer of the government of India from the Company to the Crown, the administration of Indian affairs by a responsible Minister, with a proviso that the Minister shall be assisted by a council. These are great changes in the administration of the government of India; whether they will meet the magnitude and pressure of the emergency, remains to be seen. The responsibility and peril of taking the reins of power over two hundred millions of these people will sooner or later be realized; the honor and glory of the achievement are for the present sufficiently dazzling.

The new Council of India is as follows:

Bengal Civil Service, Mr. Prinsep and Mr. Mangles; Madras Civil Service, Sir H. Montgomery; Bombay Civil Service, Mr. Willoughby; Bengal Army, Sir P. Cautley; Madras Army, General Sir R. Vivian; Bombay Army, Captain Eastwick; The Punjab, Sir J. Lawrence; The Afghan Frontier and Persia, Sir H. Rawlinson; Native State, Sir F. Currie; Law, Sir J. Hogg and Mr. Macnaghton; Shipping Interest, Capt. Shepherd; Finance, Mr. Mills; Indian Commerce, Mr. Arbuthnot; Public Works, Sir P. Cautley.

From an interview lately held with Lord Stanley, it seems that Christianity has nothing to hope for, under the new Government.

On the 30th of July, Parliament was prorogued till October 19th.

SYNODAL MOVEMENT IN SOUTH AFRICA.

We find in the *Colonial Church Chronicle* for August, an account of a preliminary Conference at Grahamstown, called to consider the question of a Church organisation in that young Diocese, over which Bishop Cotterill was placed in 1856, and who already numbers *twenty-six* or more Clergy.

The Bishop, the Clergy, and Laity, assembled in the Grammar School on Thursday afternoon, April 15th, and the Conference lasted till Wednesday, the 21st. The Rev. F. Bankes was appointed Secretary.

After reading the bye-laws which were to govern the meeting, the Bishop stated at length his views on the question of Synodal action, and read the questions which he had suggested in the programme for discussion on the first day. The Archdeacon (Merriman) then gave an outline of what had been done previously in the Province with a view to Synodical action. The following are the resolutions which were carried:—

“That it is desirable at present to organize the Church in this Diocese by means of some representation of the Laity.

That it appears desirable to the Conference that the Bishop be respectfully requested to call together a Synod of the Clergy and lay representatives of the Diocese with as little delay as may seem to him convenient.

That it is desirable that any Diocesan Assembly to be called should not be merely provisional, in order to obtain further powers from the Local Legislature, but that it should act with such powers as it may lawfully possess.

That a Committee be appointed to report upon and suggest regulations in accordance with Mr. Pote's proposition, as well as upon the general question of representation, and the following gentlemen be requested to act, viz. Messrs. Southey, Blaine, Huntley, C. Pote, Dr. Eddie, Rev. J. Barrow, Rev. J. Heavyside, with power to add to their number.

The following is the proposition of the Rev. C. Pote;—

That each Parish should be entitled to elect one person as the representative of such Parish, out of any Parish in the Diocese,—or two or more Parishes situated in any city, town, or village, may combine to elect one person to represent the several Parishes in each city, town, or village, in which case the person elected to represent more than one Parish, shall for each Parish be entitled to a separate vote in the deliberation of the Synod, of which he shall have been elected a member.

That the reception of the votes of Deacons in the Conference of the 16th, be not received as a precedent in any future ecclesiastical proceedings.

That a Provisional Board of Finance, consisting of Clergy and Laity, in such proportion as to the Bishop may seem fit, be appointed for the raising of funds on the proceedings of the Board, and that a Committee, consisting of the Rev. the Chancellor, the Rev. J. Heavyside, Rev. W. A. Steabler, Messrs. Southey, Ogilvie, C. Pote, Franklin, Blaine, Booth, Holland, Huntley, Dr. Eddie, do report as to what they consider the duties of the Provisional Board of Finance, and whether it should be elected or appointed by the Bishop.

That the Bishop be respectfully requested to appoint a Commission to report to him upon the Educational requirements of the Diocese, with a view to further action.

That a consulting Committee to aid the Bishop in completing the arrangements for the establishment of a Diocesan Synod, shall be nominated by the Bishop, and be composed of an equal number of Laity and Clergy."

The great unanimity which marked the doings of this Conference, and the spirit evinced in the discussions, were in the highest degree gratifying.

CHINESE IDEAS OF BRITISH MORALITY.

During the late attempts to frame a new treaty on the part of the American, British, French, and Russian Governments with China, an opportunity was taken by the American Commissioner, the Hon. Mr. Reed, to enlighten the "celestials" as to the country which he represents. One who witnessed these interviews thus writes; "They inquired the distinctions of official costumes in use among us; asked many questions relating to the geography and history of our country, and inquired particularly as to the principle by which official appointments are regulated. They heard with unrestrained admiration that with us the chief magistracy, and nearly all other civil offices, are at the disposal of the people, and expected to be bestowed on those who merit popularity by integrity and abilities; that we have classics in three languages more ancient than those of Confucius; that while the books of the Jews are the foundation of our religion and ethics, those of Greece and Rome are the basis of our *belles lettres*. Nor did anything surprise them more than to learn that we, 'barbarian' as we are, actually have grades of literary merit, and competitive examinations in some respects answering to their own." The official interview not taking place, these men were disengaged, and entered into conversation *sans ceremonie*. * * Some Christian Almanacs which Mr. Martin distributed among the company attracted much attention. Wang Yalaonyia, the same who had invited me to his house, turned over the leaves until he came to the Ten Commandments, and ran his eye hastily over them until it rested on the tenth, when he exclaimed, "Admirable! this is, indeed, equal to the teachings of our holy sage, Confucius. If all men would obey this precept, how happy the world would be." Mr. Martin, not forgetting his function as an interpreter of the divine law, took this for a text, and recapitulating the whole Decalogue, discoursed to an attentive audience of the first minds in the province, concerning their relations as the creatures of God and members of the human family.

"But what nations," asked Wang, "beside your honorable country, profess the Christian faith?"

"Russia, France, England, and —"

"No," interrupted Wang, "Not England. They can't profess the Christian faith, for if they did they would observe the Tenth Commandment, and not covet our cities or lands; and the sixth, too, which they would not violate as they do, by vending opium, and diffusing death and misery throughout our provinces."

LONDON CHURCHES.

Messrs. Rivingtons have lately published a "*Guide to the Church's Services in London and its Suburbs*," from which we take the following Table, comparing the Church now with what it was 150 years ago:

Number of Churches in which there was one Service daily, in 1714, 19; in 1858, 16.

Number of Churches in which there were two Services daily, 1714, 46; in 1858, 31.

Number of Churches in which there were more than two Services daily, in 1714, 10; in 1858, 2.

Number of Churches in which there was a weekly Celebration of the Holy Communion, in 1714, 11; in 1858, 26.

Number of Churches in which there were Services on Wednesdays and Fridays, in 1714, 67; in 1858, 61.

To this it might be added, as a proof of progress in the last twenty years, that in *all England*, in 1838, the number of Churches in which there were two Services daily was (excluding Cathedrals) only three; whereas, now in London and its suburbs only, it is thirty-one.

MASSACRE OF CHRISTIANS AT JEDDAH.

An event of the last quarter worthy of note is the cold-blooded massacre at Jeddah of twenty-one Christians, including the families of the French and English consuls. Jeddah, Djidda, or Jiddah, the scene of the outbreak, is one of the chief ports of Mecca, in Arabia. Its population is about 5,000, but is often much increased by the influx of strangers. The inhabitants are nearly all foreigners, or settlers from other parts of Arabia. It is one of the holy places of Mohammedans. The massacre commenced about sunset on the 15th of June, by some hundreds of Hadramites, inhabitants of Southern Arabia. A daughter of the English Consul, 18 years of age, escaped with a serious wound. The Governor of Hedjaz had arrived with 800 Turkish troops, and some two or three hundred of the ringleaders of the mutiny have been arrested. The cause of this inhuman butchery seems to have been a bitter hatred of Christians combined with the bloody intolerance of Mohammedanism. The hostile condition of central India, doubtless, had something to do in the stirring up the leaders in the attack.

PSEUDO-CATHOLICITY.

At St. Matthias Church, Stoke Newington, it has been the practice to have lighted candles burning on the altar in the day time at the celebration of the Holy Communion. The Bishop of London has forbidden this; and the Rev. S. W. Mangin, the incumbent, extinguished these lighted candles, they having been lighted by the Churchwarden. In consequence, not one person communicated! although the communicants had come to the Church for that express purpose. This a fair specimen of this noisy self-boasting Catholicity! Men will disobey their Bishop, and turn their backs upon the Sacrament of the Body and Blood of the Lord Jesus before they will give up a private whim and fancy to which they cling with obstinate self-will! And, yet, these are the men who boast of their Catholicity!

It is significant, that a former incumbent of this same Church, one or two curates, and a member of the choir, have previously joined the Roman schism. The *Union* newspaper and its patrons are aiders and abettors in this dastardly business.

THE ROMAN CATHOLIC PRIESTS AGAINST CELIBACY.

An extraordinary Memorial has been addressed by five hundred and seven Austrian priests to the author of the Concordat, the Cardinal Prince Archbishop of Vienna. In this document, the lower Catholic clergy put forth their grievances in language the like of which has not been heard since the days of the Reformation. The Memorial begins with a rough onslaught on the absolutistic prerogatives of the Episcopacy, "This Concordat," it says, "has conferred upon the Bishops many new privileges and a large increase of power; but the Priest has to

bear the whole odium of the indignation and of the moral resistance which the hated Convention has created among the people." "There is no doubt," the document continues in a subsequent paragraph, "but that our religion has become the object of universal derision. The Concordat has aroused the wrath of the most moderate men with respect to the antiquated, mediæval ordinances of the Church; and the indignation against the executors of those ordinances becomes louder and more universal from day to day. This sentiment is the more dangerous as it spreads among the main body of the people." The Memorial complains of the wretched pay (sometimes less than that of a cab-driver) of the lower Clergy, in consequence of which they are driven to the collection of fees and taxes which are the source of the most disgraceful and disgusting conflicts with the people. Religion is thus made to appear in the light of an insufferable burden, and agitators increase the ill-feeling by directing attention, not to the penury of the lower Clergy, but to the luxury and abundance in which the Bishops are revelling. In the next place, the petitioners lay bare the laziness of monkhood, and demand the abolition of these begging orders and the appropriation of their revenues to the maintenance of the really working Priests.

A more important demand follows. It is for the abolition of Celibacy, on the ground that the impossibility of entering into the married state renders the Priest the victim of suspicions, of sneering and contempt, and produces laxity among the Clergy, thus rendering them contributors to the moral dissolution which is invading even the popular classes. In conclusion, the petitioners demand that "such reforms should be introduced as to make the lower Clergy no longer appear in the odious light of oppressors of the poorer classes; and that the Priests, by the abolition of the law of Celibacy, should be restored to the common ties of family and humanity. If this is not done," they assert "all our influence will entirely disappear; the Catholic religion will be despised, hierarchy be totally overthrown, and the state become the football of ceaseless attacks and complications." They express, too, the significant hope that they may not be driven to expect their safety from the revolutionary party.

LYING POLICY OF CERTAIN ROMISH PAPERS.

It has of late been noticed that the Romish press have been in the habit, every now and then, of startling the community with reports of conversions to Romanism of distinguished persons. Thus there recently appeared in their papers a statement to the effect that the Duchess of Athol, in Scotland, and Lord Carew, in Ireland, have lately joined the Church of Rome. Also, it is further stated, that Rev. Mr. De Romestin has been received into the Roman Catholic Church by Dr. Manning. It is enough to reply, that these gentlemen have contradicted these slanders over their own names. Perhaps a lie, as long as it is believed, is regarded as potent as the truth.

ROMAN SANCTITY INVADED!—The *Tablet*, one of the ablest of Romish journals in Europe, declares that a belief in spirit-rapping is widely extended in Italy. It says: "The clergy, it is alleged, are not sufficiently awake to the gravity and importance which this subject derives from the unbridled curiosity of the present age—a curiosity which it has been the primary object of modern education to increase. The establishment of these schools of iniquity has been connived at by the Catholic Governments of Italy; and in Sardinia and Lombardy the towns and villages swarm with magnetizers."

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ART. I.—THE AMERICAN UNION.—ITS NATURE AND ORIGIN.

1. *History of the Origin, Formation, and Adoption of the Constitution of the United States ; with notices of its Principal Framers.* By GEORGE TICKNOR CURTIS. In two volumes. New York: Harper & Brothers. 1854. 1858.
2. *Two Lectures on the History of the American Union.* By HENRY REED, late Professor of English History in the University of Pennsylvania. Philadelphia: Parry & Mc Millan.

THESE Lectures of Professor Reed are very beautiful, and very suggestive. Mr. Curtis in his elaborate work gathers into moderate compass materials which were scattered in many volumes, and enriches every part of the collection with a concise but luminous commentary. No reading man should be satisfied with a less amount of knowledge of the Constitution than is here conveyed ; and it would be utterly disgraceful for

any one, who aspires to an active participation in the administration of this government, not to have mastered at least so much of the principles which lie at the foundation of our complex system.

The history of the Constitution is the best commentary upon the Constitution, and the most effectual vindication of every one of its principles and compromises.

It is a fashion with some men, of strong feeling and narrow mind, to sneer at the idea of a compromise, as if it were necessarily a concession of right to wrong—the weak admission of a certain measure of evil, in place of unmixed good. Undoubtedly this is the aspect in which each particular compromise must present itself to the heated partisans of opposing principles and extreme opinions; which are brought by this expedient from hurtful hostility into happy reconciliation and useful coöperation. But the philosophic statesman, even in the excitement of the conflict, and all sensible men afterwards, can see that the compromise is in fact the admission and triumph of the right, and the defeat only of the wrong in each of the opposing propositions. Such is eminently the case with all the compromises which make up the American Constitution. The government of the whole Creation presents a glorious harmony brought out by the Divine intelligence from the conflict of opposing forces. The Constitution of the United States is the resultant harmony of the conflicting facts, interests, and principles, of our national existence, composed and arranged by the intelligence and patriotism of the Fathers of the Republic.

The American Constitution is no closet work, framed to order, and realizing some beautiful theory of human rights, and political perfection. Such things, like Plato's Republic, and Moore's Utopia, and the many Constitutions of the Abbe Sieges, are incapable of application to the actual government of men. All real and effective government must be a growth out of the condition, character and history of a people. Many of the framers of the Constitution had their own favorite theories of government; but none of these were adopted as the basis of the system they gave to the country. So far as theory was admitted into that instrument at all, it has already proved a failure. But the main fabric of the Constitution is something far more permanent and real. It is the wise adjustment, and patient and conciliatory reconciliation, of the actual facts, and conflicting interests, and well established principles, of our previous condition.

The two leading plans of government brought before the

Constitutional Convention were called, respectively, the Virginia, and the New Jersey, plan. The first proposed simply a National government, the second a pure Confederation. Neither of these plans were mere theories. Each was the result of the most matured and practical wisdom of the day, working upon the materials furnished by the actual character and position of the country. But each was one-sided and defective, because the human mind is so. Neither one admitted and provided for all the facts and circumstances of the case. Each presented clearly, and made ample provision for, one class of facts and interests, but almost entirely ignored the other and conflicting class. Neither plan, therefore, could have worked successfully and efficiently, even if it had been accepted by the Convention and the people.

The plan of a Confederation ignored the most material fact of the whole case—that the people of the United States were One, in their origin, not only, but had always been one people, in their history and in their allegiance. The National scheme left too much out of view the other great and material fact—that, in subordination to this unity and common allegiance, each State had always been a separate and independent power, possessing the ordinary machinery, and exercising the ordinary functions of government.

When the opposing facts and interests represented by these two schemes of government met together in the Convention, it was found that all of them were too real, too vital, too energetic, to be destroyed or neglected; but must of necessity be accepted, and placed in their rightful position of power and authority in the new government. The advocates of each scheme were, therefore, at first disappointed; but they soon found that such a defeat was the triumph of truth and reality, and, therefore, their own best and most glorious triumph.

The history now given to us by Mr. Curtis, presents these facts in all their force. But, strange to say, that gentleman seems to have had a very dim and insufficient conception of one side of the great truth—the essential oneness of the American people in every period of their history. We are surprised to find such incautious expressions as the following, from so accurate a thinker. "The colonies had no direct political connection with each other before the Revolution commenced." "We have seen the American people,—divided into separate and isolated communities, without nationality, except such as resulted from a general community of origin." Vol. I, p. 7, p. 383.

But surely, this common origin, not only, but one common

allegiance, one language, one generous feeling of loyalty, a common sense of dependence on the Mother Country for defense and protection, the universal recognition of a common government in all the highest attributes and functions of sovereignty, constituted, at all times, a common Nationality, most real, pervading, and effective. James Wilson of Pennsylvania, stated the case in the Convention much more accurately, as reported by Mr. Curtis. "During the war, he had always considered the States, with respect to that war, as forming one community; and he did not admit the idea, that, when the Colonies became independent of Great Britain, they became independent of each other."

The Revolution, in separating us from Great Britain, left us still one people. The Revolutionary government assumed and acted upon that fact, and took the place of the government that had been renounced. The Articles of Confederation, subsequently adopted, ignored that fact, *under the influence of theory*, and was one grand mistake. It therefore broke down at once, an utter and ignominious failure. But even this abortive effort at a government formed a substantive part of the growth of the Constitution, by demonstrating, at the right time, its own intrinsic insufficiency and worthlessness.

The admirable lectures of Professor Reed bring out very distinctly the great fact, that the American Constitution is a growth ordered by the superintending care of Divine Providence. The lamented Professor adduces many circumstances in our past history to strengthen and confirm this conclusion. Referring to the lectures for these details, we propose now to show the pregnant meaning and signification of that great and complex fact which God Himself has wrought out of our past history; the essential nationality and oneness of the people of the United States, and the distinct sovereignty of each of the several States.

That the Almighty Disposer of human events has called the people of this country to a great work, and to a glorious concurrence with Him in the progressive elevation of mankind, is manifest from many circumstances of our national history.

The recent subjection of a pure and virgin continent to the sway of that Teutonic race which had already proved itself to be before and above all other races for perseverance, endurance, indomitable energy, the spirit of adventure, and strong common sense, as distinguished from genius; the peculiar political, civil, social, and religious education, in the parent country, of that branch of this strong stock which was first

engaged in the colonization of America: the hardships, privations, and incessant struggles by which a wild and rugged country, claimed by the fiercest savages in the world, was slowly and gradually subdued, thus adding force and intensity to all the national characteristics: the gradual commingling with this original population, of the best blood of Europe, driven hither by persecution, or allured by the spirit of adventure and the pursuit of fortune: the wondrously felicitous situation of the continent given to the race so admirably and variously trained, that continent extending from ocean to ocean, in equal communication with the earliest and latest seats of empire and civilization: all these facts conspire to show that God has called us to a station high above all people in working out His purposes of good will to men.

It is only necessary to refer to that old world discipline by which Providence, in its slow and stately march, had prepared and furnished the elements of the American character. All of us are familiar with the millennial contest waged in England under successive dynasties, with changing fortune, but with unchanging perseverance and determination, for *civil freedom*, and for *constitutional government*. We know the incidents of that fiercer and more stirring battle, so gloriously fought on the same ground by the same ancestry, for *religious freedom*, for the right to think, for the power to hold communion with God our Father, on the terms which He has Himself prescribed. By the issue of that mighty struggle, Priestly Despotism, the most malign dominion to which the human soul for its ignorance and unfaithfulness has ever been subjected, was thrown off from them and from their children forever. The agitations and convulsions among the conquerors in this last contest, was indeed a shameful abuse of their newly acquired liberty. But this very abuse was overruled by the Almighty, to be the means of exercising and developing to their utmost capacity all the best powers of noblest manhood.

Then came the American part of the discipline by which our countrymen were prepared for the mighty work which Providence had assigned to them. A few adventurous spirits transferred to this country the character, the freedom, the civil and municipal institutions, so nobly won at home. Here a wilderness was to be subdued; treacherous savages watched, propitiated, conquered. Here an empire was to be founded, and the administration of a self-sustaining government to become the familiar duty of every gentleman.

Every thoughtful man must see how God was working in history to form the generation of true men who achieved the

revolution, and maintained and gave a higher form and development to those free institutions which are at once the pride of America and the hope of the world.

Let us look at those principles of government and of social order which these strong men recognized and vindicated as the firm and only foundation of American liberty, and of the hopes of the world which spring from that liberty.

All government is founded upon the imperfection of human nature. If all men were sufficiently intelligent and good, there would be no necessity for government. For, every one performing perfectly his own duty in his own sphere, would most effectually promote the common good, and the general happiness. But man is not so happily constituted. He is so selfish that each one will pursue his own ends, and gratify his own desires, at the expense of the rights and happiness of his fellows. And he is so short sighted, that no one person can be trusted to determine absolutely for his own action the best means of promoting private or public prosperity. Hence it is necessary, not only for man's wellbeing, but for his very existence, that there should be placed over him a government, with large, controlling, and stringent powers. These powers are otherwise called sovereignty; and upon their right and proper exercise depend the welfare of the whole community, and the peace and happiness of each one of its members.

In a simple government, the whole or nearly the whole of this immense power is lodged in a single depositary. In all former precedents, with the exception of the troubled but illustrious democracy of Athens, this depositary has been a single person, or a small body of nobles, or an armed soldiery.

But the same vice of human nature which renders government necessary, demonstrates this to be a most injurious and oppressive form of government. Experience has given a melancholy confirmation to this teaching of right reason; and in the multiplied miseries and oppressions of despotism proclaims, that no one man, or body of men, has sufficient intelligence or goodness to be entrusted with so much power.

This experience of mankind has led, under the guidance of Divine Providence, to the gradual growth and consolidation of limited and complicated governments. The principle of these mixed governments is, that the vast powers necessary to constitute an efficient civil government, shall be so divided between a number of distinct and independent depositaries, and the interests and feelings of these several holders of the sovereign power, shall be so various and contrariant, that they may check and restrain each other, when either wishes to do

harm; and only combine and move harmoniously together when they are striving to carry out the legitimate purposes of government.

The Roman Republic and the Constitutional Monarchy of Great Britain were the grandest and the most beneficent illustrations of this form of government, that the world had seen previous to the firm establishment of the American Constitution.

The framers of the Federal Constitution undoubtedly intended to construct every part of their work upon this admirable principle. With the nature and happy efficacy of the principle, they were perfectly familiar by their knowledge of the British Constitution, and by their own personal experience in the working of the Colonial Governments. They tried, therefore, to incorporate the same beneficent provision into all the arrangements and details of the Federal Government. Upon paper that Constitution is very intricate and complicated. The several powers embraced within the terms of the Constitution, are carefully separated from each other, and confided, as was supposed, to distinct and independent agencies; making, to all appearance, a beautiful and effective system of checks and balances.

But the venerable framers of the Constitution entirely overlooked, in their estimate of the practical working of this seemingly complex system, one immense and inappreciable power, the operation of which reduces to nothing all the well-adjusted theoretical distinctions between the departments of the Federal Government, by the ease with which it overbalances them all. This preponderating and crushing element in our system, is the direct and immediate agency of the whole people in all the conduct and administration of the government, ordinary as well as extraordinary.

That Sovereignty resides ultimately in the people, is a principle which lies at the foundation, perhaps, of all governments; certainly of all popular governments. But never before, unless a single Grecian City be an exception, was there founded a system of government in which the ordinary powers and attributes of sovereignty were designed to be vested exclusively in the great body of the people, to be by them directly and habitually exercised in the ordinary administration of affairs.

A variety of causes have concurred to produce in this age and country a result which never could have occurred before; and which, without the influence of our example, never would have been dreamed of in other lands. The chief causes to which this revolution is to be ascribed, are the gradual

introduction of Universal Suffrage; and the wonder-working power of the Press, which carries the decision of every question directly to the tribunal of this universal suffrage.

Does the great fact which we have announced in regard to the practical working of American institutions, require to be proved? Are there any who can be so deceived by the power of a name, that they cannot discover the reality of things, because the names designed and fitted for the theoretical and paper system are continued and applied to the actual and practical system? When the greatest of Republics became the greatest and most despotic of Empires, not a single name or title was changed. This mighty revolution was effected by the one solitary change, that all these titles and officers, Consuls, Censors, Tribunes, and all the rest, became thenceforth the expression of a *single will*, the will of the once subordinate Emperor, instead of the expression of the distinct and independent wills of different and conflicting estates and persons.

One fact will furnish a full illustration of the change that has passed upon a part of our system. The first officer of the government was designed to be chosen by the mature wisdom of Electoral Colleges, composed of men selected from the body of the people on account of their experience, judgment, and integrity. So many separate and independent bodies, thus admirably constituted, were deemed to be the best possible provision for the safe and wise discharge of the most difficult and dangerous feature of a republic, the election of a Chief Magistrate. It is well known, that, under the actual working system, the Electoral Colleges have never been anything but cumbrous and superfluous instruments for signifying to the central government the choice of the President, already made by the people in their primary assemblies. And it is very probable that the majority of the voters do not know that there is any such intermediate machinery, composing a part of our institutions. The practical working of this provision is but a type of the change that has passed upon the whole system.

With a most important exception, which will be noticed presently, a majority of the people is the sovereign power, the actual government, of the United States; and our system is, therefore, saving the exception above referred to, a *simple democracy*.

It is hardly to be expected, although the language of some of his courtiers and flatterers would intimate as much, that his Majesty, the Democracy, will be altogether exempt from the failings and vices which belong to other potentates, and

which attach to poor human nature in all conditions, and especially in high and elevated stations. On the contrary, experience has amply proved that his Democratic Majesty has a quantum sufficit of these ordinary vices and failings of royalty.

The most usual and the most fatal vice of royalty in its simple and despotic forms, is the constant tendency to surrender itself blindly to the guidance of every vile and worthless favorite, who, to gain his Master's confidence, has first stooped to lick the dust from his Master's feet; and who will carefully cultivate, and diligently pander to, all the monarch's basest passions, that he may obtain the fearful power to sacrifice the dearest rights of men to the promotion of his own low, and mean, and miserable purposes.

To this common fault of despotism, the Democratic Sovereign of these United States seems to be quite as much exposed as any other absolute monarch. It is true that in theory, the ear of his Majesty is equally open to every description of counselor. The honest and the dishonest portion of the public press, the high minded statesman, and the corrupt politician, may upon equal terms approach the throne. But which of these two classes of counselors will be most regarded and most successful? Will it be the stern patriot, who coldly addresses the reason of his Sovereign, who preaches all the virtues, and talks about those dull abstractions, justice and right? Or, will the supple courtier, who can lie, soothe, and flatter; who will rouse by artful appeals the slumbering passions of his Master, and who will minister to the gratification of that Master's lowest appetites, be most apt to win his way to favor and to power? Let history and experience tell. True it is, that sometimes the Democracy, like other Sovereigns, may be suddenly aroused from a long dream of security and pleasure by the rugged realities of adverse fortune; and for the moment he may rudely shake off the vile pests which have wooed him to his undoing. But these will be only transient and temporary triumphs of virtue and intelligence. The conclusion of right reason and of experience alike is, that a Simple Democracy will prove to be as destructive to freedom and to happiness as all the other simple and unmixed governments have been. But most happily our government is not an unmixed one.

In describing the process by which all the powers of government have been absorbed in the absolute sovereignty of a numerical majority of the people of the United States, thereby making our government a Simple Democracy, as dangerous to liberty as any other despotism, we have referred to one great exception to this result. That exception constitutes the one in-

valuable conservative element in our political institutions which gives to the whole system its only chance of success and permanency. The glorious exception is, *THE FACT, that all the powers necessary to complete sovereignty never were, and are not now vested in the government, or in the people of the United States. Nor were the whole of these powers ever vested in the people of a single State of this Union.*

What the wise and venerable framers of the Federal Constitution were unable to accomplish in regard to the several departments of that government, Divine Providence had already prepared for the American people, by the distribution of the powers of sovereignty between the Central government—the necessary expression of the original unity and nationality of the people—and the respective State governments, which had possessed and exercised a portion of these powers from the first settlement of the country.

Real governments cannot, as we have said, be made to order, but must be a growth out of circumstances, history, and national character, in the progress of which human wisdom, and God's superintending care, may concur and work together for the consummation of His merciful purpose in the happiness and elevation of mankind. Thanks be to that distinguishing Providence, which has exalted our land and people in blessings and privileges above all the nations of the earth, we have never been subjected to the crushing despotism of a Simple Government, either Autocratic or Democratic. The whole Federal Constitution is but one department of the government under which we live.

The wisdom of our Fathers was shown, not so much in their constructions, as in their clear recognition of what God, working through history, and upon national character, had already constructed for them; and in the care which they took for the perpetual maintenance and continued activity of that Divine work. That Divine provision, which the Constitution recognizes, and brings into living and constant action, consists of the two facts mentioned in the commencement of this Article—that the American people have always been one nation, under one common allegiance; and have always been divided into separate, and to some extent independent, sovereignties.

The question has often been mooted, whether the Federal government is the creature of the States, or whether the States derive their power from the grants and permissions of the Federal Constitution. Neither of the parties to this issue can prevail, for both the propositions are untrue. The people of the United States were always one people, and formed their

own Federal Constitution. The States were always distinct governments, and exercised the powers which they now possess.

This division of the functions of government between independent depositories, each of which possesses an inherent power to sustain itself, and to exercise its own rightful jurisdiction, constitutes a conservative element in our political system, the like to which in salutary efficiency has never been presented before in the history of nations. And it is the only permanent conservative element in our political system. For without this, the only other apparent element of conservatism, the independence of the Judiciary, could be swept away by a single decree of the Democratic Sovereign.

We have already given in detail the circumstances under which the Constitutional Convention, after long and earnest consultation and debate, adopted, as the foundation of the American system of government, and incorporated into the whole frame-work of the Constitution, these two great facts of our history and condition; the separate existence and partial sovereignty of the several States, and the Union of the people of these States into one mighty nation, under one common government.

Like all the works of God, this arrangement of His Providence consists of apparently conflicting elements. The harmony of the universe is the mutual antagonism of opposing forces, rightly ordered. The harmony, the perpetuity and the power of American institutions depend upon the just antagonism of these two opposing forces; the separate sovereignty of the States, and the Union of the States under one government into one nation. The wisdom of our Fathers did not invent this wondrously complicated system. Nor could they have taken the first step towards the execution of such a plan. The whole design came from the wisdom and care of Him, who so ordered our national growth, that we were *at all times one people*, and likewise, *at all times under the direction of separate local governments*. The profound wisdom of our fathers was shown in their recognition of the wisdom and goodness of God in making this provision for the welfare and for the liberties of His people; and in the care which they took to maintain and perpetuate it in the whole frame-work of the government.

Of all the checks and balances in the written Constitution, this is the only one that survives with any living and effective power. This not only lives, but it is as vital and efficient as ever. The reason is, that this provision is not only a part of the written Constitution, but it lives in the hearts of the people,

and in the whole practical working of American society. The fact is another pregnant illustration of the principle that real governments cannot be manufactured, but must be a growth out of the condition, circumstances, history, and character of a people. God, in His wise Providence, so ordered our growth as to give us this system. He gave it, not as an abstract principle, but as a living fact of our national existence. The framers of the Constitution found it a reality, and fixed it in that instrument, as the foundation of the whole fabric. It is this great and unprecedented feature of our institutions which saves this government from becoming a simple despotism, as crushing and oppressive as the worst tyrannies that have made the earth to groan. In the preservation of this system is garnered up the last hope of mankind for liberty and happiness. To attempt its destruction, to annihilate the Sovereignty of the States, or to dissolve the Union of the States, is TREASON, not only against the actual government, but treason against American liberty, treason against social order, treason against the highest hopes and aspirations of humanity, treason against the God of heaven who committed to us this inestimable trust for ourselves, and for the world.

The little creatures, the spawn of a long period of tranquil prosperity, who are continually prating, in the North, and in the South, about a dissolution of the Union, at each passage of the government which vexes into a miniature storm the undisciplined passions of their tiny souls, simply do not know what they are talking about. The people in the majesty of a virtuous indignation should send these mischievous, overgrown children home, and set them to work at something they can understand.

The very principle of our complex government is founded upon the postulate, that there may be at any time attempted wrong, and impending injury, from one side or the other. But the conservative remedy is, that the nation in its aggregate capacity, and each State as a separate commonwealth, possesses, in independent integrity, all the powers and functions of a self-sustaining government. The result is that either party is at once and effectually checked and restrained when it goes beyond its sphere, and undertakes to *execute* its purpose of oppression and wrong. The experience of the country so far has proved, and as long as we are capable of liberty the same thing will be true, that neither party can successfully oppress and injure the other. The action of each government in its own sphere is too constant, too regular, and too decisive, to be successfully overborne by the irregular and usurped action of the other in the same sphere.

But a dissolution of the Union would be the destruction forever of this only conservative element in our political system; and each of the parts would then be abandoned to that simple government, which, in any possible form, must be a despotism, intolerable, and destructive of all human right, liberty, and nobleness. The lightning flash may at last strike and shiver into many pieces the noble oak which has grown and hardened and battled against the fierce elements for a thousand years. You may find, and even gather up these charred and blackened atoms. But the pride of the forest is no more. The dissevered fragments have no vitality, or beauty, or self-sustaining power. So will it be when the anger of Heaven, for the sins of the people, shall rend asunder this glorious Union, which is no fabricated expedient, but a Divinely ordered growth, meeting all the exigencies of our position, and laden with the rich fruit of unnumbered blessings to us and to mankind.

But no constitution, no form of free government, however perfect, can stand, or be administered, unless by a people worthy of such a blessing and capable of such a trust. There must be a principle of stability and healthfulness in the whole social body, as well as in the construction and framework of the government. The Federal and State governments are alike worked by the people. And the people may at any time, when sufficiently maddened, sweep away this as well as every other barrier to their own self-will.

There is but one element of stability in the constitution of American society which can afford adequate security against incessant change, and the frequent upturning of all the foundations of civil society. That element is the Christian Religion. It is only Christianity that can teach men to look above themselves for a law, which is controlling and paramount; for a Will, to which the caprices of opinion and the impulses of passion must be alike submissive. Religion is the only common, unchanging, and unchangeable principle, which pervades the whole community, comes home to every bosom, and appeals with equal force to the high and to the low, to the intelligent and to the ignorant.

When we speak of religion as the only foundation of social order we, of course, do not refer to those modern notions of Christian religion which consider it as like all human science, an improvable thing, to change with the changing aspects of the human mind, and to assume to-day whatever form the whim or the conceit of a local or party majority may dictate. Much less do we refer to that undefinable system which makes Christianity to be the ten thousand various and conflicting opinions

which the diversified fancies of men may conjure out of the Christian revelation. These constitute no stay, no resting place, for the human mind; these present no basis for the truth, and no barrier against the lawless spirit of change and revolution. But we do mean that religion which has been always one; knowing no change but increasing fullness and clearness of manifestation—each successive development the immediate work and direct revelation of Him in whom alone are hid the treasures of knowledge and wisdom; and the whole system resting upon the immutable will of that same Being who knows no variableness nor shadow of turning. It is in this glorious system, which teaches us, that here the rude assaults of human pride and self-sufficiency must be staid; that upon this hallowed ground the reckless spirit of innovation dares not enter; it is in this system, that we must look for an enduring and efficient element of stability to operate upon the American mind. Here only can we find it. On this great rallying point the friends of permanence and of order must fall back. All else is change, disorder, confusion, and revolution; the utter subversion of ancient order, and the contemptuous disregard of old customs, hallowed principles, and venerable institutions. Abandon this ground, and the most sacred and best established principles are forced to give way to every superficial sophism and crude conceit which for the time may find favor with the democratic sovereign, or with his self-constituted prompters.

ART. II.—THEODORE PARKER AND THE NEWEST THEOLOGY.

1. *A Discourse of Matters Pertaining to Religion.* By THEODORE PARKER. Fourth Edition. Boston: Little, Brown & Company. 1856. 12mo. pp. 466.
2. *Sermons of Theism, Atheism, and the Popular Theology.* By THEODORE PARKER, Minister of the twenty-eighth Congregational Society in Boston. 1856. Second edition. 12mo. pp. 365. Same publishers.
3. *Ten Sermons of Religion.* By THEODORE PARKER, Minister, &c. Second edition. Same publishers. 1855. 12mo. pp. 393.
4. *Two Sermons on Revivals*—"a False and True Revival of Religion" and "the Revival of Religion which we need"—April 4th and 11th, 1858.

THE name of Theodore Parker has become conspicuous among the events of the age, and is not unlikely to be so on the page of its history. As yet but a young man, comparatively, scarcely in the prime of life, he has become one of the most voluminous authors of our country; preaches to a congregation as large, we presume, as that of any other popular orator, not even Henry Ward Beecher excepted; is sought on public occasions, College Commencements, &c., as a public lecturer; his books reaching four and five editions in a rapid sale, and, as we learn from the papers, are coming to be recognized as scripture with a sect by no means inconsiderable for its numbers.*

* At the late meeting of "Spiritualists" at Rutland, Vt., a leading member opened the exercises by reading "*A portion of divine truth, according to Theodore Parker.*" The volumes named at the head of this Article contain a fly leaf announcing the following volumes by Mr. Parker—besides which, and as later productions, we have seen several on Revival of Religion, &c., &c.

A Discourse of Matters Pertaining to Religion. 1 vol. 12mo. *An Introduction to the Old Testament.* From the German of De Wette, 2d ed., 2 vols. 8vo. *Critical and Miscellaneous Writings.* 1 vol. 12mo. *Massachusetts Quarterly Review*, 1848-50. 8 vols. 8vo. *In Numbers.* Occasional Sermons and Speeches. 2 vols. 12mo. *Ten Sermons of Religion.* 1 vol. 12mo. *Sermons of Theism, Theism, and the Popular Theology.* 1 vol. 12mo. *Additional Sermons and Speeches.* 2 vols. 12mo. *The Trial of Theodore Parker for the "Misdemeanor"*—a Speech in Faneuil Hall against Kidnapping, with the Defense. 1855. 1 vol. 8vo. *Pamphlets.*—A Sermon of Old Age. (1854.) The Dangers which Threaten the Rights of Man in America. (1854.) The Moral Dangers Incident to Prosperity. (1855.) Consequences of an Immoral Principle. (1855.) Function of a Minister. (1855.)

Such a phenomenon requires to be accounted for. We naturally desire to know what causes have produced it! What is its character? What are the effects it is likely to produce in its turn upon the popular mind and the course of events and of thoughts in the future? We know of no man, and of no works in modern times, pretending to discuss grave theological subjects, and in a grave and scientific way, that attract so many hearers and find so many readers. Do they appreciate the discussions? Do they adopt the preacher's doctrines; and gather around him from an appreciation of this new theology! and thus indicate the direction in which philosophic and theology speculations are tending—a prophecy of the future! Undoubtedly the phenomena have a meaning—a meaning which it is well for us to study and comprehend—if we may.

A man is always the resultant of several forces. First and inwardly, there is always something in the man himself—some constitution of nature whereby all external forces and influences are modified in their results so that he—the result—is never, as in mere physical motion, the measure of the amount, and a sure indication of the direction of the forces that have been exerted upon him. Then, outwardly every man that lives and grows up in society at all, is modified by and to some extent the product of certain external influences which may be distributed into several groups—as social, political, theological and philosophic and educational—meaning by this last, that influence of much or little advantage of teachers and study, irrespective of what may have come from what he studied. Without some knowledge of all these elements that go to make up the complex result—which is the man, as he stands before us in society and in history—we can never fully know what he is, or understand his position and bearing upon things around him; or to carry out our illustration a little farther, we cannot estimate him as a force that operates in the production of the future of the individual men by whom he is especially surrounded, or of society of which he is an integral and constituent part—of that future to which he contributes.

We do not propose to examine Mr. Parker in all these respects. For our purpose three only are all that we need to consider. He comes before us as a teacher of theology chiefly, but of a theology, derived, as he claims, not from the past, not from the creeds and formularies of his ancestry, not even from the Holy Scriptures, but solely from the Absolute Fountain, but really from himself, (though he scarcely admits so much,) by the means of philosophy. A philosophy he has, as all men have who think at all, whether consciously adopted, or unconsciously implied in every act of thought, in the investiga-

tion and verification of every doctrine which they utter. Coming also as a teacher of theology, it is impossible that the theologic influences that surrounded his early years have not exerted, whether by attraction or repulsion we need not now say, a large amount of influence upon him and upon his present opinions. If, now, we take account of himself as an individual personality, with endowments and a mental constitution of his own, and peculiar to himself, and then look at him as a product of theology and philosophy, we shall be in the way to comprehend the man and his influence; and if we fail to do so, the fault must be in ourselves, and not in the method or the means. Nay, we could not well go farther if we would, and however necessary it might become under other circumstances to do so. The political influences under which he has been produced are, indeed, a part of the history of our country, and, therefore, fairly at our command. But Mr. Parker is not before us as a private individual. The social and educational influences under which he was produced, we do not know, or, at least, have no right to investigate or bring before the world. Whether born and educated in affluence, with all that wealth can do for him; whether educated in schools and colleges with all the resources that they can command and all the conservative influences that they usually exert, does not appear by direct statement in any of the volumes before us. Nor is it material that we should know. We should hardly deem it possible, however, that he was nursed in the lap of luxury and self-indulgence. He has too much sturdy rough energy for that, and too little regard for the proprieties and respectabilities of life to have come from such a stock. Nor should we suppose that he had the patient care of a cautious training, in lopping off redundancies, weeding out the exuberant luxuriance of ornament in style, and ever urging and forcing the mind on to greater accuracy of expression, and sharper views of distinctions and definitions constantly tripping him up in those long leaps in the dark, under the canopy of high-sounding and long-drawn sentences indeed, but in which lurk all sorts of fallacies, non-sequiturs and metabases. We should rather suppose him to be one of those "encyclopedic heads, which dines on the science of mankind, and still wanders, crying for lack of meat," and, like all gormandizers, digests but imperfectly, throwing off as excrement what should have been assimilated, and sometimes, though not so often, or to so great an extent, assimilating what should have been thrown off, and in either case produces disease and an abnormal state of the vital functions.

But let us look at Mr. Parker as the result before we consider the forces that have produced him. Of him, and as a private individual and citizen, we propose to say nothing, except for sweet charity's sake to say, that we believe him to be a more humane, humble minded, and generous hearted man than his books would lead us to expect. Of boldness—daring, defiant boldness, that delights in attacking whatever is thought to be sacred and fearful—a boldness that amounts even to a love of boldness, for the consternation it produces in the beholders, we see abundant proof in the works before us. Of humility and self-distrust, we see nothing—absolutely nothing. So, too, the eloquent, reiterated and amplified, not to say impassioned commendations of the noblest sentiments, in his Sermons on Religion, as indeed, everywhere, raise a suspicion that the man is commending what he feels the need of—and his whole philosophy of life—we do not say his designed and intentional exhortations and advice, but his philosophy of life, is just such as is admirably calculated to produce a heartless indifference, and to quiet one's conscience in the enjoyment of such things as one can get for himself, leaving others to their penury and hardships, as the very thing which “the Father and Mother of all” has allotted for them in the exercise of “a perfect benevolence, adapting perfect means to a perfect end,” so that even to ameliorate their condition might be interfering with the divine plan. Such, we say, is the view to which his philosophy of life inevitably leads—although, as we have said, we believe from what we know of Mr. Parker, aside from these his published discourses, that he is one of the most kind-hearted and benevolent of men, with a generosity that amounts to heroism. Well! Locke was not a materialist, nor an atheist, though the philosophy he taught has made scores and hundreds of them. Des Cartes was himself as far from pantheism as any man need be, but his philosophy has developed a whole school of pantheists and given a pantheistic tendency to nearly all modern speculations, except those which have taken the opposite direction from the sensationalism of Bacon and Locke.

We suppose that in speaking of Mr. Parker as a theological reformer, we shall be ascribing to him only the character which he claims. In fact, every man who *thinks* and is not merely a receptacle and repeater—the mere aqueduct of other men's thoughts—is a reformer to the extent of the thought that he has. It modifies the wisdom of the world just as every particle of sand wafted down the Mississippi changes the configuration of the earth's surface to the extent of its bulk and the distance to which it has been removed. But Mr. Parker, if

his obvious, and, we may say, avowed design, does not fail, will not prove a mere sand particle, but rather a sand bar—a projecting rock that is to turn the whole current of the river in another direction, and stand forever as one of the way marks in the history of thought and theologic speculation. As such, and a reformer, whether great or small, he has of necessity two parts in him—the one destructive, denial, removing the old to prepare a place and way for the new, and the other constructive, positive, affirmative, erecting a structure in the place of that which he would remove. Now, as we shall have occasion to speak often of both of these parts, and frequently of the one, saying of it what could by no means be affirmed of the other, it will be well in this place, and before we proceed any further, to note the distinction and to call all our readers to take note also, that we shall call the latter part—the positive, constructive part—Mr. Parker's *doctrines*; and the former or destructive part, his *denials*—although they may sometimes be put into the form of what logicians would call affirmative propositions.

In order to get at a satisfactory statement of Parker's doctrines, we must begin with a view of his denials—see what he would clear away before he begins to build. And, as that which lies between doctrine and denial is partly both, without being wholly either, a sort of sub-soil or underground to his foundation-doctrine, we have his view of religion and theology in general. In this he denies that either are of divine origin, in the sense in which they are universally held to be so; he denies that they have been given by any special Revelation, so as to be in any sense obligatory upon the mind and conscience of man. But he affirms that they are, like all sciences, of human origin, arising in the thoughts of one man; improved, amended, and increased by the thoughts of the next, and so on, to the end of time. Among these men and the same in kind, however different in degree, he recognizes not only Moses, Isaiah, our Blessed Lord and His Apostles, but also Confucius and Menu, Zoroaster and Socrates, Mahomed and Swedenborg, Shem Zook, Joe Smith and the Mormons, with Andrew Jackson Davis and the Spiritualists, each and all as contributors to that science in which he appears and claims to be a collaborator, receiving from each and all, but not *as theirs*, or because they have taught it, whatever of their teachings commends itself to his sense of truth, (we suppose we ought to say, *the True*.) He claims that theology is progressive, like all other sciences.

Now this, which is the last in the order of time of his denials,

is also the first in the order of his doctrines. It is also the last attainment and result of what he calls "*criticism*," and the beginning of what is his philosophy, regarding both criticism and philosophy for the present as only methods and means to the grand result of the whole process.

In order to arrive at this result, he must, by way of criticism, show that neither the Bible nor its writers are what we have been accustomed to regard them, and what we have supposed that they claim to be. Now Mr. Parker claims that Criticism has shown that many of the Books held sacred as the channels of inspired thought, which have been regarded as genuine, are spurious, and among the rest the Gospel of St. John; those that have been regarded as authentic are full of mistakes, blunders, errors, and obscurities. We do not remember that he admits any one of them to be reliable as history, and of course he admits no one of them as authority in matters of doctrine.

"It is a notorious fact," says he, (*Discourses of Religion*, p. 307.) "that it has not been, and cannot be proved, . . . that any one book or word of the Bible was miraculously revealed to man." "Laying aside all prejudices, if we look into the Bible in a general way, as into other books, we find facts which force the conclusion upon us that the Bible is a human work, as much as the *Principia* of Newton, or Descartes or the Vedas and Koran. Some things are beautiful and true, but others, no man in his reason can accept. Here are works of various writers from the eleventh century before to the second century after Christ, thrown capriciously together and united by no common tie but the lids of the bookbinder. Here are two forms of Religion which differ widely, set forth and enforced by miracles; the one, ritual and formal; the other, actual and spiritual; the one the religion of Fear, the other of Love; one final and resting entirely on the special revelation made by Moses, the other progressive, based on the universal revelation of God, who enlightens all that come into the world; one offers only earthly recompense, the other makes immortality a motive to a divine life; one compels men, the other invites them. One half the Bible repeals the other half; the Gospel annihilates the two; the Apostles take the place of the Prophets and go higher up. If Christianity and Judaism be not the same thing, there must be hostility between the Old and the New Testament, for the Jewish form claims to be eternal. To unprejudiced men this hostility is very obvious. . . . If we look at the Bible as a whole, we find numerous contradictions, conflicting histories which no skill can reconcile with themselves or with facts; poems which the Christians have agreed to take as histories, but which lead only to confusion on that hypothesis; Prophecies that have never been fulfilled, and from the nature of things, never can be. We find stories of miracles which could not have happened; accounts which represent the laws of nature completely transformed as in fairy land—to trust the tales of the old romancers; stories that make God a man of war, cruel, capricious, revengeful, hateful, and not to be trusted. We find amatory songs, selfish proverbs, skeptical discourses, and the most awful imprecations human fancy ever clothed in speech. . . . Here are works whose authors are known; others of which the author, age and country are alike forgotten. Genuine and spurious works, religious and not religious, are strangely mixed, (p. 309.) Every book of the Old Testament bears distinct marks of its human origin; some of human folly and sin; all of human weakness and imperfection, (p. 311.) This general thesis may be affirmed. All the writings in the New Testament as well as the Old, contain marks of human origin, of human weakness and imperfection." (p. 333.)

This is sufficiently sweeping. If it be true, it has done enough by way of denial. It has removed all obstacles to any theory Mr. Parker may be disposed to establish in the place of what he calls "the popular theology."

We do not of course propose to examine this part of Mr. Parker's work. It opens, as will be seen, the whole question of the Evidences of Christianity, for which we have no time nor place here. But our readers may ask how it comes about that at this day and after so many centuries of inquiry and research, such results have been attained? how any one in view of all that has been said and believed in favor of Christianity and the Christian Scriptures, has come to announce such conclusions, with so much of confidence. One might indeed suspect from the very air of defiant boldness with which they are announced, that the author had even yet, though quite possibly he does not acknowledge it to himself in his own consciousness, some lingering doubts, some fears that after all he may be wrong. But he has none. It is Mr. Parker's nature to be thus confident. He is not a man of insight and of logic, but of the sensibility and the imagination. He is confident, as they always are who trust to their feelings, and not cautious and distrustful, as are they who are accustomed to look with a close scrutiny to their premises and their logic. We propose only two remarks in passing.

The first is, that these announcements as conclusions or results of "criticism," depend very much upon the opinions, prepossessions and prejudices with which one begins his investigations. Mr. Parker speaks of looking at the Bible impartially, and as an unprejudiced man. But the thing is impossible. Christianity is too near the heart for impartiality. If man be ruined by sin, redeemed by Christ, and doomed to eternal perdition, unless he surrenders himself to God and accepts that redemption; nay, if one looks at the Scriptures to see if such be the fact with regard to himself, he cannot do it with indifference. He will love if he believes, hate if he denies; and just as likely the reverse, believe if he loves, and because he loves; and reject the book and all that it contains if he hates the doctrines and conclusions which it presents for his consideration. Even in human affairs man is never indifferent to those who stand nearest to his heart, husband or wife, parent or child, brother or sister; we either love or hate them. To be indifferent to us, things must be further off, less nearly concerning our hearts and our happiness.

Now, suppose the state of the facts to remain the same and unchanged, and it will be true that a man may come to

precisely the same results as those which Mr. Parker has announced, or to those which are directly the opposites and contradictories of them, according as he goes to the investigation freighted with prejudices against, or presumptions in favor of the doctrines taught in the Scriptures; with a love for the conditions of salvation proposed, or a heart swelling with self-reliance and hostility to all restraint. Mr. Parker may doubt this; but men of soberer experience of human life, and a more penetrating insight into the subtle workings of the human heart than he seems to possess, will at once recognize and acknowledge its truth.* Or, to put the matter in another shape, how happens it that he and a few others alone have come to this conclusion, when others who were old in study when he was a boy, as Andrews Norton, for example, men whom the world has never yet consented to call either fools or ignoramuses, not only have never come to such results, but have found in the investigation of these same facts, proofs, as they thought, that the books of the New Testament, the most of them at least, were both authentic and genuine? We refer to Mr. Norton, not because we consider him either the most learned or the most reliable of critics; but for a purpose which Mr. Parker cannot fail to understand. He was a man with no prejudices or prepossessions in favor of "the popular theology," which Mr. Parker handles so unceremoniously. He was a man *supposed* to have some accuracy, some patience of reflection, some indefatigability of research, some familiarity with all that remains of early monuments from which to prove either the genuineness and authenticity, or the spuriousness and untrustworthiness of the Sacred Scriptures. If he had stood alone in his conclusions in their favor, a little more modesty would have been becoming in the "Minister of the Twenty-Eighth Congregational Church in Boston." But standing as he does in these respects with a host of others, not more learned or more highly gifted by nature than they, but laboring under no such burden of supposed prejudice in favor of "the popular theology," as they did, we think that a man not yet past the meridian of life,—hardly even has he reached it,—should have spoken a little more cautiously, as long ago as 1842. At that time, it could hardly have been the calmness of settled judgment, the confi-

* Nay, Mr. Parker himself has said as much, and we quote Mr. Parker's words as best expressing our thought: "The results attained will depend on *the subjective peculiarities* [the italics are our own] of the inquirer, and so have the UNCERTAINTY of mere opinion, not the stability of historic knowledge." Discourse of Religion, p. 237.

dence of long settled and often reviewed opinions. It was rather the rashness of headlong impetuosity.

A part of the basis or ground of Mr. Parker's conclusions, as he intimates in the passages which we have quoted, is the absurdities and contradictions; contradictions to fact and to themselves which are contained in the Scriptures. But absurdities and contradictions are not matters of direct and obvious cognition. Their discovery is the result of a longer, more complicated and less certain intellectual process. An absurdity or contradiction may be adjudged to exist between two facts or statements, when the whole difficulty lies in our *misapprehension* of the facts, statements, or systems. When Mr. Parker speaks, therefore, of two forms of religion, the one contradictory to the other, we are compelled as cautious critics to pause and ask if it be not possible that even he has misconceived the meaning and purport of the old Dispensation, or the new; the ritual of the one in its relation to the spirituality of the other. Even Mr. Parker must allow that it is possible that such is the case; and many a reader of his works will feel quite sure that he may never have seen to the bottom and full import and meaning of what he rejects as senseless and absurd.

The second remark that we have to make, is with regard to Mr. Parker's capacity to comprehend and deal with *the facts* on which a judgment concerning the genuineness and authenticity of the Scriptures is to be based. Perhaps we can best accomplish this purpose for our readers by showing them by a quotation, (which will also subserve another purpose at the same time,) in which he gives us his conception of something with which we are already pretty familiar. Take the following, as a description of the *popular theology*, and compare it with what we have been taught and believe:

"According to the popular theology, there are three acknowledged persons in the Godhead.

"First, there is 'God the Father,' the Creator of the Universe and all that is therein; the great Being of the world, made to appear remarkable for three things: first, for great power to will and do; second, for great selfishness; and third, for great destructiveness. In the popular theology, God the Father is the grimmest object in the Universe; not loving and not lovely. In the New Testament, in the Gospels of Matthew, Mark, and Luke, [poor John is denied the authorship of his,] there are some dreadful qualities ascribed to God [and some good ones.]

"Then there is 'God the Son,' who is the Father in the flesh, with more humanity in him, and with very much less selfishness and destructiveness than is attributed to the Father. Still, in the popular theology the love which the Son bears towards man, is always limited. . . . It is no doctrine of the popular theology that Christ actually loves transgressors. [Mr. P. thinks it impious to deny that Judas is as dear to God as Jesus; the betrayer as the betrayed.]

"Then, thirdly, there is 'God the Holy Ghost,' the least important person in

the Trinity, who continually 'spreads undivided and operates unspent,' but does not spread far, or operate much, and is easily grieved away. The Holy Ghost is not represented as loving wicked men, that is, men who lack the conventional faith, or who are deficient in conventional righteousness.

"It is commonly said there are only three persons in the Deity. But there is really a fourth person, in the popular idea of God, in the Christian theology, to wit: the Devil, for the Devil is really the fourth person of the popular Godhead in the Christian churches, only he is not so named and confessed. . . .

"Then, God as a whole, is represented as angry with mankind as a whole. There is, on the one side, an offended God, and on the other, an offending human race. God the Father, is angry with mankind; God the Son, and God the Holy Ghost, are both angry with mankind; and the Devil, 'the implacable enemy of the human race, as a roaring lion walks about seeking whom he may devour, especially unbelievers.'" *Sermons of Theism*, pp. 88-91.

It may be thought that Mr. Parker, in these words, did not represent the popular theology as he understood it; in other words, that he intentionally *misrepresented* and caricatured it. Possibly he did, although we hardly think that can have been the case. But we will give one passage more:

"If Jesus was but a wise and good man, no word of his could have authority over reason and conscience. At best, it could repeat their oracles, and therefore he could never found an institution which should be master of the soul."

Here, let it be carefully noted that he has assumed that the thing which historically and on "critical" grounds he is going to deny, is impossible in the nature of things; his philosophy has settled beforehand what can and what cannot be true; and previous to any appeal to fact to see whether it be so or not. But to our extract:

"But even if he were what the churches pretend, it does not appear that he has given this authority to any on earth. (1.) If we may credit the Gospels, Jesus established no organization, founded no church in any common sense of the term. (2.) He taught wherever men would listen; to numbers in the synagogue, temple, and fields; to a few in the little cottage at Bethany, and in the fisher's boat. He gave no instructions to his disciples to found a church. (3.) He sent them forth to preach the glad tidings to all mankind. The spirit within was their calling and authority, Jesus their example, God their guide, protector, and head. In all the ministrations of Jesus, there is nothing which approaches the formation of a church. (4.) What was freely received was to be given as freely. Baptism and the Supper were accidents. He appointed no particular body of men as teachers, (5.) but sent his disciples, all of them, to proclaim the truth. The twelve had no natural authority over the others, (6.) no preëminence in spreading the Gospel." (7.) —*Discourse of Religion*, p. 363.

We have placed figures in parenthesis against some of the statements in the above extract, which our readers will notice as directly contradictory to the plainest facts and declarations in the Gospels. It can be hardly necessary to cite the passages, for the sake of confronting Mr. Parker's fancies with

the facts of the record, his statements with the objects which he professes to represent in those statements. But we will cite a few. To the first, we oppose Luke xxii, 29-30. "And I appoint unto you a kingdom as my Father hath appointed unto me, that ye may eat and drink at my table in my kingdom, and sit on thrones judging the twelve tribes of Israel." To the (2.): Matt. xvi, 18. "On this rock I will build my church." Parker says he established no organization. But he instituted Baptism and the Lord's Supper, and appointed a Ministry with full authority, &c. Is not this to "establish an organization?" Parker admits the facts, but denies the inference. In the passage quoted, he says Baptism and the Supper were accidents. On p. 245, he says: "Did he [Christ] lay any stress on his watery dispensation, [Baptism,] count it valuable of itself? *Then we must drop a tear for the weakness.*"

So it seems not quite clear that our Lord did not regard Baptism as something more than a mere accident, but then it was a "weakness" of his. So much for the 3d and 4th. To the fifth, we refer to the well known cases in which our Lord is said to have ordained men [Mark iii, 14] that he might send them forth to preach. To the 6th, we cite in addition to the passage from Luke above given, Matt. xxviii, 18. "Whatever ye shall bind on earth," &c. John xx, 23, &c. "No preëminence in spreading the Gospel." To say that the twelve had no such preëminence in respect to St. Paul, is of course nothing to the purpose, though a striking declaration: for no body supposes they had. The designed effect of the declaration is to assert that there was no appointed or authorized Ministry.

But we are not going to argue these points with Mr. Parker. We cite them for the only and single purpose of enabling our readers to see and judge for themselves how far Mr. Parker is to be trusted in his attempts to deal with facts. He first judges of their possibility *a priori* by his own sense of what is possible and fit, and then finds them according to his own presentiment of what they ought to be. Nowhere does there seem to be any calm scrutiny of the facts of the case, no clear insight into their nature and import. And of course any inference which he may pretend to have drawn from the facts will depend for their value and accuracy upon the clearness and accuracy with which he apprehended the facts. And if the cases we have had before us are fair samples,—and we believe that they are,—we certainly have seen enough to satisfy ourselves that we need not be troubled by his conclusions, be they what they may; enough to relieve us from all surprise at

finding him differing so widely in his inferences from all others who had explored the same field before him. With such a facility at managing facts and authorities, it is very easy for him to prove anything that he may desire to prove; and it can make but little difference to us what he does claim to have proved; very little difference, we say, *to us*; and as for himself, he must settle that question with his own conscience and his God.

The next of Mr. Parker's denials which we will notice is contained in his view of the Author and Finisher of our Faith—the Blessed Jesus. From what has been said it must be evident that he denies both His divinity and His sacredness—the divinity of His person and the sacredness of His character. Nevertheless, Mr. Parker thinks well of the Son of Mary *as a man*, “the sublimest of all the sons of men, modest because he was great,”—“a man of genius for Religion”—“such a man!” “But it is vain to deny or attempt to conceal the errors in his doctrine.” “He was mistaken in some points of the greatest magnitude”—“profoundly in error with regard to them”—“the character of God—the existence of the Devil—the eternal damnation of men—the interpretation of the Old Testament.” He had “the weakness to suppose that the Sacraments as Baptism and the Eucharist could be anything more than accidents—in any way beneficial to the soul.” “Doubtless he had his errors, his follies, his faults and sins even; it is idle and absurd to deny it,” and on Calvary “he bears his own sins and not another’s.” We must deal tenderly with his faults, however. He was “the son of a peasant girl” of doubtful paternity; “His very birth” (as the Scriptures represent it) “a fling at marriage.” “Nazareth was no Athens where philosophy breathed in the circumambient air; it had neither Porch nor Lyceum—not even a school of the prophets.” And, moreover, “he died while quite young.” Nevertheless, he was “the greatest soul of all the sons of men,”—until (reverently be it spoken) Mr. Parker—we say until Mr. Parker, for it is a favorite maxim with him, and one that is often repeated, that “Spiritual men of the same elevation see always the same spiritual truth.” In view of this, we take it that one who could speak so confidently of the errors of that “greatest soul of all the sons of men,” “with a genius for Religion,” must be somewhat above Him. Nay, even that Nazarene was content with calling God His father. But our new teacher aspires to divinity on both sides. Wholly divine, God is his “Father and his Mother;” a divine parentage on both sides. Jesus was “the greatest soul of all the sons of men,” until Mr. Parker, (be it

reverently spoken,) and "modest because he was great." But our new divinity has no such impediment to his greatness; nothing limits or restrains the sweep of his genius. Facts yield before his ideas of what they ought to have been. Even the law of falling bodies in his hands becomes not the old and rather tame velocity of an increase in the ratio of the product of sixteen and a half into the successive odd numbers, 1, 3, 5, 7, &c., but at the rate of the square of the distance, for each successive moment. It was not "necessary for Jesus, any more than for other men, to understand all ancient Literature and be familiar with criticism and antiquities," but our new teacher has one of those "encyclopedic heads which dine on the science of mankind, and still wanders, crying for lack of meat."

Of course Mr. Parker does not believe in miracles or a special inspiration. The Scriptures are no sufficient testimony to the reality of miracles, because forsooth they are unworthy of credit. And they are unworthy of credit because, among other reasons, they testify to miracles and a special inspiration.

Now we are not going to blame Mr. Parker for making philosophy a test of Revelation. We do not intend to stultify ourselves or to cut the branch between ourselves and the tree. All men, however they may deny it and decry it, yet all men do make their philosophy a test and standard of Revelation, so far as to settle beforehand that some things are absolutely true—whether taught or denied by Revelation,—some absurd and impossible. We hold that two and two are four, and no book could make any progress towards gaining our acknowledgment which should teach otherwise. We hold that God is good—approves and rewards virtue—commends veracity and benevolence and purity, and no amount of testimony could convince us of the authenticity of a book that should teach otherwise, nor could we be persuaded that miracles had been wrought in confirmation of such doctrines. Mr. Parker's fault here is in carrying this matter too far, in making the latest hypothesis of a nebulous speculation a test of truth, with as much confidence as those fundamental axioms which none can doubt, and whose certainty is both absolute and intrinsic.

We beg our readers to be assured that we have not quoted the blasphemous sayings, given a page or two back, merely for the sake of shocking their sensibilities. We had no such unholy purpose in view. But it was right, we may add, necessary, that they should know the character we have to deal with—the results to which "the Absolute Religion," "the Philosophical Spiritualism," which Mr. Parker proposes to substitute for the Religion of Christ, may lead. But this is not

all. Nor should we regard even this as a sufficient justification for soiling our pages with such blasphemous expressions. We have another object in view. It is to present to Mr. Parker's consideration a view of the matter, the truth and importance of which is totally independent of the main issue between us—the question whether his doctrines are true in general or not. It is the fact that such expressions *are* blasphemous. And we have quoted but a small part of them, and that part perhaps not the worst that are to be found. The use of such expressions cannot be justified on any ground; nor if he has any but a diabolical purpose in view, can their use be in any way expedient or conducing to his main object.

We say the expressions are blasphemous. We know that the term is relative. Confining ourselves to the more literal and therefore the most general signification of the word, it is possible to blaspheme the Devil—that is, if there be any one, who has reverential regard for His Personage, and if there is not, it is not *his* fault. We freely admit also, that Mr. Parker does not regard the Character and Person of Christ, the Holy Scriptures, and the Sacraments, and worship of the Church, as entitled to reverential regard. Nay, he thinks that such reverence is a damage to mankind, one of the greatest hindrances to the welfare of man in our age. We are going to allow him the full benefit of all this, though, of course we differ from him in regard to it by “the distance of a whole equinox.” But we do not propose now to join issue on this point; we only demur to his inference from it, as a justification of his course in this matter. We are sure Mr. Parker will understand our point; we trust he will appreciate it.

We begin then, by saying that reverence is not only natural to the human soul, but that it is essential, indispensably necessary to virtue, to religion, to every healthy condition of existence. The soul that does not look up to, and reverence something superior to itself, is degraded and abandoned, so far as man or philosophy can see, beyond hope of recovery or elevation. Mr. Parker admits that even the Fetichism of savages is better than no religion, and no religious sensibility. But without reverence there can be no religion—no religious sensibility—not even for the dumb and senseless fetich, and from this, through all the grades up as Mr. Parker has described them, up through polytheism—the monotheism of Moses, the theism of the Christian Scriptures, up until one comes to the full idea of the Absolute God—“the Father and Mother of all,” as Mr. Parker would describe IT, (we say “*it*,” for we cannot speak of God as HIM any longer, in Mr. Parker's theology,) up we

say to the full idea of that which is "the Father and Mother of all," "both Matter and Spirit,"—there must be, in order that there may be any religion—any virtue or holiness growing out of the idea of God, and of faith in Him—reverence and awe—a reverential awe, that humbles and subdues the soul. It is true Mr. Parker says that in God, as he understands and conceives His character, "there is nothing to fear," (Sermons of Theism, p. 185,) yet reverence for Him there is and must be, or there is no worship, no religion, no elevation of soul, or of life coming from one's belief in God.

But in the next place we say that this reverence must be *transferred* if it terminates in a wrong object and not *exterminated*, and here is Mr. Parker's great fault. Admit that this reverence in the mass of the Christians at the present day is a mistaken reverence, paid to an unworthy or mistaken object. Yet, it is genuine, it is sincere—at least with all who are not hypocrites—with all whom it is worth Mr. Parker's while to consider at all. And ridicule of the object of this reverence, does not transfer it to a worthier or higher object—does not transfer it at all; it kills and destroys it. Its only tendency is to fill hearers with scoffing and irreverence. The man who wishes to seduce his neighbor's wife, does not begin by ridiculing and slandering her husband, whom she loves. He knows better than to take such a course. It would only shut her ears to his seducing flatteries, and make her cling closer to the man from whom he would seduce her. He must gain her heart to himself without shocking and outraging it, and only after she is completely won to the seducer and weaned from her true husband, may he venture to make sure his conquest, by words of disrespect and contumely concerning him whom she has loved, wronged, and forsaken. Such is the law of the sensibility, pertaining to all the benevolent affections. We cannot create one special manifestation by destroying another. We are far more likely to turn it into its opposites—into a general malevolence and misanthropy, and distrust. Suppose then, Mr. Parker's object to be legitimate—his end in view just and proper, his means are ruinous to the very end he has in view—ruinous to the best interests of humanity. Suppose we say it is desirable to rid men of their reverence for the Bible—their veneration for Christian worship—their faith in the popular theology and to transfer their reverential regard to "the Absolute Religion," the "Philosophic Spiritualism." Mr. Parker's means can only make them irreverent, scoffing, and unbelieving. In destroying or breaking down the specific form, he destroys the genus, the very germ and seminal principle of religion altogeth-

er. Let him set forth his new theology with all his eloquence, present it in all its loveliness and attractions, enlist all the reverence and awe that he can for his misty abstractions, and when men and women come to love it more than the God of the Gospel—when they come to find that this “Philosophical Spiritualism” satisfies the wants of their hearts better than the doctrines of sin, a cross and a Saviour as presented in Christianity—when they come to prefer “the Absolute Religion,” to the loving kindness of God, who while we were enemies loved us, and while we were sinners, died for us—then, and not till then, will they forsake the old way, the fountain opened for sin and uncleanness, and embrace—Mr. Parker’s views. Then, and not until then, may he blaspheme the Holiest of things to his heart’s content, with no longer a danger of defeating his own end, no longer a fear of injuring those whom he has converted to his faith. But until then, for prudence’s sake, if not for righteousness’, let him forbear and abstain from such uncalled-for outrages upon that which is most holy in men, most fundamental to all of virtue, and all of moral worth there may be in the world. Mr. Parker’s philosophy should have taught him all this. He believes in a progressive development of men, “as in all things else so in Religion.” They began in his estimation, low down in the scale of intelligence. “He seems to have no thought except for the day; his motives are gathered only from his present wants; no more. He knows no past, cares for no future, has nothing within him which checks any instinctive desire,” and yet nobly endowed, “with not a limb too many, not a passion too much.” From this he rises up through many thousands of years through Fetichism, Polytheism to Monism. As fast as he outgrows one form, he loses faith in it, disbelieves it, casts it off, and leaves it behind him. When he does outgrow a system he can’t be made to retain it; before he has reached the level of one, however good and true he can’t be made to receive it. Such are Mr. Parker’s views. And in this view to disengage people from a system, while they believe in it, and before they have outgrown it, is not only cruelty to them, but great injustice, the deepest infidelity to the great law of progress. It snatches the crutch from the cripple before his limb is strong enough to bear him up.

Leaving then Mr. Parker’s *denials*, and coming to his *doctrines*, we find but a small matter to present. After separating the denials we do not find much left, nothing which either cannot be demonstrated to be false, or is not contained in, as forming a part of, the old systems, which he so vehemently repudi-

ates, and which may not be unfolded with as much fullness and force without a word of blasphemy—a word of disrespect to reverential forms and ceremonies, a word of heresy against established creeds—a word of dissent from the most approved doctrines of the Churches, as Mr. Parker himself could desire. In saying this we do not mean to confine ourselves or refer to the Calvinistic standards with which alone Mr. Parker seems to have had any familiarity. His constantly quoted trio, which for him represents the popular theology, is Edwards, Hopkins, and Emmons; names which require no word of ours to characterize them. The doctrines of universal love and equal justice in God, is common to our Formulas. We never denounce a man for declaring that “the manifestation of the spirit is given to every man to profit withal”—and this covers all that is good and valuable in Parker’s theory of a universal inspiration. Even his theory of a universal salvation is as true with us as with him, and on the same condition—a condition which he believes will be fulfilled and complied with. We on philosophic grounds fear it will not, and on Scripture grounds believe it will not; the condition namely that all men will act up to, and obey the light with regard to their duties which may be given them. Without it, and in conscious and intentional rebellion against the known will of God, no one, not even Mr. Parker, supposes that a moral being will or can be made happy. He thinks he has reason for believing, that all intelligent beings will come to such a willing submission to the will of God. We wish we could see reason to hope for such a result, but we are as confident we see reason to believe that many never will come to any such blissful issue of their being, as he is of the contrary. But the fault is their own, their chosen, voluntary, inexcusable fault.

Mr. Parker seems to think that great good would come to men from getting rid of any sense of obligation to Christ. Forgiveness is a mercy that does not belong to his theology, not even to his hopes. He expects and wishes to suffer for every fault and transgression of his, if not in this world, yet in the next, and he had a little rather it would be in the next. “Each man must be his own Christ, or he is no Christian.” (Discourse of Religion, p. 434.) “Jesus of Nazareth bears his own sins, not another’s.” (Ibid, 427.) Now, admit for the sake of the argument, that we are under no obligation to Christ, that the sense of obligation and of gratitude were without foundation; yet, looking at it ethically, from a moral point of view alone, and nothing is more certain than that the

sense of obligation and gratitude for favors received does not belittle the soul, does in no way endamage its virtue, either in quantity or quality; especially if the gratitude be towards a generous, unselfish benefactor, who expects no benefits in return for his disinterestedness. On the contrary, gratitude is a most healthy psychological "diathesis." Nothing more favors and promotes the most delicate and the rarest of all virtues. A sense of obligation and of gratitude to Christ, can do no harm, then, even if there be no good foundation for it in fact. It certainly is not bestowing upon Him what is or can be due to any other, unless that other be ourselves; and if it is, the bestowal can do *us* no harm. It may take away a little of our boldness, make some abatement to our self-complacency; and that will do no harm to the most of us.

In like manner, Mr. Parker thinks that men ought to be freed as speedily as possible from all fear of God, and of an eternal Hell. But suppose again, as before, that these fears are groundless. Mr. Parker would have men do right. Does this fear prevent them from doing so? Did man, woman or child, did even Mr. Parker himself, ever fear God, or Hell, when he was conscious of having done what was right, and only that? The thing is impossible. There is no fear except the fear of man, in doing right, in keeping one's conscience undefiled. Whatever force or influence, therefore, there may be in the fear of God and of Hell, must be in the direction of what Mr. Parker would have men pursue as their souls' health and welfare. We cannot see how they would pursue it more earnestly, or with a purer zeal, if that fear were abated. It is indeed true that Christianity and "the popular theology" allow certain things, and quite possibly compel another, which Mr. Parker thinks they ought not. They allow of slavery, but they do not compel it. No man, not even the most bigoted devotee of "the popular theology," ever thought that Christianity *required* him to be a slaveholder, or felt a single emotion of "fear," either of God or of Hell, because he was not a slaveholder. We have alluded to the possibility of Christianity's compelling what Mr. Parker thinks ought not to be compulsory. But we are not quite sure what he does mean, on this point, from that portion of his publications which we have seen. We refer to the doctrine of marriage, and the compelling a man to be faithful to the one wife he may have taken, even though his fancy may have run off to another woman. But of this, we do not design to speak, for our author has not, in the works under notice, expressed

himself distinctly, and we might do him injustice.* But granting that both the sense of gratitude for redemption and the fear of God, which a wise man of old thought was "the beginning of wisdom," and the belief in future punishment, are all unfounded, we cannot see on what grounds Mr. Parker can expect that their extinction would benefit mankind, how they hinder our virtue. Perhaps they do deepen our penitence, and Mr. Parker don't think very highly of that sentiment. "If a man thinks himself a miserable offender, let him away with the offense and be done with the complaint at once and forever. It is dangerous to reiterate so sad a cry." (*Sermons of Religion*, p. 20.) There are persons for whom that is easier said than done.

We have now done with the first part of our undertaking, namely, to show what Mr. Parker, *as a teacher*, is,—not as a man; what are his denials and his doctrines. We are not to suppose that the two thousand that gather to hear him of a Sunday, nor the many more thousands that buy his books, edition after edition, ever do so for the mere love of what he teaches, of such denials and doctrines as we have seen exhibited. Not at all. No statistics can ever show how large a proportion of them are already debauched in heart and mind, utterly lost to all reverence for what is holy, all fear of God, all belief in future punishment; who go merely for the gratification of these depraved sentiments, and to be assured that there is nothing to fear, though they can hardly believe it themselves. No man, we say, can tell, and no man has a right to judge how many of them would never go near him for aught of good there may be in his teachings, or to have their good resolutions strengthened, their consciences enlightened, or their hearts awakened to a juster sense of their destiny and their responsibility. But as human nature is, we know that a large part of the followers that such preaching and such teaching will attract, are of this kind. Others and persons of a less hopeless character, there doubtless are. Mr. Parker is a hopeful man himself. He holds out the brightest prospects. In his "Revival which we need," he describes the effect of religion as he teaches it, in this wise:

"The growth of economy, industry, riches; the power of chaste love, passion and affection, going hand in hand, taking sweet counsel together. The growth of

* In his *Sermons on Theism*, p. 342, he speaks not only of "involuntary singleness—painful and against nature;" but also of "ill-assorted wedlock begun in haste, repented of at leisure, but made permanent by statute and public opinion."

justice, humanity, charity. Only think of it! Forts turned into pleasure grounds, all training fields converted into public gardens; ships of war the penny-posters of the deep; arsenals changed to museums; jails become hospitals; not a gallows in America; slavery all ended, black slavery, white slavery; no murder; no theft, prostitution gone; no beastial lust anywhere, but human love forever; poverty ended, drunkenness all banished; no staggering in the street, not an Irishman drunk, not even a member of Congress; no kidnapper between the seas; no liar in the chair of governor or broker."

Surely this is desirable, for a certain class at least, "no poverty," "no jails," not a gallows in all America, no "enforced celibacy, not more grateful to maid than to man, and meant for neither," and the bare promise of such things will gather a crowd around any man. It will gather all who have fear of jails, all who look with personal concern towards a possible gallows—all men whom poverty like a grim monster drags unwillingly to an unloved drudgery of daily toil, all the fading spinsters doomed to "a forced celibacy, not more grateful to maid than to man." Multitudes in their eagerness for the result will forget or neglect to ask how, and by what means, all this is to be brought about. And Mr. Parker has nowhere told us, except that it is to come, by every man, woman, and child's doing what is right. He has proposed no new motives or inducements to influence them in that direction. He has proposed to abolish some of those which have been hitherto relied upon. But he brings no new ones and even enfeebles, by generalizing, most of those that he would permit to remain. But he would have a glorious religion, a glorious state of society, as the result—a glorious state—if he could only get it—in which men and women too, are to enjoy to the fullest extent "every limb of the body—every faculty of the soul with every power acquired over man or matter,"—"passion and affection going hand in hand,"—"no poverty, no man or maid doomed to a forced celibacy ungrateful to either." If he can secure wealth and marriage with his "passional and affectional love," "going hand in hand," to all his hearers, he will not want for hearers in some generations to come, we fear; not a poor man in all the world, not even an old maid living in "involuntary singleness." Why! the millennium or something a thousand fold better is upon us. Ho, ye idlers, no more poverty, ye vagabonds, "no more jails, not a gallows in all America," not even a disconsolate spinster pining for a husband in "involuntary singleness, painful and against nature," but free marriage and free love for all and a plenty to live upon. None obliged to abide an ill-assorted marriage, "more hateful than celibacy itself."

We are well aware that sarcasm and ridicule prove nothing,

except a revelation of the *animus* of him, who resorts to them. And if we have been tempted sometimes beyond the limits we had set to ourselves, we must offer in apology, the fact that never in our experience have we been so strongly tempted in that direction, and we readily acknowledge the incompatibility of such things, with the solemn and awful subjects with which we have had to deal; life, death; Eternity, Redemption; a dying Saviour, dying for lost men, and man dying and lost because he will not accept that Saviour; these are subjects too solemn for even the amount of levity implied in ridicule; too soul-subduing for even so much of bitterness as would be necessary for successful sarcasm.

But there is another, perhaps more important, view to be taken of this whole subject, viz: the Philosophical grounds of Mr. Parker's Theology, which we reserve for another Article.

ART. III.—PARTON'S AARON BURR, DISSECTED BY A
NONAGENARIAN.*

The Life and Times of Aaron Burr, Lieutenant Colonel in the army of the Revolution, United States Senator, Vice President of the United States, &c. By J. PARTON, author of "Humorous Poetry of the English Language," "Life of Horace Greeley," &c. New York: Mason Brothers. 1858. pp. 696.

THE object of the above mentioned work is undoubtedly a very bold one. It is nothing less than the reversal in the public mind of a judgment passed by it, with great unanimity, more than half a century since, upon the character of AARON BURR. A judgment sanctioned by an undisturbed acquiescence for such a length of time, should seem to render its reversal a hopeless undertaking in the conception of ordinary minds; and, indeed, of all, except those who seek notice and distinction by affecting to have made discoveries of facts which had escaped the observation of others; or to have the capacity of deducing, from known and acknowledged facts, conclusions which have been overlooked by the great mass of the community. A few instances there are of persons who have the ambition to make themselves conspicuous by their writings, even though they should fail to change public opinion in regard to the subject of their efforts. Some few writers of this class have recently appeared in England; one of whom has undertaken to relieve the character of Richard III, from the merited execration of centuries. Another, with much facility of diction, seeks to purge in the menstruum of the "Holy Roman Communion," the name of the first Mary of that kingdom from the epithet of "bloody." In the same spirit, if not in imitation of those writers, Mr. Parton has labored

* Notwithstanding that a review of "Parton's Life of Aaron Burr," appeared in our April Number, the reader will be pleased to see the following *critique* upon the same work, worthless as that volume is in itself. It is written by a venerable gentleman now in the *ninetieth year of his age*, who has a high reputation as a scholar and a civilian; and whose familiarity with the leading men, and with the prominent events of our Revolutionary history, renders him eminently qualified to speak authoritatively of such a work as that now under examination. We have, also, in our possession, the same author's "PERSONAL REMINISCENCES OF GENERAL WASHINGTON," which we shall hereafter publish over his own name.

through nearly 700 pages, with much industry, and considerable facility of style, to rescue from the deep grave of public execration the buried honors of AARON BURR, gory in the blood of the murdered HAMILTON.

With what success his efforts have been crowned, it is the object of this Article to examine. That the subject of his work, AARON BURR, was a man of extraordinary talent, both native and acquired, no person of sense will deny, or feel any disposition to question. His sire and grandsire, both of them highly eminent for their natural endowments, and for their acquirements in knowledge, as well as for the purity and excellence of their lives and actions, the son of the one and the grandson of the other, was probably in certain gifts fully their equal. All accounts assure us that Burr had an aptitude and a thirst for the acquirement of learning, rarely if ever surpassed by any youth of his years. Industrious habits he early formed, which lasted him through a long life. It is said he habituated himself to only four hours of sleep out of the twenty-four, and thereby lengthened his active life a fifth or a sixth beyond that of ordinary students or professional men. He was but a little over nineteen when the Revolutionary War broke out; and embarking immediately in it as a volunteer, of great promise, as he certainly was, he soon obtained a commission; and as advancements in the military ranks were at first very rapid, he received a field commission before he was twenty-one years old, and was in active service for four or five campaigns, when, on account of impaired health, he resigned. He no doubt was as efficient as his situation and grade of office would allow, for no one ever doubted his bravery, or his solicitude for an opportunity for its display; but he was by no means as serviceable as Mr. Parton has represented, as will hereafter be shown.

On resigning his commission in the Army, Col. Burr resumed the study of Law, which he had barely commenced when the War broke out, and pursued it now with his accustomed assiduity. Taking advantage of the lax state of the rules of admission to the Bar in the State of New York at that period, he gained admittance after a very short course of study. The Bar was, at that time, a promising field to a beginner of prompt talents and entire self-confidence, both of which Burr possessed in an eminent degree. By the Laws of the State, loyalists, or tories, were prohibited from practising in the Courts; and such were a large portion of the members of the Bar of the entire State, embracing some of the largest practitioners; while nearly all the eminent members of

the whig portion of the Bar were already immersed in politics, and thereby withdrawn from practice. Under these circumstances, Burr, being one of the first and most prominent of the newly admitted members, found himself almost immediately in the enjoyment of a large and lucrative practice, giving full scope to his precocious talents and requiring their exercise, and rose in a very brief time to the position to which he aspired, the head of his profession. While he devoted himself entirely to his professional duties, his practice was probably the most lucrative of any member of it. Nor had he any rival in the profession, in point of fame, except ALEXANDER HAMILTON, who was a year or two after Burr at the Bar; and whose attention at first being divided between Law and Politics, soon became wholly absorbed in the latter. Burr, therefore, for a number of years, had no equal in point of amount of business and of profits, until he began to indulge in the desire of political promotion, to which his profession was the readiest road. To this, unfortunately probably to himself, certainly to his country, he at length yielded. As a practitioner at the Bar, Col. Burr was much and deservedly celebrated for his indefatigable preparation of his cases, for his adroit management of them on trial, and for his forcible and efficient discussion of their merits, so that he soon gained the fame of a very successful advocate. But to assert, as Mr. Parton has in his volume, that, in the long course of his practice of at least thirty years, first and last, he never lost a case, is ridiculous beyond measure.

To dwell upon Col. Burr's political career, singularly efficient at first and for a series of years, and propitious to his aims and aspirations, but in the result so disastrous to himself and profitless to his country, would require a sketch of the entire period; and to speak of his private life, a continued scene of mystery and intrigue, we should need to follow him through his entire history. This is the chosen province of the author of the work before us, and to that we will now attend.

Mr. Parton commences by affecting to clear the ground of the rubbish of mistaken opinions formerly held as to the real character of the hero of his work. And in this category, he expressly includes the work of Matthew L. Davis, the literary legatee of Col. Burr, and to whom were confided all the papers which he chose to leave behind him; believing, no doubt, that time had carried with it to its silent abode all the contemporaries of Burr in his earlier career, or, at least, all who had, at that period, arrived at observing and adult years. One, at least, however, survives, with a memory not so much impaired

as to receive fiction for fact. Of the qualifications of Mr. Parton to relate with historical accuracy, events to which his memory cannot reach, a few prominent instances of historical errors may be selected, out of the multitude with which his volume abounds.

In Chapter IV, entitled the "Education of Aaron Burr," his uncle and guardian, TIMOTHY EDWARDS, is stated to be a puritanical *clergyman*, and pastor of the Church in Newark, where Burr was born, and a successor, in that station, of his father, the Rev. A. Burr. Whereas, in point of fact, that uncle and guardian was a merchant, then residing in Newark, where he continued to reside until Burr was nearly through his College course, or till 1771, when he returned to his former residence in his father's life-time in Stockbridge, Mass. Mr. Edwards was much in public life, and was for many years Judge of Probate for Berkshire County, but never for a day in his entire life was he a clergyman. And such is the reckless indifference to facts in a work boasted of as written for the correction of erroneous notions, that, at p. 623, the author speaks of this same gentleman, as the "Hon. Timothy Edwards!"

Again, in speaking of the celebrated Doctor Bellamy, of whom, for a short time, Burr was a pupil, he states him (Dr. B.) to have studied divinity with Dr. Jonathan Edwards; whereas, in point of fact, Dr. Edwards never saw Dr. Bellamy until after the latter had become a distinguished preacher, who called upon Dr. Edwards and preached for him at Northampton; a very interesting account of which has been repeatedly published.

Again, in regard to other events not pertaining to the subject of his volume, on p. 171, Robert Livingston is spoken of as one of the framers of the Constitution of the United States; whereas the only delegates to that Convention from New York, were ROBERT YATES, ALEXANDER HAMILTON, and JOHN LANSING.

Again, in speaking of the events of the French Revolution, the flight of the King is said to have been in 1790; whereas it took place on the 21st of June, 1791.

These are a few specimens of the historical accuracy of a writer who announces his object to be to correct the errors of all former tradition and written statements in regard to the life of Aaron Burr! In the main body of his narrative, the misstatements are almost innumerable; and indeed much of it is mere fiction. But why, it may be asked, be at the pains of exposing these errors? Such a book, it may be said, can do

no harm. With people of information, this is indeed true; but these are a small minority of the entire population. The book is said to have had a large sale and a popular run, which was undoubtedly the prime inducement of its author in its preparation. But another object is apparent to the reader; and that is, the manifest desire of the writer to trick out, in an alluring garb, a character which is obviously one of his approval, if not of his admiration. Occasionally, indeed, a hint is thrown out as if to check or qualify somewhat the reader's approbation of the hero; but this affected candor only serves to make that approbation itself the more secure. Another specific object of the writer, is very apparent throughout the work. It is to make the character of AARON BURR appear more estimable, comparatively, than that of him who is styled his rival, ALEXANDER HAMILTON. Upon Hamilton's actions, when incidentally mentioned, the writer never fails to comment with unsparing severity, however justifiable and patriotic those actions were. And finally, on one of the last pages of his book, the author comes out with his express preference for the character of Burr. This much, however, he might have omitted, for there is nothing in the entire work which manifests the least approbation of Hamilton's character, nor regret at his untimely death; while of the character of Burr there is much of approbation and admiration.

That we may proceed more methodically with our criticism upon the work before us, we shall, in some measure, follow the writer in the order of his own narrative.

Chapter Fifth, entitled "The Volunteer," describes the assault upon Quebec, and the fall of Gen. Montgomery. This whole story is, with little exception, an entire fiction. So far as Burr's actions are professed to be given, the story now told is not warranted, nor even countenanced, by the reports at the time, nor by any writer, or traditionary account in existence, until more than half a century after that memorable disaster. Nor were the splendid achievements of Burr, as herein stated, ever heard of until some hired dunce, or mischievous lover of a hoax, published in a New York newspaper the story of Burr's bearing off Montgomery upon his shoulders; a thing which he could no more have done than he could have shouldered an elephant. The silly fable runs, that Burr not only shouldered Montgomery, but ran a very considerable distance with him upon his back, knee-deep in snow, while the victorious and pursuing enemy were within forty paces of him. He states, also, that at the first and only discharge of a cannon, all who were near Montgomery fell, together with their

leader, except Burr and his guide; and that no one yielded to Burr's appeal to go forward, though urged, as he says, "almost to the point of mutiny." And then it was, that Burr, with his usual coolness and sagacity, concludes to shoulder the dead body of the General, and to bear him through the deep snow to the camp, half a mile off, with a host of the enemy at his back; the Chaplain, his old College friend, being witness of the exploit.

The records of impudent folly cannot afford a parallel to this tale, couched in Mr. Parton's most elaborate effort at eloquence. The truth is, that Burr was neither at the side of Montgomery when slain, nor in the party under his immediate command; but in that commanded by Arnold, who conducted the attack at the other end of the lower town, and who succeeded in forcing his way into it; but having his leg shattered by a musket ball, was carried to the camp, and the command devolved upon Col. Morgan. He pushed further on, until the repulse of Montgomery's party enabled Carleton to bring the whole of his force against him, and overpower him by numbers, and cut off his retreat; and after a protracted and brave resistance, he was compelled to surrender with his whole party, of whom, Burr was one. Burr doubtless fought bravely while resistance was proper, for his courage was never questioned. Being a mere volunteer, an officer by favor, and a Captain in effect, though without a commission of any grade, Burr is not spoken of in any historical account of that disastrous event. The Officers were all immediately set at liberty by Gov. Carleton. But the fame of "little Burr's" achievements, overwhelming the country, filling all mouths, and electrifying Congress and General Washington, was never heard of, (the above mentioned hoax excepted,) until made public in *Anno Domini*, 1858, by J. PARTON, "Author of the Life of Horace Greeley," &c. The "agonizing suspense" of his sister was not relieved by the published accounts of the brother's achievements, but by his personal presence at her own fireside in Litchfield, Conn., where he arrived in due and proper time from Quebec.

This statement in regard to the capture of Burr, and of his coming to Connecticut a prisoner on parol, cannot be verified by any printed authority, for none such could be expected; but must depend upon the veracity of the writer of this Article, who hereby asserts, that he received the account of the arrival of Burr at his house in Litchfield, from the mouth of Burr's brother-in-law, the Hon. TAPPING REEVE. The story of Burr's remaining in Arnold's camp throughout the winter,

of his being appointed by him as Brigade-Major ; of his holding that Office until the American troops were driven from before Quebec by Gen. Burgoyne ; of his separation from Arnold on the Sorel in a mutinous manner, such as must have subjected him to ruin and disgrace as an Officer, is an entire fabrication, from beginning to end. Not a word of it can be proved from any historical work. So far from it, authentic history proves that Arnold was superseded in the command by Gen. Wooster, and almost immediately after repaired to Montreal, and took the command there more than a month before the arrival of the first British reinforcements at Quebec, which was not until May 7th, 1776, when Gen. Thomas, then in command, immediately made a rapid retreat to the station on the Three Rivers ; where, dying, he was succeeded by Gen. Sullivan. Arnold still remained at Montreal, and was never at the Sorel, the scene of the described separation from Burr, except to pass its mouth on his way, without troops, early in April, to his command at Montreal.*

In treating of Col. Burr's military career, Mr. Parton next informs us of his residence in the family of Gen. Washington, for a short time, as one of his aids-de-camp ; but that not being pleased with the situation, he declined further service in that capacity, and became the Aid of Gen. Putnam. The truth is, Burr never was an aid-de-camp of Washington. He resided a short time in the General's family, but soon betrayed such qualities of mind and heart, as prevented his receiving the appointment which he was ambitious of obtaining ; and the failure of it was the cause of a deep-rooted enmity to that illustrious man, which he cherished during his whole life ; always indulging in detractions from Washington's fame, both civil and military, and manifesting an opposition to his administration, enhanced in bitterness by his personal grudge in not being able to impose upon his discerning mind.

While an aid-de-camp to Gen. Putnam, Mr. Parton, by way of episode, more than from any necessary connection with his military career, repeats and examines the story that Burr accomplished the seduction of a very young lady, unfortunately at the time in the hands of the public enemies of her father ; a highly respectable man, and of respectable connections ; leading her thereby to a course of conduct which ended in rendering her character conspicuously infamous.

But to return to military exploits. Mr. Parton informs the

* See Marshall's Life of Washington, and other historical accounts of the campaigns of 1775-6, in Canada.

public, that Col. Burr, on the day of the retreat of our army from New York, saved a brigade from certain capture or destruction by his own individual authority, wresting the command from GEN. KNOX, the Officer to whom it was entrusted, with strict directions to maintain this post at all hazards; and that Burr, on his own personal responsibility, led them all to a place of safety, with the exception of a few in the rear who were cut off by the inclosing force of the enemy. Now, in the first place, GEN. KNOX, who was commander of the Artillery, never commanded a Brigade of Infantry. And if he had been in command at the place stated, he was the last man to have yielded his post to a Junior Officer holding no commission, and pretending to no authority from a higher power so to do. Doubtless the public are indebted to Mr. Parton for this first intimation of this great achievement; for in addition to its never having been heard of before, Mr. Parton informs us that GEN. WASHINGTON makes no mention of it in any communication extant to Congress, nor did he make any in a General Order at the time; and he says, with like fidelity to the truth, that Col. Burr complained of the suppression as a great act of injustice to him, imputing it to GEN. WASHINGTON's dislike and enmity. And the friends of Col. Burr's fame have the like cause of complaint against all the historians of the Revolutionary War down to this day; since they have all failed to chronicle any of the signal military exploits of their favorite. Even the great foray of some two thousand British troops into Orange County, laying waste a considerable part of it, which was met, checked, and driven back by Col. Burr with a comparatively insignificant force, and the capture of the picket-guard by him, seems to have been passed over in silence by the historians of those times. So, also, Burr's achievements in the affair at East Haven, and New Haven, Conn., where he is represented as haranguing the students on the College-green, and leading them out against Gov. Tryon, all this is in like matter omitted by the historians. In truth, that whole narrative is a sheer fiction, from beginning to end, with scarce the semblance of truth in it; as is well known by tradition and even by the testimony of living witnesses. That Burr was a good disciplinarian and a brave soldier, we suppose was never questioned; but that he was the knight-errant and the military Samson that he is here represented, we believe was never imagined by any one save by Mr. J. Parton.

Col. Burr's political career not having commenced until some twelve years after the termination of his military life, and being much more within the compass of living memory,

Mr. Parton, in his description of it, has drawn much less on his imagination. The era of the formation of the present Constitution of the United States, and of the Federal Administration under it, opened a wide field for public discussion through the press, both of principles and of facts, affording a wholesome correctness of statement in regard to the latter. In the political field, Col. Burr was doubtless very efficient, and for a considerable length of time, no one was more successful. Possessing a genius for intrigue, unfettered by principle, borne up by talents of a high reputation acquired at the Bar, and which were now directed to one object, his own exaltation, he rose to the Senate of the United States as if *per saltem*, and then attained the Vice Presidency, the second Office in the gift of the nation. The duties of that Office, as presiding Officer of the United States Senate, he performed in a manner highly creditable to himself. But here his good fortune seems to have ended. The success of his intrigue in gaining an equal footing with Mr. Jefferson, in the number of votes given by the Electors of President and Vice President, and thereby throwing the election into the House of Representatives, although the very object of his ambitious hopes, was the ground-work and cause of his declining popularity, and extinguished his hopes of reaching the goal of his ambition in what seemed to him the most direct and promising way. The long struggle in the House of Representatives, though it does not appear that Burr countenanced it, excited a strong jealousy in the minds of his original partisans and supporters, and was the cause of his rapid decline in popularity with them. Had he fallen short a vote or two in the Electoral College, no room would have existed for such a jealousy; or, had he patiently awaited the voluntary retirement of Jefferson, it is highly probable he might have been the fortunate successor.

That struggle, however, having been the cause of an alteration in the Constitution, as to the mode of future elections to those two Offices, together with his loss of popularity, rendered his prospects desperate in the course first adopted, and induced him to seek elevation through another channel; to wit, as Governor of the State of New York. This post, in itself a highly honorable station, he regarded as quite as promising from which to aspire to the Presidency, as that of Vice President, after the Constitutional change just mentioned. In this plan he failed; and out of chagrin and from revenge against the supposed author of his disappointment, he resorted to a measure fatal to the life of his selected antagonist. Thwarted in his hopes of ever attaining any higher elevation than a

gallows in his own country, he now had recourse to a conspiracy; the object of which was the division of the Union, and, by the aid of a band of desperadoes, the invasion and dismemberment or conquest of a country at peace with the United States, and then constituting himself the despotic ruler of such seceding States and conquered regions of country. The conspiracy exploded before any overt act of the meditated treason was committed; and thus the peace of the nation remained unbroken, and Burr escaped the punishment which his crimes would have surely brought upon his head.

Col. Burr's influence, while in public life, was at all times exerted against the National Administration of Washington. During that of Adams, he held no place in the National Government, but was busily employed in legislative concerns in the State of New York. But he was head-manager of all machinations against the Federal Government, and of the plots which produced its overthrow. During the Administration of Jefferson, his political course was so equivocal as to excite the distrust of both parties, and to prevent either from having any relations with him, both believing him to be totally destitute of integrity.

The fatal duel with Hamilton was, in all probability, the original inducement with Burr for the desperate plan of the dismemberment of the Union, and the invasion of Mexico. Finding his last hopes of elevation in the United States extinguished in the blood of Hamilton, and his personal safety jeopardized, then it was, that his reckless and insatiable ambition entered upon this chimerical plan. The real object in view, he attempted to disguise under the garb of a great land speculation; but every step in the scheme disclosed what was in truth its real character. In consequence, his teeming prospects were now reduced to the hope of escaping an ignominious punishment, and of evading even a sterner fate by a skulking flight from a country, of which he recently aspired to be its Chief Magistrate!

This dark chapter in the life of Aaron Burr has been glossed over by his biographer as gently as the public records of the country, and its public sentiment, then and since, will allow. And yet, all those of us who were then living, and at years of discretion, must still hold in vivid recollection the shock in the public mind, which that event produced. The voice of party spirit was silenced. The licensed indulgence of its feelings were hushed. The astounding fact was by all conceded, that the second Officer of the Government of the United States had been guilty of deliberate Murder in malice prepense! and that

a man, second to no man then living among us, in talent and influence, was the victim of that Murder! All who remember the correspondence of the parties then published, will concur in the opinion then universally expressed, that Burr determined, from the outset, to bring this issue to a deadly conflict.

Even Mr. Parton, in effect, concedes this, (p. 344.) Indeed, wherever, in the volume, Burr is described, alluding to this event, it is always as justifying his conduct, and even vaunting over it. Thus, the celebrated Jeremy Bentham says, that Burr declared he "was sure of being able to kill him;" and, Bentham adds, "I thought it little better than a murder," (p. 521.) His whole conversation with Bentham shows that Burr affected to glory over a deed which made him an exile and an outlaw. And, in the latter part of that volume, Mr. Parton seems to take special satisfaction in recurring to Burr's free and boastful conversations upon the subject of the duel.

But, what far exceeds all the Author's other statements, is that delineated on p. 617; where Burr's visit to the scene of the duel is described, and his own minute account of the whole affair is given with triumphant and self-applauding exultation. This visit is stated to have taken place twenty-five years after the event, and consequently when Burr was more than seventy years old. Burr is represented to have displayed in his description of the affair all the fire and eloquence of his best days; and the biographer clothes the narrative in the best dress of his choicest style. This, we believe, is the first instance of an assassin's voluntarily visiting the scene of a deliberate murder, as that of Hamilton unquestionably was; and it stamps upon the character of Aaron Burr, if possible, a deeper infamy, than even the atrocious duel exulted in!

In giving an account of Col. Burr's "Exile," "Escape," &c., as the chapters of the biography are entitled, comprising a period of about five years, which were little else than a blank in his life, Mr. Parton is unrestrained, either by cotemporaneous or subsequent documents, and seems to have given full play to his imagination and love of fiction. Burr is represented as full of plans, great and small, all of which are described as having been ingeniously concerted; but in all, for some inconceivable cause, he is disappointed. He remains in England, where he first landed, until driven from it apparently without cause; he visits Sweden and Germany without apparent object; he gets into France with much difficulty, and out of it with much greater; being compelled, sorely against his will, to remain for a long time, and that, too, for no assignable reason. Going to

Europe with scanty means, he was speedily reduced to want. The account of his destitution is the almost constant subject of the biographer's commiseration. He is described, in a number of instances, as reduced to a single *sous*; and then, without any cause stated, as in the possession of abundant funds; and, in all instances, these sources of relief are represented as of an unaccountable, mysterious origin and character. The number of cherished and disappointed hopes are more numerous than can be found in any Novel in our language; the most enigmatical of plots, hitherto conceived of, are here excelled; and even the *Mysteries of Udolpho* does not permit their equal.

At length Burr arrives in America. After skulking for a considerable time, during which, it is probable, the sham trial and acquittal of the long pending indictment for murder, (not mentioned by Mr. Parton, but by the Newspapers at the time,) by procurement of friends took place. Soon after which, it probably was, that Burr opened an Office for the practice of Law, in a rather obscure place indicated by a little tin sign; and we are told that, within twelve days, next after, he received \$2,000 retaining fees, and for professional advice. Through a long series of more than twenty years' practice, we are informed he was invariably successful in every instance—he being too wise or too conscientious to engage for a client whose cause was not just, or which might not be proved to be so! And yet, it is conceded by Mr. Parton, that Burr's company was shunned by respectable people, and that no respectable lawyer would consent to be associated with him in any case. And, though living in habits of personal economy and exemplary temperance, he died in a state of entire destitution, the result of his boundless generosity to unfortunate applicants for charity, against whom he would never shut his hand; though he never experienced any difficulty in doing so to the demands of his honest creditors. And during his long and entire disconnection with public affairs of every kind, which followed his return from Europe, and which all have heretofore supposed to have been as real as it was apparent, the public are now informed by Mr. Parton, that Col. Burr was the primary and really efficient cause of the overthrow of the Virginia control in national affairs, and of the elevation of GENERAL JACKSON to the Presidential chair! !

The private character of Col. Burr is, in the work before us, described as not less extraordinary for its singular and mysterious aspects, than his public character. Endowed by nature with a handsome person, of engaging manners, with a cunning unrestrained by a single particle of principle, or of feeling which

did not minister to self-indulgence, self-gratification, and the pride of success, he became the greatest of favorites in female society, in which he took delight; and the greatest of deceivers. Within his strictly domestic relations, his conduct is represented to have been amiable, affectionate, and exemplary; but, outside of that narrow circle, he is described as mischievous, depraving, and depraved. The number of females inveigled by his arts into imprudent literary correspondence with him, seems to have been surprisingly great, not only from Mr. Parton's work, but that of a former and chosen biographer, M. L. Davis, to whom Burr confided all his papers containing an immense mass of letters and copies of letters, from and to ladies, with whom he carried on a secret correspondence. These, Col. Burr put into Mr. Davis' hands; who, having perused them, proposed to Burr to have them destroyed. But Burr refused, preferring, it seems, to have the trophies of his amours preserved during his life, and then to be disposed of at the discretion of his literary executor. And he, out of regard to the reputation of Col. Burr, burnt them of course. Yet, Mr. Parton asserts that the destruction was not complete; for that many of them were known long after to have been in existence, to the danger of living victims of his seductive arts. What became of these letters, or what their contents were, does not appear; and yet, from the nature and object of Mr. Parton's work, it is quite certain that information of this sort, if known, would not have been withheld. In fine, Col. Burr himself "affected to be an extraordinary man, and an extraordinary man he most certainly was;" extraordinary for his talents, and quite as extraordinary for his vices, both public and private.

In respect to the work before us, considered as a biography, it may be said of it, that it is conceived and executed in a manner well calculated for effect upon young, unlearned, and sensitive readers; and with them, it is sure to have a mischievous influence. But, with those who lived in the days in which the events transpired of which it purports to treat, and with all other sensible and well-informed readers, it will be held in disgust, for its disregard to truth, its utter destitution of moral taste and principle, its ignorance of the times and events which it pretends to delineate, for its attempt to rescue the character of Aaron Burr from inherited reproach and detestation; and for its instituted comparison between the characters of Burr and Hamilton, advantageous to the former and calumnious to the latter, whose principles and actions were as noble, disinterested, patriotic, and useful to his country, as those of Burr were mean, selfish, unpatriotic, and mischievous. The work,

in the estimation of the better class of readers, betrays an utter want of consistency, of any decent regard even, to the appearance of truth.

His self-contradictions are gross, numerous, and palpable, without the least attempt to excuse or palliate them. Such, for instance, as his assertion in divers places, that Burr was unskilled in the use of the pistol; and in other places that he was a fatal and deadly shot; and in his declaration that he knew he could kill Hamilton, and in the instances given of his being able to hit, and actually hitting, a small mark at much greater than duelling distance. Such, also, is Burr's alleged low estimate of the mental capacity of women, and the subsequent statement that he held their taste and capacity in high estimation, &c., &c. So, also, Mr. Parton, in his account of the second marriage of Aaron Burr, states that it took place when Burr was seventy-eight years old. He then describes a number of years of agreement and disagreement; of cohabiting, and of living separately; of seasons of love, and of aversion; there is a petition for divorce by the wife for alleged infidelity of the husband, he being on the verge of eighty years, and his vigorous denial of the facts alleged, and his afterwards abandoning the defense, and admitting the truth of the allegation by a default; the cause is then supposed to lie in Court a long time, yet no decree of divorce is granted, and no cause assigned, though opposition had ceased; the wife afterwards takes him home, and nurses him kindly many months, and afterwards suffers him in an entirely helpless condition to lie, and die, in a state of dependence upon the charity of others. All this interval of time cannot, upon any reasonable computation, have been less than, at least, four or five years; and yet, it is stated that he died at the age of eighty years, seven months, and eight days.

It is also stated, that at the time of Burr's death there was a suit commenced in chancery which, had he lived to bring it to a conclusion, could not have failed to be a successful one, and would have furnished a competent support to his *daughter*, eight years old at the time of his death. Who this daughter was, or where she came from, nowhere appears; nor is she elsewhere mentioned. Mrs. Alston, whose death Col. Burr so deeply deplored, is everywhere stated to be his only legitimate child. The daughter in question could not have been the issue of the second marriage; for that took place much less than eight years before his death; and, if an illegitimate child, she could not succeed to any property which he had at that time, or which might accrue to his heirs as such afterwards, unless by virtue of being constituted an heir by will in her favor, of

which there is no pretense. This is such a recklessly impudent falsehood as almost seems conspicuous among the long array of its fellows.

Such are some, but by no means all, of the bold falsehoods, the palpable inconsistencies, and self-contradictions, with which a work abounds, ushered into public notice with confident and supercilious claims of such superior means of knowledge in the author as has enabled him to correct the errors, not only of former writers, but public opinion in regard to his hero. The true character of Aaron Burr cannot be given in a condensed form. It must be gathered from a review of his whole conduct, both public and private, through the long course of a much varied life, a life not wholly destitute of merit, but disclosing, for the most part, the prostitution of uncommon abilities to unworthy purposes. Brilliant talents, he certainly possessed; but he had no claim to the character of a great man; for he was totally destitute of the prime ingredient of true greatness, *integrity*, guided by a sound, discriminating, and comprehensive judgment.*

* DYING HOURS OF AARON BURR.—A late *New York Observer* contains extracts from a letter from a relative of the Burr family and of Ogden E. Edwards, who was Burr's last friend, giving some facts as to the death of Burr, which have never before been published. The letter states, "My ———, Ogden E. Edwards, who died in 1848, felt a grateful interest in Col. Burr, from the fact of his having, in his prosperous days, aided my grandfather, Timothy Edwards, in pecuniary difficulties. He admired also the mind which God had given him, which, in all his degradation, shone forth in the most brilliant and fascinating narrations. He spent a week at my father's after he was seventy, and my impression of him, and of all he said and did, is very vivid. He was a hater of all mankind, a trifler with all womankind, and violated all the rights of hospitality in the license of his behavior. Parton's book is a tissue of lies, as far as family matters are related, and oh! how evil in its influence upon young men! My father used to say that Burr's killing Hamilton was the least of his crimes.

"Mr. Edwards found that Burr was continually annoyed when he lived in Nassau street by a set of miserable beings who pretended to have claims upon his charity. One morning there were eighteen or twenty, each telling the story of his or her wrongs. The larger part were women. He snatched a shilling from under his pillow and threw it among them, saying with one of his withering looks, 'There, ye harpies, take the last cent I have.' Mr. E. then removed him to Richmond, Staten Island; employed a faithful Irish nurse to attend him, and went down every day to see him. One day, as he approached the hotel, the nurse met him near the door, saying, 'Indade, sir, he's very bad, he wants the priest.' Mr. E. sent her for the Dutch clergyman, and immediately entered Col. Burr's room. He found him struggling with death, and all he could understand was, 'Call the priest, call the priest.' The nurse soon returned with a Catholic priest, but he did not enter the room. My ——— added with a shudder, it was a fearful scene, and I never wish to speak of it again. My mother told me, three months before her death, that Ogden Edwards mentioned precisely the same circumstance to her.

"We would gladly that the grave should hide all the dark catalogue. But the life of Col. Burr is a study of no mean interest and importance, and is it not of fearful import that the shoal upon which so gifted a being was wrecked should be discovered?"

ART. IV.—CHURCH UNIVERSITIES.

Proceedings of the Board of Trustees of the University of the South, at their session held at Beersheba, Grundy County, Tennessee. Montgomery: 1858.

THE subject of Education has been more prominently before the American mind, within the last few years, than at any former period. This result is due, perhaps, to our greater proximity to Europe; for our Continent has, during the past half century, been gradually drifting Eastward, until it now almost touches the shores of the Old World. Brought as we are into constant intercourse with the most polished nations of Europe, it is but natural that we should endeavor to imitate our neighbors in those qualities which have gained for them the homage of mankind, and a laudable ambition will induce us to study their institutions with a view to perfecting our own. While our former isolated position conferred great political advantages, it was not without its complemental evils in separating us from the world of Letters, and compelling us to fall back upon our own slender scholastic resources. Nor has our position as a new people in a new country, been more favorable to the interests of learning. A population much less than that of France, and scattered over an area of territory nearly equal to the whole of Europe, has been too busily engaged in felling primeval forests, building cities, and opening avenues of trade, to care much for the elegant scholarship of the old country; the ocean was between them, and prevented that ameliorating influence which a closer proximity would have occasioned. But, within a comparatively brief period, numbers of the better educated of our people, availing themselves of the increased facilities for travel, have visited England and the Continent, and brought back with them a just admiration of the learning of the Old World. The result has been a proper desire to emulate it; but, as if eager to atone for past remissness, and to wipe off the stigma of ignorance which attaches to us as a people, they are determined to effect at one effort, that which in Europe has been the work of a thousand years. Nor has this feeling been confined to one section of our country; it has occasioned simultaneous efforts in the North and the South, manifesting its presence in the former by an enlargement of the course of

study in the old Colleges, and an elevation of their requirements for admission, and in the latter by building up new Colleges, often endowed by the Legislatures of the respective States, the design being, in both sections, to reproduce in this country, a scholarship similar to that which sheds so dazzling a lustre on the European name.

Yet, desirable as this result must be acknowledged to be, it may fairly be questioned whether it is the proper method of accomplishing any object to begin at the wrong end. Were the presiding *genius* of Oxford, in a fit of spleen, to take up her Colleges, *dons*, libraries, and all, and set them down in the midst of our vast territory, it is doubtful whether that renowned University would not be embarrassed to sustain its reputation. But wherefore? Are not our countrymen susceptible of as high mental cultivation as the Europeans? Assuredly; but a great University in a land unprepared to receive it, would be a painfully unwieldy object, not understood, and but ill appreciated. It would resemble the follower of the Bourbon clad in the gigantic figure of Achilles:

"But thou——would'st soar a show
Rather than hero;
And yet, by being
A little less removed from present men
In figure, thou canst sway them more; for all
Would rise against thee now, as if to hunt
A new found mammoth."

The founders of our New England Colleges were not blind to this; or perhaps necessity compelled them to adopt a course which sagacity would have recommended, and which has proved favorable to the permanent growth of those institutions; they adapted the course of study to the quality of the preparatory training throughout the country, elevating it as much as possible, and leaving room for a gradual development of it. Those Colleges were, indeed, thus subjected to serious disadvantages; for while in their plan of operation they professed to be Universities, their standard of scholarship was ridiculously low. They were, in fact, neither High Schools nor Colleges, but mongrels of a debased breed. But the fault was not so much in the Colleges themselves, as in the system on which they were established. Unlike the Jesuit Colleges, which educate so well and are gaining so immense an influence among us, they relinquish the *preparatory training* of their pupils, a judicious step, had there been institutions capable of performing the work, as in Germany or England, but in the absence of such institutions an unfortunate one, as it deprived them of half

their power, and placed them at the mercy of the Grammar Schools, many of which were totally inadequate to the task. What educationist will not assert that the most important part of education consists in laying the foundation ? And this most important duty the Colleges transferred to others. Constituted as they were, they labored under most serious disadvantages, for so long as applicants for admission found it difficult to comply with their slender requirements, it would have been mere folly to increase them ; and as the time was limited, the student went forth at the end of his four years' course, bearing a Diploma which certified that he was "Baccalaureus in artibus liberalibus," but with a meagerness of classical attainment that would have excited the derision of an English school boy in the upper Fourth Form.

Having come to a sense of this lamentable deficiency, our people have been shamed into making some effort to supply it, and have looked wistfully over the broad Atlantic to those more favored seats where the cultivation of letters has for ages found a congenial home. It is not strange that their attention should have been first directed to England, whose institutions of learning have conferred upon her so memorable a renown. It is not strange that they should have turned from the institutions of the Continent to the great Universities founded by Sigebert and Alfred, and enriched by the magnificent endowments of William of Wykeham, and William of Waynflete, of Wolsey, and Henry VIII. Nor is it strange that they should have attributed the superior scholarship of England entirely to the Universities, and hoped to obtain a similar scholarship for our own country by merely endowing Universities here.

But this hope, we think, is delusive. It is based upon a fallacy which may occasion much mischief. The Universities comprise but a part of the system which has made English scholarship so famous : a close examination will show that they do but a portion of the educating, and that behind the Universities is a power without whose aid they would be vastly less efficient. This power is found in the *Training Schools*, which lay the foundations on which the Universities build. Without the great Public Schools, the Universities would almost stand still ; for an ill-taught boy could no more avail himself of their instruction, than a savage understand the *Principia Mathematica* of Newton. It would be difficult to assign a limit to the benefit which these Schools have conferred upon the nation. Their training is perhaps less purely intellectual, but more symmetrical than that pursued in the Gymnasias of Germany. What their tuition does towards furnishing the mind, their dis-

cipline does towards forming the character. Their high mental training, their internal discipline, their very games are calculated to make *men*, and such men as no other system can show. The royal schools are the glory of England, and the true developers of her national character,—

“ ——— Genus unde Latinum
Albanique patres atque altæ mœnia Romæ.”

We say “developers of her national character,” because to these Schools we must attribute much of that honest, manly spirit, that detestation of meanness, and that chivalrous daring which mark the English gentleman; for although most of these Schools limit the number of their pupils by statute, their influence extends over the whole nation. And it is a good influence, too, which any nation might be glad to have, an influence which will sustain the renown of England when her ships and colonies shall have passed away, and which, indeed, is no slight guarantee of her stability; for the youth whose sinews have been strung, and whose eye quickened by the hardy exercises of the school play-ground, is found serviceable to the country in Peninsular and Indian wars. “The puppies fight well,” said the Duke of Wellington of the dandy regiment which went into action for the first time at Waterloo; but, in fact, it was no new thing to them. They had been accustomed from boyhood to desperate encounters of masses striving foot to foot and eye to eye. They had fought hard battles years before, in England, in the School House Match, when “our house played the whole of the school at foot ball,” when the entire school came rushing on in close column “straight for our goals, determined to conquer us or die!” An English school-game is not merely an amusement, but a science, in which mind and body are both ardently enlisted, and both vastly developed. Aside from the classical instruction which they impart, these Schools fulfill the highest mission of any system of Education,—an elevation of the national character. But this is only a part of their work,—an incidental, and, comparatively, a small part. We have said that the Universities are dependent on the Public Schools for material, and the latter must see to it that the material be not defective. There must be no half-way work. The machinery is the best, hence no defects in the work will be excused. They are Government Schools, supported by the Crown, amply endowed, deriving vast revenues from their pupils, under the protection of the Church, and designed to benefit both Church and State. With such immense advantages, it would be unpardonable if they

did not excel. The standards in the Universities are high, and the Public Schools must work up to them, or they would be useless. In examining the system pursued in these Schools, it is satisfactory to know that they play their parts with transcendent ability. It is true that to accomplish what they do, they must use corresponding means. They subject their pupils to a severity of training which is more safely hinted at than practiced, in this country. Their pupils are sent to them at a tender age, the average being about eleven. We are told by Mr. Bristed, that a boy cannot enter the lower School of Eton after his thirteenth, nor the upper School after his fourteenth year.* For how many years do they labor at Latin versification! By how many griefs do they atone for false syntax! By how intense an exertion do they acquire that masterly knowledge of the elements of the Latin and Greek Languages, which must form the basis in their University career, and enable them to confront classical tripos examinations! How unyielding are the requirements, and how sure the penalty of their non-fulfillment! Roger Ascham, in his Preface to the Schoolmaster, has given us some idea of the discipline observed in his own time: "I have strange news brought me, saith Mr. Secretary, this morning, that divers scholars of Eton be run away from the School for fear of beating." There is reason to believe that while modern Etonians are required, like captive Israel of old, to furnish an undiminished tale of bricks, their unrelenting task-masters have not added to the quantity of straw.

Nor can there be any embarrassment attending such severe requirements, as there would be in an American College, for these Schools are the most independent corporations that can be found. Why is it that we find so much more docility in the English school-boy than in the American? It cannot arise from any lack of spirit in the former, as any American youth who is curious on the subject, may ascertain. But the true reason will be found in the immense power wielded by the Public Schools; they sustain themselves, and sustain each other; and woe to the boy who is expelled an English School! for he shall no more enter either School or University in that Kingdom. It may be said that the intense attachment which the boy feels for his School and his house preserves his decorum, and this is in a measure true; but it must be remembered that this very attachment springs from the fame of the school itself, (which, in turn, arises from its strict requirements,) by which his pride is enlisted and his sympathies involved, and

* Five years in an English University, by Charles Astor Bristed.

not from any accidental associations among which he may have been thrown. These schools are further independent because they have a firm hold upon the public mind: the nation is proud of them, and justly proud, for there can be no question of their excellence. They have also the *prestige* of age. Through successive reigns of her Kings, they have become more and more firmly rooted in the heart of England; and their influence penetrates every department of society. They are not like too many of our American Colleges which come up in a night and perish in a night, and which have scarcely begun to live before they die and are forgotten. But the great English Schools have stood there for ages,—the same glowing centres of intellectual light! They have trained the sons of the nobility and gentry, not for one or two generations merely, but for centuries. Winchester College dates back to the reign of King Richard II, A. D. 1387. Eton College was founded by King Henry VI, A. D. 1446; the Schools at Shrewsbury and Marlborough, and Christ's Hospital, by Edward VI; and both Harrow and Rugby are as old as the middle of Queen Elizabeth's reign. But more than this, their resources are ample; they have Libraries, Halls, Chapels, and all that can be desired for promoting the mental and moral elevation of the student. Their revenues are large. Shrewsbury, whose endowment is comparatively small, has a yearly income of three thousand pounds sterling; and Rugby, not the wealthiest, a yearly income of five thousand. These endowments have probably increased of late years. In addition, they derive vast sums from their tuition fees. Their patronage is extensive. The seventy picked foundation scholars of Eton, selected by examination, amid a wonderfully keen competition, present an array of youthful talents and energy which we would in vain look for in any of our Institutions, excepting West Point, where the ordeal is equally severe. Their history is potent: they have been the nurseries of the nation's genius; her poets, her orators, her heroes, have sported beneath these trees, or mused under the shadow of these towers; and the boy's mind is inspired with a reverential homage as he finds himself surrounded by the mightiest spirits of the past. Thus sustained by wealth, by age, by patriotic pride, and by their own intrinsic excellence, the Public Schools firmly maintain their position, and bid defiance to assault from without and from within.

But what is their religious tone? We are met at the threshold of our inquiry by our recollections of one whose name is intimately blended with the Public Schools of England, and whose

fame looms up far above that of his cotemporaries. A man in mind, and in heart a child; combining the experience of age with the innocence of immortal youth, the most active labors with the most ardent Christian devotion; the most gentle humility with the highest intellectual attainments,—such was Thomas Arnold, Doctor of Divinity, Head Master of Rugby School! Whatever may have been his Theological opinions,—and this is not the place to discuss them—there can be no question that he revolutionized the schools throughout the kingdom by introducing a religious element which will be felt for generations. He taught his pupils that Religion is a reality,—something not merely to be contemplated and assented to, but to be practiced, and carried into every work; not for dreamers, but for workers; that it is not intended to conflict with any ordinary duty, or any rational enjoyment of life, but that it aids the one and regulates the other; that Skepticism and Indifference are no marks of a cultivated mind! that Right is Right, and that it was cowardly to abandon it. Religion was not exhibited at a distance; the boy was not taught to view it through a medium of uncertainty or distrust, but it was brought home to his own mind, and presented as a companion whose ways are pleasantness, and whose paths, peace. Hence, far from deriding, he honored and sought to win it. Doubtless, all this had been said in substance before, but it had not been said as Arnold said it. It had not been developed as he developed it. A new light seemed to descend from Heaven and illuminate those young hearts, as their honored chief told them of the love of Jesus and the priceless value of the Redemption which He had purchased for them amid the death agonies of Calvary. A high toned Christian piety began to manifest itself among the pupils; and the results are still seen, not in Rugby only, but in most of the other Schools, so that the religious influence which prevails is far more sound than that which we find in our own colleges, where, alas! Christianity is more frequently treated as a harmless speculation than as a most priceless Revelation of God.

But, both the Public Schools and the Universities of England are especially dear to us, because they belong to that Mother Church to which our own is so largely “indebted, under God, for her first foundation and a long continuance of nursing care and protection.” The training which they impart is Church training. “The Universities,” says Mr. Emerson,* “are parcel of the Ecclesiastical system, and their first duty is

* *English Traits*, p. 220.

to form the Clergy. Thus the Clergy for a thousand years have been the Scholars of the nation." It is hardly possible to calculate the power which the universities place at the disposal of the established Church. These are the strongholds of the Faith. In the battles in which the Church of England has been engaged they have ever led the van, and in her adversity they have clung to her with more than filial affection. The enemies of that Church have ever regarded the Colleges which crown the banks of the Isis and the Cam as the bulwarks of her power. There have ever been assembled her ablest defenders; there is the great armory whence, from age to age, she has drawn the weapons of her defense. The Universities have encountered the rage of the Puritan and of the Romanist in the day of their power. The Puritan determined to ruin them, the Romanist determined to subdue and corrupt them. Each was powerful; each was unscrupulous. From the bigotry of the Puritan they were saved by the good sense of the Lord Protector, whose far-sighted policy saw in the destruction of the Universities an indelible blot upon his name. "He felt," says M. Guizot,* "that their destruction would be a source of degradation to his country and of dishonor to himself, and he therefore took them under his protection." The Puritan hated them with a hatred only equaled by that which he felt towards Antichrist enthroned on the Vatican Hill. He saw no beauty in those architectural treasures of the Middle Ages which were the admiration of Europe, nor any glory to his country in those splendid foundations which past ages had bequeathed to the service of Religion. He saw in them only "Camps of Cain and synagogues of Satan, stews of Antichrist and houses of lies." He bent his insane power against "these great schools in which candidates for the Christian ministry were instructed in ancient and profane literature, . . . these powerful institutions which existed of themselves, were self-governed by fixed rules, and formed an independent empire of human knowledge and tradition."† Cromwell, bent on saving the Universities, sent Doctor John Owen to Oxford as his Vice-Chancellor,—a wise choice, for although Owen "wore Spanish boots, large knots of ribbon at his knees, and a cocked hat," as the historian informs us, he did good service in defending the Universities against more serious innovation. But neither Cromwell nor Owen knew how great a benefit they were conferring on the Protestant cause in saving these renowned Institutions from Puritan Vandalism;

* History of Oliver Cromwell, vol. 2, p. 158.

† Ib.

had they lived one generation longer, they would have seen the Universities engaged in a deadly struggle with the great enemy—Rome. Although their influence on the Church of England has always been great, it was never more needed nor ever wielded with so much power as in that tremendous conflict which the Church of England waged with the Church of Rome, in the reign of King James II. Forty years before, the Puritan had been in power, had persecuted the Church of England to the death, and sought to destroy the Universities; now the Romanist was in power, a champion of the Church of Rome was on the throne, carrying out those designs which struck at the religion, the constitutional liberties, and the Educational system of the nation. Scarce a century had passed since the Jesuits had been driven from the land to which they now returned by invitation of the king and in defiance of the laws. They were to be seen gliding through the passages of Whitehall, and elevating the Host in the Royal chapel. They opened Seminaries for the instruction of youth almost under the shadow of St. Paul's. And with the Jesuits came a swarm of Benedictines, White Friars and Franciscans, all arrayed against the Church of England, with the king of England for their captain. But, the Church of England did not decline the contest. Assailed as she was on every side, she defended herself with an ability that enraged and utterly confounded her enemies. Macaulay, who cannot be charged with partiality for the Church, has given us an account of this contest, which we here transcribe, because it bears directly upon the subject we are discussing.

"The defenders of the Church of England," he says,* "were a numerous, an intrepid, and a well appointed band of combatants. Among them were eloquent declaimers, expert dialecticians, scholars deeply read in the writings of the Fathers and in all parts of Ecclesiastical History. . . . In the van appeared a rank of steady and skillful veterans, Tillotson, Stillingfleet, Sherlock, Prideaux, Whitby, Patrick, Tenison, Wake. The rear was brought up by the most distinguished bachelors of arts who were studying for Deacon's Orders. Conspicuous among the recruits whom Cambridge sent to the field was a distinguished pupil of the great Newton, Henry Wharton, who had, a few months before, been senior wrangler of his year, and whose early death was soon after deplored by men of all parties as an irreparable loss to letters; Oxford was not less proud of a youth whose great powers, first essayed in this conflict, afterwards troubled the Church and the State during forty eventful years, Francis Atterbury. By such men as these every question at issue between the Papists and the Protestants was debated, sometimes in a popular style which boys and women could comprehend, sometimes with the utmost subtilty of logic, and sometimes with an immense display of learning. The pretensions of the Holy See, the authority of tradition, purgatory, transubstantiation, the Sacrifice of the Mass, the adoration of the Host, the denial of the cup to the laity, Confession, Penance, Indulgences, Extreme

* History of England, vol. 2, cap. 6.

Uction, the Invocation of saints, the adoration of images, the celibacy of the Clergy, the monastic vows, the practice of celebrating public worship in a tongue unknown to the multitude, the corruptions of the court of Rome, the history of the Reformation, the characters of the chief reformers, were copiously discussed. The Roman Catholics did not yield the victory without a struggle. But with the exception of some bad translations of Bossuet's admirable works their establishments put forth nothing of the smallest value. It was, indeed, impossible for any intelligent and candid Roman Catholic to deny that the champions of his Church were, in every talent and acquirement, completely overmatched. The ablest of them would not, on the other side, have been considered as of the third rate." The chief reason which the historian assigns for the defeat of the Romanists deserves to be noted. "They had been excluded by their religion from English schools and universities."

In view of the benefits which the academical system of England has conferred upon her Church, is it not to be lamented that our own Church possesses no corresponding element of power? Glancing over our land studded with *quasi* Universities, how many do we find whose influence is friendly to us? How many whose influence is not positively hostile to us? It is undeniable that while our Church contributes more to the diffusion of higher Education in this country than any other denomination in proportion to its numbers, we are not adequately represented in the Colleges. While we have several Institutions of acknowledged merit, it is notorious that the oldest and most influential in the country are conducted by those who are inimical to us. The Puritan, at an early day, established Colleges in New England and zealously sustained them, and well they have since repaid him! The Romanist is establishing Colleges throughout the great Valley of the Mississippi, and it is no exaggeration to say that he is thus accomplishing more for the interests of his Church in this country, than by all other efforts combined. The time has now arrived when we must either make some exertion, or consent to be left far behind in the intellectual race.

And indeed, if we now avail ourselves of the feeling which is spreading throughout the country, we shall have reserved our efforts to some purpose. We have said that our countrymen, sensible of their deficiency in sound scholarship, have been shamed into making an effort to supply it. They are beginning to discover that in their intense endeavors to accumulate wealth, they have not been sufficiently mindful of a power which, if neglected, will vindicate itself at their expense. They are beginning to discover that there is need of a higher grade of education, and they are willing that it be of a Christian kind. They are beginning to discover that by ignoring religion in our Colleges, we encourage skepticism and infidelity.

When years ago, in the newly settled portions of our country,

the question was asked, How shall we obtain Colleges? discerning men saw that they could only be established under the auspices of the State, for no religious denomination was sufficiently wealthy to endow them. No one thought of the religious influence to which the pupils were to be subjected, nor indeed was it regarded as an important consideration. The State is connected with no religion, and it may be conjectured that if the State build the College, religious influence will not enter far into the design. It may be tolerated, if it behave with sufficient humility, but it must not presume to obtrude itself into any important sphere of academical instruction. We are far from censuring the State for declining to transcend its functions and for living up to the letter of its constitution. It can only regard men as citizens, nor can it make any distinction in favor of any Creed. We do not desire that it should make any. Yet we may, perhaps, be pardoned for suggesting that a system which may be well adapted to governing an Empire is not necessarily adapted to training the young. The wheels of Government may revolve without the aid of the religious power, but can we dispense with it when we come to form the character? What a curse is education of the brain, without a corresponding education of the heart! We are told, indeed, that religious exercises form a part of the routine in most of our Colleges, but we think that they are rather an apology for something better, than desirable in themselves. What is the sum of these exercises? The students are assembled twice (in some cases only once) a day to their devotions; a chapter of the Bible is read; an extemporaneous prayer is delivered, and they are dismissed to their other duties. Beyond a compulsory attendance, at some service on Sundays, no further religious training is attempted. If it be said that this is as much as the majority of them would receive at home, we answer that it is by no means as much as they ought to receive there, and we think it falls far short of that culture of the heart which the welfare of the young requires.

This system is pernicious in another point of view: not only does it slight religion, but it inflicts a deadly wound upon it by encouraging Schism. All Christendom deplores the divisions into which it is now rent. If then Schism be an evil, what multipliers of evil must our Colleges be? To what bitter jealousies do they give rise, and how widely do they separate jealous denominations of Christians! Many of them are, in this respect, in a deplorable condition. They have been established on the plan of not mixing "Sectarianism" with their instruction, and the consequence is not only a contempt for all

religion among the mass of students, but a hearty hatred of each other among the denominations represented in the Faculty. The Churchman is opposed to the Methodist, the Methodist to the Presbyterian, the Presbyterian to the Baptist, and the Baptist to all. Each denomination thinks itself slighted, and each threatens to array its influence against the institution. What must be the effect of this on the student's mind? Will it be said that the differences are unimportant? He knows too well that they are not treated as such. What must be his reflections when in his College Chapel, he sees an Episcopalian President; a Presbyterian Professor of Latin; a Methodist Professor of Greek; a Baptist Professor of Rhetoric; and a Pantheistic Professor in some other department? And this is no overdrawn picture. Constituted as these Colleges are, there is no remedy for the evil, for their Professors are generally required to subscribe to no Creed whatever.

But the evil consequences of such a system are daily becoming more apparent; hence, those of our people who desire to introduce a higher system of education are willing that it be of a Christian kind, and in their desire for this Christian scholarship they have turned to us to supply it. The connection of our own with that venerable Church whose Christian learning has elevated her to the first rank in Christendom, and the fact that many of our Clergy have been educated in Europe, have given us a prominence in this movement which has been less sought than forced upon us. Whether we shall be able to meet the want is a question which the experience of time and the verdict of an impartial world must determine. But we may be said to have already accepted the responsibility. Eight Prelates, supported by their Dioceses, have resolved to establish in the South Western portion of our Union, an University worthy of the Church, of the Country and of the Age. They have elected Trustees, and a State Legislature has pronounced them a body corporate and politic in law. An enterprising company has presented a vast tract of land, and guaranteed many valuable privileges, with but slight restrictions on the donees. Their charter gives them power "to establish literary and scientific departments, and those of Law, Theology and Medical Science." The new Institution is established under the auspices, not of the State, but of the Church; and if we may judge from the statements of its officers, it is designed to combine sound religious training with its literary and scientific advantages.

How far will this new Institution exert a beneficial influence on the Church? It must either resolve to sink to a level with

our ordinary Colleges, or it must from the first assume a position above them. If it be content to sink to the level of an ordinary American College, it requires no prophetic power to foretell that its influence will be insignificant. Our country already possesses a sufficient number of third and fourth rate Colleges. If the new University be designed merely to provide us with another such ; if it admit pupils inadequately prepared into its classes ; if it concentrate its energies on the conferring of Degrees ; if its graduates are destined to assume no higher rank among scholars than the graduates of our other Colleges, we may rest assured that its influence on the Church will be far from happy.

But, if it be designed to rise and assume a position similar to that which the European Universities occupy ; if it provide such advantages that its graduates can mingle on terms of equality with the scholars of any nation ; if, in short, it impart to them an education similar to that which they can obtain in Europe, its influence will be vastly beneficial to us.

But to provide such training, it must work on the European plan. It must begin by sweeping away the vicious systems of instruction which have so long prevailed in this country, and adopt the system prevalent in England and Germany. It must begin at the beginning, and that beginning is the *Training School*. It must begin by resuming an element which our Colleges at an early day abandoned, and having raised its requirements for admission to a level with the European, it must train its pupils to meet them. It must begin the work of educational emancipation by endowing a Training School capable of drilling boys in the Classics, the pure Mathematics, and in Modern Languages, as they are drilled in the Public Schools of England, or the Gymnasias of Germany. And, having established such a Training School, it must be unyielding in the requirements which it has assumed, and abolish the absurd policy of admitting pupils, by examination, merely, into the higher classes of the University, before they have passed through the course prescribed for the preceding classes.

We do not enter into a discussion respecting the importance of providing foundation Scholarships and Fellowships, as this Article has already transcended the limits we had assigned it. Nor, while advocating the introduction of a better system of education among us, do we overlook the obstacles which its adoption may throw in the way of the new Institution. To assume a position above the other educational institutions in the land will require no ordinary nerve, and to maintain it will require no ordinary ability. But we think that in no other

way can it do justice to itself and to the Church which has adopted it. That the Church needs such institutions cannot be doubted; for it is essential to the success of our system that we should not only teach, but *train*; that we should not only teach the old, but train the young. It behooves us, then, carefully to study every step which is taken in the organization of the New University. There is much danger that, in the desire for a speedy organization, its future dignity and welfare will be sacrificed. We cannot reap before we have sown, and what we have sown, that shall we also reap. A University cannot, any more than a city, be built in a day. Resolutions on paper will not build it. Meetings of Committees will not build it. Fourth of July Orations will not build it. Mere enthusiasm will not build it. Nor will anything but an elevated system of instruction, thorough from its beginning, and unflinchingly adhered to, secure for it a permanent fame.

The University of the South will enter on its existence at a not inauspicious period, and if it persevere in a course of duty, the difficulties which will at first beset it must speedily disappear. The Board has wisely resolved to do nothing towards its organization until the sum of *five hundred thousand dollars* be secured for its endowment. If judiciously invested, this sum may yield an annual income of *fifty thousand* dollars. When it is remembered that the annual income of the University of Oxford is about seven hundred and fifty thousand dollars, the amount seems small for so great an undertaking; but, if the University attain that reputation which its friends desire, it can obtain further means. To the future action of its regents, the ablest minds of the Church and of the Nation are directed in hope. It was fitting that the suggestion of the plan should come from a Bishop, himself a graduate of that renowned Military Academy which has so long trained the children of the country in the highest departments of Science, and whose reputation is coextensive with the civilized world. It is fitting that the Church regard with concern an institution for whose success she has become responsible, which, if successful, will so greatly assist her career, and which promises to sanctify its labors by a devotion of the highest intellectual powers to God.

ART. V.—ST. PATRICK NO ROMANIST.

1. *Historia B. Platinæ de Vitis Pontificum Romanorum.* Colonisæ Agrippinæ. 1611. 4to. pp. 505.
2. *Bedæ (Venerabilis) Opera Omnia.* 8 vols. folio. Colonisæ Agrippinæ. 1612.
3. *Usseri (Jac.) Britannicarum Ecclesiarum Antiquitates, etc.* Folio. London: 1687.
4. *Keating's History of Ireland. Translated from the original Irish Language.* By DERMOD O'CONNOR. 8vo. Dublin: 1841.
5. *Occasional Sermons, preached in Westminster Abbey, by Christopher Wordsworth, Canon of Westminster.* Fourth Series, on the Church of Ireland. London: Rivingtons. 8vo. 1852.

THE greatest of ancient philosophers, and the ablest of logicians, Aristotle, has very justly shown the great absurdity of expecting proofs equally incontrovertible regarding all things. Mathematics being a science of an abstract nature, and of definite quantities, is capable alone of a complete demonstration. By inferences deduced from actual experiments, propositions in Natural Philosophy are established. In Moral Philosophy, and on all moral subjects, the arguments must be of the moral kind; while the certainty of facts in history depends upon the credibility that is attached to the relaters. Granting it true that none of these proofs amounts to a demonstration strictly logical and perfect, yet, when proved by the best arguments the nature of the subject will bear, it would most assuredly be as great an absurdity to entertain a doubt regarding the certainty of the proposition, as that of the clearest mathematical demonstration.

However, in opposition to these plain principles, there are millions of Romanists throughout the world who persist in asserting that ST. PATRICK was a strict and rigid Roman Catholic. Some there are, most certainly, who ignorantly believe it. Others assert it, who are aware that the proofs to the contrary are as convincing as history can make them; which shall be

abundantly shown in this Article, from the writings of Romish historians.

Perhaps it is but right, before doing so, to make some remarks in regard to the place of St. Patrick's nativity, and his early life. We know that no fewer than seven cities have contended for the birth of Homer, the prince of poets; and nearly as many nations have contended for the honor of giving birth to the illustrious St. Patrick, the Apostle of the "Island of Saints." Joceline and Usher assert that he was born at a place called Kirkpatrick, near the city of Glasgow, where the rampart had been built which separated the barbarians from the Roman possessions. They tell us that a mighty British prince named Rethmit, and his seven sons, with a powerful army, invaded Gaul, killed the parents of Patrick, took him, with his brother and sister, captives; passed over victoriously to Ireland, where they sold them to some Irish princes. Now, the time in which these events are said to have occurred, must have been between the year of St. Patrick's birth, in 373, and that of his mission to Ireland, which is by all admitted to have been in or about 432.

But, unfortunately for the supporters of this claim, history opposes and annihilates every one of their assertions. Bede tells us, that the Britons groan beneath the cruelty of their oppressors; "they are driven," he says, "by their barbarous enemies to the sea; the sea repels them back upon their enemies;" therefore, unable to make an incursion into Gaul, or any other country. Some writers assert that our Saint was an Irishman; others, that he was an Englishman; and some say that he was a Welshman; while others write that he was a Scotch Highlander. It is also said, in Colgan's collection, that it was reported of St. Patrick, that he deduced his origin from the Holy Land; that a Roman army, shortly after our Saviour's Passion, laid waste the country of Palestine, made many of the Jews captives, and dispersed them over the world. From some of them was our Saint descended. Our own opinion is in favor of Scotland or France, as the land of St. Patrick's birth, though we think it useless to contend for it in this Article, as there are so many conflicting opinions current in regard to it. Mr. O'Sullivan, in his *Patrician Decad, or Life of St. Patrick*, asserts that our Saint was born at Bretagne, in France; others again, that he was born at Holy Tours. All admit that his father's name was Calphurnius, a Deacon, his mother's, Conchessa, who was the sister of the celebrated St. Martin, Archbishop of Tours. He was born about 373, and died about A. D. 432. It is but right to observe that he was

not called Patrick at his baptism, as Mr. O'Sullivan tells us, but Souchet, (or Succath,) "for," saith he, "Souch, in the old French, means truncus, a stock of a tree; and that Souchet is trunculus, a little stock;" and he says further, that "the name was very well adapted to the Saint, for he was a most plentiful stock, from whom so many Irish prelates, so many priests, so many preachers, and so many doctors of foreign nations, have proceeded."

In reference to our saint's early years, very little can be gathered from his biographers. He tells us of himself, that, at the age of sixteen, he was ignorant of God, that is, he possessed no true knowledge of Him, for he was always a Christian. He was carried into captivity by some barbarians, in his sixteenth year. They brought him into Ireland, where he was compelled to tend cattle, being cruelly treated. Here God had pity on his soul and quickened him to a sense of his duty, by the impulse of a strong interior grace. He continued six whole years in servitude, and in the seventh he was released. He at once resolved on visiting his relations, who gladly welcomed him, and with whom he remained two years. Before departing from the home of his relations, the story runs, that he had one night a dream, in which he saw a man coming to him, as if from Ireland, whose name was Victoricius, having some letters; one of which he gave him to read, in which were these words: "Vox Hiberni generum," the voice of the Irish. And while reading it, he thought he heard the inhabitants cry, "We entreat thee young man, holy youth, to come and walk among us." He awoke greatly amazed at this vision or dream. He tells us, "that after many years, he thanked God he had dealt with them according to their crying out." He at once formed the resolution of going to Ireland to attempt their conversion; and commenced his studies under the direction of his mother's uncle, the pious St. Martin, Bishop of Tours, who ordained him Deacon. He was ordained Priest by St. German, Bishop of Auxerre. By whom he was consecrated Bishop, is disputed. He tells us himself, in his letter to King Coriticus, "that he was made a Bishop in Ireland, and ascribes his mission to a divine impulse, which he received from God."—*Hiberione constitum episcopum me esse fateor—Certissime a Deo accepi quod sum.* He might have been consecrated by Irish Bishops, as there were many in that Island before his arrival: the names of four are given; i. e., St. Kieran, St. Aibbe, St. Declan, and St. Ibar, whom Usher calls the forerunners of St. Patrick. But it is more than probable that he was consecrated by the pious Bishops St. German

and St. Lopus, who accompanied our saint into Ireland, early in the fifth century.

In regard to St. Patrick's consecration by Pope Celestine, the learned Roman Catholic historian, Dr. Lanigan, says, "that it is not to be met with in any life of the saint except these two compilations of ALL STORIES, namely, Joceline's and the Tripartite, whence it made its way into some Breviaries and other late documents."

Again; Lanigan says, "that it is a *fable to pretend that St. Patrick received the Pallium at Rome*, and that *this nonsense* has been sufficiently refuted."*

He says again, "that Cardinal Papiron distributed the first Palls (Pallea) in Ireland, at the Synod of Kells, A. D. 1151.† In the face of all this, that bold Jesuit, the Romish Bishop Milner, states in his "*End of Controversy*,"‡ "on the authority of Archbishop Usher!!! that *St. Patrick received the Pallium and title of Pope's Legate from Pope Hilarius*, in A. D. 462." Here Milner is guilty of a barefaced falsehood; for Archbishop Usher states, that "*Gillebert, Bishop of Limerick, was the first Legate of the Roman Bishop in Ireland.*"§ And again, that "We read of sundry Bishops that have been in this land between the days of St. Patrick and Malachy. Which one of them can be named that ever sought a PALL from Rome?"|| And the Roman Catholic Historian, Father Godfrey Keating, tells us "that the bestowal of the four copes—Pallia—upon the four Archbishops, *was very ungrateful to the Irish*, and that they would have *preferred the OLD FORMS.*"¶

And again, the same historian states, "that whoever gave to Pope Adrian IV, the account of the Irish Church, which led to his Bull granting Ireland to Henry II, was as GREAT AN ENEMY TO THE TRUTH as he was to the glory of the Irish nation."** That our saint was never at Rome, and never received a mission from Pope Celestine, is evident from the fact that Prosper, the Romanist, and intimate friend of Celestine, never mentions one word of him in his Chronicle, though he does not fail to mention the effort of Palladius only one year before, i. e., 431, short and trifling though that effort was. And Platina, a Romanist, who wrote the lives of the Popes down to Sixtus IV, tells us of Palladius, in his life of Celestine, but not a *word does he write* of the illustrious St. Patrick, or

* Ecol. Hist., IV, p. 110.

† Ib., IV, p. 146.

‡ Page 19, Dublin edition, 1830.

§ Antiq. A. D. 1130.

|| Rel. Anc. Irish, C. VIII.

¶ Hist. of Ireland, Vol. II, p. 333, Ed. Dublin, 1809.

** Hist. of Ireland, II, 369.

of his important work, so much greater than that of Palladius. Notwithstanding, we are asked to believe that St. Patrick was sent by Pope Celestine. Mr. O'Halloran, the Romish historian, states that the Irish received the faith from the Asiatic Churches, and one part of St. Patrick's policy was carefully to avoid hurting the national pride; and, therefore, that we do not find him even hinting at any foreign supremacy!!* And Dr. O'Conner, another Romanist, in his third letter of "*Columbanus ad Hibernos*," states "that the ancient Irish *always appointed their own Bishops*, without so much as the knowledge of Rome."

In this same century, 664, Wilfrid, an adherent of the Papal Church, was appointed to the See of York, and would not be consecrated by any Irish Bishop, because THEY WERE NOT IN COMMUNION WITH ROME.

And the venerable Bede, a Romanist, gives us a copy of a letter of Laurentius, who succeeded Augustine in the See of Canterbury, A. D. 609, in which he says, "that Daganus, an Irish Bishop, not only *refused to eat with us, but even to take his repast in the same house where we were entertained*,"† manifestly showing that the Irish Church was not only independent of, but even held no communion with, the Roman See.

The Popish Cardinal Baronius states in his Annals,‡ that "*all the Irish in the seventh century were schismatics, separated from the See of Rome*."

And Pope Honorius, in this century, wrote to the Irish Bishops on account of their *opposition in doctrine and practice to Rome*, entreating of them not to be making themselves "wiser than the Churches of Christ."§

In a compilation of Canons of the Anglo-Saxon Church, A. D. 700, it is said, "The Bishops of the Scots—this was the ancient name of the Irish from the fourth to the eleventh century—in the matter of Easter and *tonsure*, are not united to the (R.) Catholic Church."

Moreover, the titular Archbishop Talbot, a predecessor of Paul Cullen, the present Romish Archbishop in the See of Dublin, states in his works,|| that there *never was a lawful primate in Ireland till Malachy, in the twelfth century!* and that St. Patrick even was not a *lawful primate*, not being *appointed by the Pope*. But, if our saint had been sent from Rome to Ireland; if he had been consecrated at Rome; if he

* O'Halloran's Irish Hist., pp. 13, 18, 23.

† A. D. 566-604.

|| "Primatus Dubliniensis," pp. 17-41.

‡ Bede, Book II, C. 4.

§ Bede, Eccl. Hist. lib. II, cap. 19.

had been a dependent of Rome ; if he owed subjection to the Papal See, at Rome, either temporally or spiritually, would he have been silent in regard to Rome in his Confession ? Thus much for one point in our argument, that St. Patrick was no Romanist.

Let us now refer to the celebrated Hymn of St. Patrick, called "St. Patrick's Armour, or Breastplate," in order that we may be able to ascertain whether or no St. Patrick held or taught the Popish doctrine of "Invocation of Saints," or sought the intercession of the "Immaculate Virgin Mary." It is a beautiful prayer in metre, intended by him as a preservative against all the dangers that might beset him in his way to Tara, to preach before King Leogaire and his court. He first makes a profession of faith in the blessed Trinity, in the incarnation, crucifixion, resurrection, and ascension of the Lord Jesus Christ; he concludes thus: "Christ be with me; Christ after me; Christ under me; Christ over me; Christ at my right hand; Christ at my left; Christ at this side; Christ at that side; salvation is the Lord's; salvation is Christ's; may Thy salvation, O Lord, be always with us."

Let us now contrast this with the teaching of the Papal Church. In the decree of the Council of Trent, on the Invocation and veneration of Saints, it is decreed—"The Holy Synod commands the Bishops and others, who have the office and care of instruction, that they, according to the custom of the (R.) Catholic Apostolic Church, which *has been received from the first ages of the Christian religion*, the consent of the Holy Fathers, and the decrees of Sacred Councils, make it a chief point, diligently to instruct the faithful concerning the intercession and the invocation of Saints; teaching them, that the Saints, reigning together with Christ, offer to God their prayers for men, and that it is good and useful to invoke them with supplications, and on account of the benefits obtained from God, through His Son Jesus Christ our Lord, * * * that they who deny that the Saints, enjoying eternal happiness in Heaven, are to be invoked—or who assert, either that they do not pray for men, or that the invoking them that they may pray for each of us, *is idolatry*, or that it is contrary to the honor of God, and *opposed to the honor of the one Mediator* between God and man, or that it is folly either in word or thought, to supplicate them—are to be accursed."

This extract from Trent speaks for itself. We give another quotation on this subject from St. Patrick. He says: "My constant prayer was, to be filled with the fear and love of God. My faith was enlarged, and my spirit augmented; I arose be-

fore day to my prayers, in the snow, in the frost, in the rain, (while serving his owner in Ireland,) and I received no damage; nor was I affected with slothfulness, for then the spirit of God was warm within me."

Let us contrast the foregoing with a quotation or two from one of the works of a Saint of Roman manufacture. We quote from a book entitled "The Glories of Mary." The author, Alphonso Liguori, was canonized and beatified so lately as the year 1839, by the late Pope, Gregory XVI. Four Popes, it is stated in the title page, have expressed their approbation of the life and writings of this Saint; and we are informed in the preface, that the Council at Rome, the sacred Congregation of Rites having made the most rigorous examination of the writings of the Saint, to the number of a hundred or more, pronounced that there was nothing in them deserving of censure; and this sentence we find was approved by Pope Pius VII, in 1803, by his successor, Leo XII, and also by Pope Urban VIII, and in 1839, St. Liguori was canonized by Pope Gregory XVI. It is thus asserted in the preface, that it contains nothing but what is consistent with the doctrines of the (R.) Catholic Church, and that it may be used by the faithful for the instruction and edification of their souls.

At page 35, we read, "Queen of Heaven and of Earth! Mother of God! My Sovereign Mistress! I present myself before you, as a poor mendicant before a mighty queen. From the height of your throne, deign to cast your eyes upon a poor miserable sinner, and lose not sight of him till you render him truly holy. O, illustrious virgin! you are the queen of the universe, and consequently mine. I desire to consecrate myself more particularly to thy service; dispose of me according to your good pleasure. Direct me; *I abandon myself wholly* to your conduct. Chastise me, if I disobey you. I am then no longer mine; *I am all yours. Save me, O, powerful queen, save me.*"

Page 136, "You, O, Mary, have the *keys* of divine mercy; *all who trust in Mary*, will see Heaven's gates open to receive them. She is the gate of Heaven, since the (R.) Church styles her Janna Coeli. The Holy (R.) Church styles her also the Star of the Sea." We give another extract, in order to exhibit more fully the awful blasphemy of this anti-Christian and sadly fallen Church. Page 177 we read, that "Brother Leo once saw in a vision, two ladders reaching to heaven; one red, at the summit of which was Jesus Christ; and the other white, at the top of which presided his blessed mother. He observed, that many who endeavored to ascend to Heaven by the red

ladder, at the top of which was Christ, after mounting a few steps, fell down, and on trying again were equally unsuccessful; but a voice from the summit of the white ladder, at which sat Mary, told them to ascend, they did so, and entered immediately into Heaven, the blessed virgin having held out her hands to receive them." And thus it is that millions of Romanists are taught, that if they attempt to get to heaven by the blessed Saviour they will be rejected; but if they make the effort to ascend by the Virgin Mary from the lowest depths of sin to the heights of glory, they will find more mercy in her than in Him who "loved us and gave himself for us."

Again, St. Patrick held the true Catholic doctrine of the necessity of studying the Holy Scriptures, and reading them to the people. For even Joceline, the monk, in his "Life of St. Patrick," cap. 4, says, "he used to read the Bible to the people for days and nights together." We now place in juxtaposition the teaching of Rome on this point. Pius the VII, writing to the Archbishop of Gnezu, in 1816, calls the Bible Society a "most crafty device, by which the very foundations of religion are undermined," a "pestilence," and "defilement of the faith most imminently dangerous to souls." Leo XII, in 1824, speaking of the same Society, says that it "strolls with effrontery throughout the world, contemning the traditions of the holy Fathers, and contrary to the well known decree of the Council of Trent, labors with all its might, and by every means, to translate, or rather to pervert, the Holy Scriptures into the *vulgar languages* of every nation; from which proceeding it is greatly to be feared, that what is ascertained to have happened to some passages, may also occur with regard to other passages; to wit, that by a perverse interpretation, the gospel of Christ be turned into a human gospel, or what is still worse, into the gospel of the devil." The Romish Bishops to whom this was written, most willingly received it at the time in the land of St. Patrick, and unlike him, charged their flocks to deliver up to their parish priests all copies of the Holy Bible. And Cardinal Wiseman, one of the editors of the Dublin Review, was of opinion, that the inquirer into religion will be "*led astray* by adhering solely to the Scriptures." Not so, the eminent St. Patrick. He knew that the Divine Word maketh wise unto Salvation; and he taught it publicly from house to house.

Again, St. Patrick knew nothing of Priestly Celibacy. For he says in his confession, "That he was the son of Calphurnius, a deacon, and the grandson of Politus, a priest. And one of the Canons of the synod of Armagh, held by the saint, enacted

a penalty against any *wife of a clergyman* who should go out without her head covered or veiled. But marriage is forbidden to all the clergy of the Papal Church. This was authoritatively settled in the eleventh century. Vows of celibacy voluntarily imposed by Romanists upon themselves, are thought highly meritorious, and they are known by the epithet of "the religious." This preference is opposed to the teaching of Scripture, and to the teaching of the holy St. Patrick. The awful wretchedness which this unscriptural dogma has entailed on hundreds of its victims, and the infamy and vice into which it has plunged hundreds more, are too well known to require proof, and too offensive to be noticed here with more than a passing allusion. As God's blessing is always connected with sincere obedience to His divine Will, His curse seems to rest upon every proud, self-righteous attempt to be wise above that which is written, or holy above what is commanded.

It is also manifest from St. Patrick's well-known tract called "The Three Habitations," that he did not believe in Purgatory. He makes the only abodes of the soul to be Heaven, Hell, and Earth. The learned Romish historian, Dr. Lanigan, feels so puzzled at this, that he endeavors to evade its force by saying * that "Purgatory must have been omitted, because he was writing only of *permanent habitations*." But if so, why then was *earth* included? Is *earth* a *permanent habitation*? "I constantly hold," says Pope Pius in his Creed, "that there is a Purgatory, and that the souls detained therein are helped by the suffrages of the faithful." In regard to Purgatory, the Council of Trent decreed, Twenty-fifth Session, as follows: "that there is a Purgatory, and that the souls detained therein are assisted by the suffrages of the faithful, but especially by the acceptable sacrifice of the Mass;" and all Romish Bishops were enjoined that this "wholesome doctrine of Purgatory, delivered by venerable fathers and holy councils, should be believed and held by Christ's faithful people and everywhere taught and preached." St. Patrick never held it. He never taught it. And why? He knew nothing regarding it; it was not thought of for more than a century after his departure from the Church militant.

St. Patrick knew nothing of the elevation of the consecrated host, or of Communion in one kind. The Council of Constance in 1414, first decreed that "for just and weighty reasons the chalice, for the future, will be withheld from the laity and non-officia-

* History, Vol. iii, p. 331.

ting clergy." And every papist now living is, we are sure, quite willing to admit that the saint knew nothing of the Immaculate Conception of the blessed Virgin Mary, which was first given to the Christian world as an Article of Faith, A. D. 1853!

In a catalogue of Irish saints, noticed as being very valuable by the author, Dr. Lanigan,* it is stated that "the first order of saints was in the time of Patrick; all the Bishops to the number of 350, were founders of Churches, were eminent, holy, full of the Holy Ghost; they had *one head, Christ*, and one leader, Patrick. Not a single word regarding a Pope, Jesus Christ's Vicar upon earth. Patrick was not a saint of Roman manufacture, for *the first saints*, of the "Island of Saints," who were raised to the dignity of that name by the See of Rome, were Malachy, who died A. D. 1148, and Lawrence, who died A. D. 1180.

It is now manifest, that we have almost exclusively transcribed from Roman writers; and we think that there can be but one conclusion, *i. e.*, that St. Patrick was wholly ignorant of the peculiar doctrines of the Romish sect now in Ireland, which sect was unknown there before the twelfth century, and even after that period, their authority was limited to the English settlements.† The *first Council* in Ireland which gave an order for regulating the Irish Church ritual or discipline uniformly with that of Rome, was the Synod of Cashel, A. D. 1172. The *first Episcopal appointment in Ireland*, in reference to which any influence of the Pope can be traced, is one made by Malachy, as Pope's Legate, in the nomination of a Bishop for Cork, A. D. 1140. In fact, it is most manifest from the history of the Irish Church, that till the Twelfth Century it was wholly independent of Rome, adhering strictly to the laws, canons, and rules, drawn up for their guidance under the great and illustrious St. Patrick, who was a faithful Bishop of the One, Catholic and Apostolic Church, and no Romanist.

We cannot better state the conclusions to which every candid reader of history must come on this subject, than in the language of the learned Archbishop USHER. He says, "As far as I can collect by such records of the former ages as have come into my hands, either MSS. or printed, the Religion professed by the ancient Bishops, Priests, Monks, and other Christians in this land, (*Ireland*), was, for the substance, the very same with that which now by public authority is maintained therein against the foreign Doctrines brought in thither in later times by

* History, Vol. ii, p. 13.

† O'Conner, Hist., Add. 1, 10.

the Bishop of Rome's followers. I speak of the more substantial points of doctrines that are in controversy betwixt the Church of Rome and us at this day. The religion then received by both, (*Irish and Scotch*), was the self-same, and differed little or nothing from that which was maintained by their neighbors the Britons."

The Archbishop shows this in respect to the following fundamental points:

1. "The Supremacy and sufficiency of Scripture as the Rule of Faith. The free use of Holy Scripture in the vernacular tongue; the appeal to the inspired Originals as the Authentic Standard, and not to the Latin Version. The Canon of Scripture.
2. Justification, and its cognate questions.
3. Non-acknowledgment of Purgatory; non-use of Prayers for the dead.
4. Non-imposition of Celibacy on the Clergy.
5. Non-recognition of supremacy, civil or ecclesiastical, in the Bishop of Rome."*

It does not fall within our present plan to trace the process by which Rome acquired, first a foothold, and then supremacy, over Ireland and the Irish Church. For more than six hundred years, Christianity had flourished in Ireland, and the Church had enjoyed its ancient rights. Not until the beginning of the twelfth century, (A. D. 1106,) was a Papal Legate ever seen in Ireland. And then, alas! it remained for an English Monarch, Henry II, in the lust of his unholy ambition, to rivet the chains which the Roman Pontiff (Adrian IV) had already forged. Let us thank God for the tokens, that, under the auspices of the English Church, that ancient Church of Ireland gives promise of returning again to her place, as a true, pure, integral Branch of the One, Holy, Catholic, and Apostolic Church. Let us remember, too, that in our own labors to convert to the true faith of Christ the Irish who are brought providentially to our own doors, we are but restoring to them their own birthright. Let us not fail to speak the Truth in love; to show all patience, kindness, and charity; and we shall not labor in vain.

* Usher's Rel. Anc. Irish. Epist. Ded.

ART. VI.—THE NEW LITURGY IN HARVARD UNIVERSITY.

A Service Book for Public Worship. Prepared especially for use in the Chapel of Harvard University. Cambridge: John Bartlett. 1858. 12mo. pp. 308.

THE introduction of Liturgical Worship into the Chapel of Harvard University, the oldest of all our Colleges now existing, and taking rank in point of position, numbers, scholarship, and influence, as the very first, is an event which, as Church Reviewers, we can hardly be expected to pass by unnoticed. It is an event, too, which calls up some historical reminiscences, to which, first of all, we propose to advert.

The early Puritan settlers in the Massachusetts Colony, "wisely judging," says the *American Annalist*, "Learning and Religion to be the firmest pillars of the Church and Commonwealth," one of the very first things which they sought to establish on this new soil, was a public School or College. Among the colonists were many gentlemen who had been thoroughly educated in the old country. Savage, in his Note on Winthrop, says, "there were probably at that time forty or fifty sons of the University of Cambridge in Old England—one for every two hundred or two hundred and fifty inhabitants—dwelling in the few villages of Massachusetts and Connecticut. The sons of Oxford were not few." Hence, the proportion of well educated gentlemen in the country was probably greater then, than it ever has been since. As early as A. D. 1630, the General Court at Boston took measures for the establishment and endowment of the Institution which has ever since formed so conspicuous an element in the history of that Colony and Commonwealth, and of our whole country. A principal motive in the establishment of the College was, says Mr. Increase Mather, writing in 1697, "that so scholars might there be educated for the service of Christ and His Churches in the work of the Ministry."* And to show what spirit then pervaded the College, in respect to the use of Liturgies, we find Mr. Samuel Mather, who graduated in 1643, and whose name in its list of Alumni appears as the first Fellow of the College, saying, "that for ministers instead of using their own ministerial gifts, to discharge the work of their

* Cotton Mather's *Magnalia*, Vol. 2, Book IV, p. 63.

ministry by the prescriptions of others, is as bad as carrying the ark upon a cart, which was to have been carried upon the shoulders of the Levites; and it is a sin against the spirit of prayer for ministers in these days to be diverted from the primitive way of praying, which was, according to Tertullian's account, *sine monitore, quia de pectore*, in opposition to the præscript forms of prayer amongst the pagans.* This language expresses, doubtless, the sentiment of the College at that day, as to all use of Liturgies in Public Worship. And the same writer, in a Sermon, which we have before us, declares, that a "præscript Liturgy is properly a maintenance for an idol dumb Ministry;" that it is like tying "bladders under the wings of sea-fowls to keep them from sinking, or to help them to swim;" that its use is the "quenching of the Spirit, and putting him as it were out of office," &c., &c.

The intensity of bitterness with which those old Puritans regarded the ceremonies of the Church, and the Liturgy in particular, may be seen in the sacrilege of which they were guilty in the time of the "Great Rebellion." Heylin thus describes the desecration of the Church of Chichester:

"By Waller's taking it the town got little, and the Church lost more; for upon Innocent's day, the soldiers forcibly broke into it, where they seized upon the vestments and ornaments of the Church, together with the consecrated plate serving for the Altar, not leaving so much as a cushion for the Pulpit, or a chalice for the blessed Sacrament. But this rich spoil being committed by the Marshal and other officers, the rest was left unto the hands and weapons of the common soldiers, who, with their pole-axes did not only break down the organs, but cut in pieces the Communion table with the rail before it. They defaced the two tables of the law at the east end of the quire, for fear they should rise up against them in the day of Judgment; most miserably made havoc of that Church's foundation, which they found on the one side of the south cross-ile portrayed in artificial manner, with the statues of the Kings of England, and coming to the portraiture of King Edward the sixth, they picked out his eyes, saying, in scorn, that all the mischief came from him in establishing the Book of Common Prayer. Which, that it might not be officiated as in former times, they broke open all the chests and cupboards, in which the quire-men had laid up their singing-books, Common-Prayer-Books, gowns and surplices, strewing the pavements of the Church with the leaves of the books, but turning the gowns and surplices into ready money. To all which acts of sacrilegious spoil and rapine, as Waller gave some countenance by his personal presence, and in that somewhat worse than Nero, as the story tells us; so Hazlerig gave much more by his voice and actions; for forcing his way into the chapter-house, he did not only command the soldiers to break down the wainscot, but seized on all the rich plate that belonged to the Church. And when it was desired they would leave one chalice only for the use of the Sacrament; answer was most profanely made by one of the Scots, (of which nation the two Houses employed too many,) that they might serve the turn with a wooden-dish."†

* Cotton Mather's *Magnalia*, Vol. 2, Book IV, p. 41.

† Heylin's *History of the Presbyterians*, B. XIII, p. 451.

And the moderate Bishop HALL thus describes the scene at the noble old Church at Norwich :

"It is no other than tragical to relate the carriage of that furious sacrilege, whereof our eyes and ears were the sad witnesses, under the authority and presence of Linsey, [an Alderman,] and Tosts the Sheriff, and Greenwood. Lord, what work was here, what clattering of glasses, what beating down of walls, what tearing up of monuments and pulling down of seats, what wresting out of irons and brass from the windows and graves ! what defacing of arms, what demolishing of curious stone work, that had not any representation in the world, but only of the cost of the founder, and skill of the mason ! What tooting and piping upon the destroyed organ pipes, and what a hideous triumph on the market-day before all the country, when in a kind of sacrilegious and profane procession, all the organ pipes, vestments, both copes and surplices, together with the leaden cross, which had newly been sawn down from over the green-yard pulpit, and the service books and singing books that could be had, were carried to the fire in the public market-place ! A lewd wretch, walking before the train in his cope trailing in the dirt, with a service-book in his hand, imitating in impious scorn, the tune, and usurping the words of the Litany used formerly in the Church."*

It will be remembered, too, that all this opposition was against the ceremonies of the Church, and them alone ; and on account of these, they took the responsibility of separating from her. The doctrinal Formularies of the Church, they confessed to be according to Scripture, whatever might have been their own private interpretation of those Formularies.

The Puritans brought with them to this country the same inveterate hatred of the Prayer-Book. When, in Boston, in the time of Andross, President of the New England Colonies, a Church Clergyman first attempted to read the Burial Service over a grave, Haliburton says, "a crowd of persons, led on by an infuriated Deacon, drove him from the grave, and loaded him with insult and abuse, calling him 'Baal's priest,' and his prayers, 'leeks, garlicks, and popish trash.'"[†]

Nor was this opposition to Liturgies confined to the early Puritans. If there is any one thing for which, more than another, we, as Churchmen, have been obliged to contend, it is the Scriptural authority, and the Christian edification of præscript Forms of Prayer. No longer ago than 1843, the "NEW ENGLANDER," the organ of New England Puritanism, came out, not only with a deliberate attack upon the "PRAYER-BOOK" in particular, but against Liturgies in general. It says, "we have many objections to a *stereotyped form* of prayer, as clogging the free aspirations of the soul, and as ill-suited to the varying exigencies of human life, which constantly arise !"

* Bishop "Hall's Hard Measure," p. 63.

† Haliburton's "Rule and Misrule," p. 144.

"That a stereotyped form of prayer is contrary to inspired example," &c., &c.

And in 1849, this portion of New England was flooded with copies of a work from a Congregational Pastor, maintaining that Forms of Prayer are "unnecessary;" "are opposed to reason and common sense;" "are not sanctioned by the Scriptures, nor by the Church in her best days;" and that "they are injurious to piety," &c. And for the edification of its readers, they were gravely told that the "Clergyman of a certain Church, on being sent for to pray with a man who had the hydrophobia, refused to go, because there was no prayer in the Prayer-Book for a mad-dog's bite."

Of course it is delightful, after this long struggle of two centuries for a beautiful and Scriptural ceremonialism in the Worship of God, to witness the change which, within a few years, has come over the country. Possibly, our "Memorialists" may, after all, conclude that, in one respect, "our strength is to sit still." If the mountain will not come to Mahomet, Mahomet may perhaps think it a wise discretion to go to the mountain. There is, sometimes, "a masterly inactivity." And the Church may well have more faith in herself, if, indeed, she be, essentially, what CHRIST made her. But this, in passing. The forlorn looking Meeting House, graceless and meaningless, is giving place, in all our cities and large towns, to Gothic Temples, with their elaborate symbolism, their long-drawn Aisles, and fretted Arches, and Crosses, and Painted Windows, and Organs. In our last April Number, we took occasion to examine a carefully prepared Liturgy, provided for a large and respectable Christian denomination. And our readers will remember that in our January Number, 1857, we noticed a movement among the Presbyterians, looking to the restoration of Liturgical Worship in that large denomination; a movement, too, thoroughly endorsed by a leading Professor at Princeton. And if any of our readers would see a strong statement of the evils incident to an Extemporaneous Service, and of the necessity of Liturgical Worship, we commend them to "EUTAXIA," and to the Articles upon it, in the *Princeton* and the *Mercersburg* Reviews, both written by Presbyterians. But we confess that the Volume before us has taken us quite by surprise. That in Harvard University, the old fountain head of New England Puritanism, a new SERVICE BOOK should have been compiled, introduced, and, if reports are true, received with marked approbation, is a phenomenon for which we were not prepared.

Such a movement, so wide-spread, such changes in the whole

tone and temper of the public mind, have not been brought about without some adequate cause or causes. What are those causes, operating upon the common mind and feeling of the country generally, and especially operating in such a place as Harvard University? What has produced this new "Service Book?" To this question, doubtless, different answers will be given by different individuals. There is, however, in our judgment, a cause, lying much deeper than the surface, or rather a variety of causes, some of which we propose to name. The whole of these causes, or influences, may be described as having originated from one, and only one source. They have arisen out of the original, inherent, radical defects of the Puritan System. When Puritanism started as a System, the first thing which it did, was to cut itself loose, to sunder itself from everything—almost everything—back of itself. It had no past; and sought to have none. It rejected, at once, all the traditions of sixteen centuries. It retained, or professed to retain, indeed, the Written Word, but it gave to that Word its own private interpretation, and rejected, as Luther did, the Written Word where it did not agree with its own peculiar notions. All these Scriptures, of the Old Testament and the New, which tell us of the Church, the Ministry, and the Sacraments, are now, and ever have been to Puritanism, but oriental imagery, or a dead letter. Here was the first, great, seminal mistake of Puritanism.

It threw aside the Ministry, which CHRIST appointed through His Inspired Apostles, with the command to transmit that same Ministry which He had instituted, and with which He promised His presence unto the end of the world. It erected a Ministry of its own; by whom no Commission which Christ specially gave could possibly be claimed. For it was a man-made Ministry. It derived its commission and its authority not immediately from Christ, but immediately and directly from the people. This was one of its mistakes.

It threw aside the Creeds. This was an almost necessary consequence of having lost sight of the Church with its powers, functions, and duties. It forgot that the Church was the Witness, as well as the Keeper of Holy Writ; that the Faith was hers to preach, and spread, before a single Book of the New Testament had ever been written; that that Faith she had determined in all its essential Truths; had grouped, embodied, and published in a formula which is as old as Christianity itself. But Puritanism had no reverence and no obedience for a Faith so established, so witnessed, and so transmitted. Though that Symbol, the Apostles' Creed, contained every great FACT

in the Faith of CHRIST essential to salvation, yet it was too simple for the theorizing, system-making Puritans. Metaphysical speculations on Divine Sovereignty, Total Depravity, Limited Atonement, Unconditional Election, Effectual Calling, Saints Perseverance, Reprobation, Natural and Moral Ability, and such like *quiddities*, took the place of the Early Creeds, and were made matters of Faith. Here was another prime error of the old Puritans. For their system of Religion was built on a Philosophy; and that Philosophy was a human one, and so, liable to change. And when that Philosophy did change, as it has changed, their system of Religion went with it. They had Creeds and Confessions once; their Cambridge and Saybrook Platforms. But where are they now? Who believes them? Who profess to believe them? Who can be found capable of believing them? We might almost ask, who knows what they are; or cares what they are? These Confessions, as symbols of the Faith, have been frittered away, by lopping off a point here, and a point there, until they have become a string of vague, unmeaning generalities, signifying much, or little, or nothing, but deciding nothing, witnessing to nothing, and proving nothing, save the utter faithlessness of those who profess to hold them. And thus, the toast drank at a literary Festival at Harvard, some years since, was only literally true: "The Unitarians: the Anti-Sectarian Sect; whose Faith consists in not believing."

Here, as we said, was another radical mistake on the part of the early Puritans. Such a system of belief as they had adopted, if men could only be brought to embrace it, might make heroes of a certain type; and it did make them. For it was a complete system of its kind. It gave men an iron will. It taught men certain heroic virtues, of self-abnegation and unquestioning obedience. It gave to those stern old Puritans the moral force of the French Zouaves, or of a Russian Cohort, or of the Jesuit body. The only difficulty in the system was, that it was such an outrage on all human conceptions of Divine Goodness, and Love, and Justice, that men could not long believe it. Men felt that it was not Scriptural, and could not be true, and yet, as they had nothing else to fall back upon, they began, silently, but certainly, to drift away from all Creeds and Confessions; and Unitarianism, Universalism, and Deism have been the natural, necessary fruits. Indeed, the whole history of New England polemic divinity, of which all the country has heard, its *Edwardsism*, and *Emmonsism*, and *Taylorism*, and *Tylerism*, and *Bushnellism*, down to the very latest types of *Beecherism*, and *Parkerism*, the two most popular,

the best paying, and so, (according to modern ethics, which makes utility both the test of truth and the foundation of virtue,) the best theology; we say this whole, wide-sweeping range of *isms*, is one perpetual and natural protest of reason and consciousness, against the monstrous dogmas of metaphysical Puritan theology.

Nor is this all. Mere negation of belief can never meet the wants of our Spiritual nature. Men must have, and will have, Faith in something. And yet, all faith is founded on Belief. And all belief, to be the basis of faith, must rest on positive, objective Truth, or the semblance of such truth. And so, men having lost faith in God and *CHRIST*, and the Church, and the Catholic Symbols, tried for awhile, and are still trying, to have faith in themselves; faith in Humanity; faith in Socialism and Free-Loveism; faith in Spiritualism, &c., &c.; for, if their proud Reason cannot believe in such things as Sacraments, it can yet do homage to ghosts, and hobgoblins, and bend in awful reverence over the tipplings of pine tables.

The Puritans made another mistake. Christianity became, in their estimation, wholly and intensely, a subjective thing. The Visible Body of *CHRIST* had become so corrupted, so overlaid and deformed with meretricious trappings and Romish accretions, that they determined to cut asunder the body and soul of religion entirely. This, with some qualifications, was the argument of John Calvin, in his plea for a Reformation before the Diet at Spire. The New England Puritans followed out that principle thoroughly. Many of them now began to doubt if there be a Visible Body of *CHRIST* at all, save as a mere figure of speech. They forgot that Christianity, as set up by its Author, is not a mere system of Doctrine, a scheme of abstract metaphysical truths, but an Institution, framed and fitted in all its parts to be obeyed, as well as believed; and adapted, to address and engross man's whole nature; to develop, train, and discipline, all his powers and susceptibilities; to lead man, with all his capacities and aspirations, up to *CHRIST*; and then, to be *CHRIST*'s appointed Way to convey Christ's own blessings in all their fullness down from *CHRIST* to man. Hence, their system of Religion became a bald and naked thing. How that system led to an evisceration of the Sacraments, to an emptying of all their meaning, and to a conversion of them into a mere jejune, and dry, and barren ceremonialism, to which they still feel obliged to adhere, though they scarcely know why, we are not here called upon to show; though it is a most important topic of enquiry. But the feature of Puritanism, of which we are speaking, had this necessary effect. It led to

an undervaluing of everything which could throw beauty, and grace, and attractiveness around the public Worship and Service of God in His Holy Temple. The sentiments were not addressed. Half man's spiritual nature was left to withhold its homage from God, Who yet requires all the heart, and all the soul, and all the mind, and all the strength. The feeling of Reverence was not cultivated. An awful fear of God's Sovereignty was inculcated, but the idea of a loving, adoring Worship of a Being of Infinite perfection, was lost. Preaching took the place of Worship; and the reception of Truth, or rather of their metaphysical system, usurped the place of a living Faith in what God has revealed.

And here we have hit, as we suppose, in part at least, upon one of the originating causes of this "Service Book" now before us. It is the witness, the remonstrance, of feeling, and taste, and sentiment, of our whole æsthetic nature, against a bald, naked, frigid, informal *formalism*. There is an evident consciousness on the part of its compiler, as there is an implied confession, that there is and must be, some such thing as a union between the outward and the inward, the objective and the subjective, the body and the soul of religion; that God never meant that we should be angels in this world; but that He did mean we should be men; and that all our nobler powers, finer susceptibilities, and loftiest aspirations, should bring their offering and lay them upon the altar of His Worship. And with the growth, and the rapid growth too, of a love for the Beautiful in Nature and in Art, in our country, the influence of this feeling on religious ceremonialism is to be more predominant. For, men who have been taught to see, and feel, that God has made all nature around them, "beauty to the eye and music to the ear," can never be made to believe, that that same Being requires every finer sentiment of their nature to be outraged the moment they set foot within His Holy Temple.

Whether there be a far deeper meaning in this new "Service Book," and to what extent, whether there is in it a reaching after, and a grasping, more or less distinct, of those great Verities, the loss of which has proved the fatal bane of Puritanism, we cannot say. We hope and trust so. For, the present condition of Christianity in New England, and not least, in that portion of it represented by Harvard University, is no casual thing; it is the inevitable result of a certain fixed law, of cause and effect, which, slowly and silently, but surely, is developing itself. Truth, Faith, the Faith of CHRIST committed to His Church, spurned, ignored, superseded by man-made systems, will have its avenges, and at every sacrifice short of

itself. The foolishness of man shall never trifle with the wisdom of God with impunity: this is the fearful lesson of the history of New England Puritanism.

And before proceeding to examine this new Service Book, we wish to press this preliminary inquiry a little more closely. What is the meaning of this new movement at Harvard? What does it promise for the cause of Christ and the Church? What ought to be our position towards it in sympathy and feeling? Is it worthy of our confidence? Does it justify our hopes? There is, unquestionably, a great change going on in public sentiment throughout our whole country, originating from some cause or other. It is seen and felt by multitudes of thoughtful persons, that in that undefinable entity which passes as "our Common Christianity," there is something fundamentally wrong; that it is abnormal, fragmentary, chaotic, powerless. It is acknowledged, on all hands, that there are evils, great evils, growing out of this condition, which must be remedied before Christianity can become all-powerful for good, amid the growing distractions which now threaten utter ruin to our whole social organization.

We see proofs of this wide-spread conviction, in the abortive attempts to form what calls itself an "Evangelical Alliance;" and which, after all its sounding of trumpets, and marshaling of forces, still leaves its ranks scattered and broken as before. It is a Union without Unity, and without any possible basis of Unity. It is a Union of negations and protestations. It has nothing in it positive and vital; no strong and living bond binding the shattered fragments of protestantism together.

We see proofs of this change in public opinion, in the "Union Meetings," so called, of which, just now, so much is said. They are, to some extent, the involuntary and instinctive utterances of the Christian heart of multitudes, who seem to have felt, as if for the first time, that these disunited and antagonistic followers of the One Great Head, stand in a false position towards each other. And yet, in this movement, thus far, there has been much more of mere feeling and of impulse, than of sober deliberation, and cool judgment, and of desire to adjust real differences of opinion on great, vital principles of Truth, and of conscience.

We see evidence of the same sort, in some of the elements which have been gathered into the new Sect, calling itself the "Church of the Apostles," or, more popularly, the "Irvingites." Some of the leading spirits of that Sect are men who left the ranks of Congregationalism years ago, on principles which none can gainsay or resist. But in seeking shelter from the restless

agitations and strifes of Heresy and Schism, they mistook the true notes and marks of the One, Catholic and Apostolic Church, and adopted one of their own devising. They have attempted to *create* an Apostolate, to meet a fancied emergency; not remembering, that the Church of nineteen centuries is itself built upon the "foundation of the Apostles and Prophets, JESUS CHRIST Himself being the chief Corner Stone;" and that "the wall of the city had Twelve foundations, and in them the names of the Twelve Apostles of the Lamb."

They forget that the Apostles, in the persons of their Successors, always have been in the Church, are now in the Church, and always will be in the Church, until the end of time. So it is, and must be; or else the promise of JESUS CHRIST is made of none effect—"LO, I AM WITH YOU ALWAYS, EVEN UNTO THE END OF THE WORLD." We show the line of that Succession in all ages from the Apostles until now. There is no such emergency, as these men claim; none, save in the want of faith, and love, and of submission to the ordinances which CHRIST hath ordained. And yet, we are told that the Apostles, Angels and Bishops, whom CHRIST hath appointed, are to bow down in subjection to the "apostles," "angels," and "bishops," whom these men have set up! The sun, and moon, and lesser lights of heaven, are to gather around their little farthing candle, as a centre of unity!! We have seen their pretensions, and we have heard their claims, and what are they? Have they such gifts of Miracles, as vouch for their stupendous professions? as to prove that the Church has been in a state of orphanage, and that CHRIST's promises have been a lie, even until the advent of these men? The only warrant of their mission, which we have chanced to witness, is a certain air of authority, and a certain method of argument, precisely like that which characterized the "missionaries" of the "Latter-day-Saints," who, twenty years ago, used to stroll two-and-two, about the country. The only Centre of Unity which the Church knows, or needs, is the "ONE LORD" JESUS CHRIST, Who, still, the GOD-MAN, presides over the destiny of His Church; the One Faith; the One Baptism; the One God and Father of all; and the oneness of that Apostolate, as a bond and symbol of Unity, which has been transmitted in the Church. To demand more than this—and there has always been a tendency, when the Faith of the Church was weak, to demand more—is to transcend the wisdom of CHRIST, Who declared that His Kingdom is not of this world. We have dwelt, perhaps, too long upon this illustration of the point before us; but it has been because the whole movement,

which we have traced, is another important witness to a growing conviction as to the inherent weakness of the popular Christianity of the day.

We see proofs of this same movement, in the return to Liturgical Worship, on the part of various Christian bodies, to which we have already alluded. The book before us is, of course, a proof looking in the same direction. For many years, it has been known that there was a spirit of deep dissatisfaction in Boston and its vicinity, among many thoughtful men, with their present position. They seem to have discovered that Unitarianism, for some cause, was not true to their own hearts. They yearned for the true Bread from Heaven, and it had only fed them on husks. They felt in their souls the disorder which sin had caused, the estrangement from God, which it had effected; and they felt, too, that Unitarianism could tell them of no "Days-man betwixt us, That might lay His hand upon us both." They saw, too, the downward tendencies of the system all about them; the wreck of all true Faith, in the multitudes, of young and old, who hang, from week to week, upon the lips of the bold blasphemer. These startling realities have apparently alarmed them; and we learn, from various sources, that in many a house of Unitarian Worship, in the neighborhood of Boston, a change has been quietly going on for the last few years of the most significant character.

This change, too, strange as it may seem, has originated, apparently, wholly within the Unitarians themselves. The Church, alas! alas! the Church, which ought to be the bright polar star to such a movement—which ought to ring out those clear clarion tones of a trumpet which giveth no "uncertain sound," in such a day as this, tones which woke an echo in the hearts of the faithful in the days of good old St. Ambrose, when Milan itself was only another Boston; the Church, we say, where we had a right to look for such a demonstration of her strength, has been merely a cold, unappreciating, unsympathizing looker on, and has "passed by on the other side." For, what has she done, and *what is she doing*, to foster and guide a spirit thirsting for another and truer System of Faith and Worship than that which the old Puritans, in their pride and self-will, adopted, and of which their descendants are now eating the bitter fruits? Thank God, there is a feeling in the Church, growing and strengthening every day, which can appreciate such a spirit, which can sympathize with it, and which, in its own working life and energy, is giving full proof that it is deserving of confidence in the great work which CHRIST has left His Church to do.

We need not say, what we have already more than intimated, that we look hopefully upon this movement at Harvard and throughout the country. It is a token for good. God is in the movement, and He will overrule it to His glory and the good of His Church. To what extent there is, in the public mind, such a chastening of Human Reason as to adopt the good old rule of St. Anselm, *Neque enim quaero intelligere ut credam, sed credo ut intelligam*, we cannot say; but to this rule CHRIST's disciples must ultimately come; for, rightly guarded, it is the guide to all true Christian knowledge. Nor are our feelings those of a mere partisan; the rejoicings of a rival sectism, which exults over the downfall of an opposing party, and the temporary advantage which its own clique or clan may boast. God forbid. Whatever may be the effect of this change in public sentiment on the Protestant Episcopal Church, we would desire, most of all, to know, whether the ground-work of this whole movement, and its inciting cause, is an apprehension of those great Catholic Verities which must underlie all true reform, and all real advancement, in the professed family of CHRIST.

In the face of this wide-spread, this deep and earnest spirit of enquiry which comes up from all parts of Christendom, such as, we solemnly believe, has not been heard before since the Apostolic days, the Church of Rome is not a silent or uninterested observer. She hopes, and evidently seeks, to regain the ground which, three centuries ago, she lost; and is trimming every sail with that intent. But can she meet that spirit of enquiry? Can she satisfy it? Not unlikely, amid the rush of wide extremes, here and there a mind, restless, reckless, ill-balanced, may be dazzled by her theories, captivated by her fallacies, or confounded by her pretensions. But the deep-felt want in the heart of so large a part of Christendom, she can never fill. She has drifted, and is still drifting, so far from the old moorings; she is, confessedly, so unlike what the Church was when CHRIST and the Inspired Apostles laid her Foundations, in Doctrine, Discipline, Worship and temper, that such men as Newman and Brownson are compelled to give up Holy Scripture as interpreted by the Fathers; while they are utterly at loggerheads with each other as to what shall be put in their place. Newman's infidel Theory of Development is as obnoxious to Brownson, as Brownson's theory of Authority is outrageous in the sight of Newman. Her Trentine Heresies and novelties; her recent form of gross and groveling Idolatry, which her Popes and better Doctors had again and again rejected; her teaching on the nature of Sacrifice, and of the

One Great Sacrifice of the Cross; her fundamental error as to the very nature of personal religion; the whole *genius* and spirit of the system, at war with humanity and with all true progress—to all this, intelligent Christians, with God's Word in their hands, will never come, otherwise than with utter loathing and abhorrence. Ultra-Protestantism may be bad enough; but Ultra-Montanism would be a doubtful relief.

And here, we cannot but advert, and not for the first time, to the position which our own branch of the Church has lately taken on this whole subject of Christian Union. What she has done, and all that she has done, is to bear witness to the great truth of the Unity of CHRIST's Body; and to express her readiness to meet the question, What are those essentials of a True Catholicity which must form the basis of Christian Union? There are things, which belong to the very essence of such a Catholicity. There are things, which are only the accidents of that Catholicity. And yet, these accidents are binding on the conscience of those who have promised to observe them; and are not, therefore, to be thrown off, and evaded, at the mere whim and caprice of individual self-will. And still they are only accidents, and not essentials, of the true Faith of Christ.

And in this truly Catholic and Christian spirit we would desire to meet the significant changes which now greet us from our neighboring University, and the country at large. So far as there is a going back, beyond the Pilgrim Fathers, beyond the English and Continental Reformers, to Primitive and Apostolic Standards, of the Faith of Christ, and of the Doctrines, Ministry, Worship, and Discipline of the Church, so far we have a right to rejoice. But, so far as there is in this movement a mere eclecticism, a mere work of temporary expediency, a mere system of empiricism, to meet an emergency, a mere choice of Liturgies and of deeper Doctrines, because, at the worst, there is nothing to lose; so far the whole movement lacks faith, and vitality, and will assuredly come to naught. So far, also, as there is in this movement the promptings of a merely æsthetic culture, a love for the Beautiful in Religion, a craving to put on that "clothing" which is "of wrought gold," and all for its own sake; so far, also, the whole movement will prove utterly in vain. There is, we doubt not, at Harvard, and at Boston, such an entire cutting loose from traditionary Puritanism as to make such innovations in those old Puritan shrines, without hesitation. But our hope, and our belief is, that there is, at the bottom of all this work, so much of heart and soul, so much of principle, and of sympathy with the true Faith of CHRIST in all ages, as that by it CHRIST's Name is to be honored, and His Blessed Kingdom advanced.

This "SERVICE BOOK FOR PUBLIC WORSHIP" is to us more deserving of attention, as an adoption of the principle of Liturgical Worship, than for the materials, or the structure, of the Service itself; though these, in various aspects, possess very great interest. One defect in the work is, that it does not furnish a complete Form of Devotion, or an entire Service arranged in order, for any one occasion of Public Worship. It has Forms out of which such a Service may be selected; but one great advantage of a Liturgical Worship is, that the Forms are already perfectly known, and that the worshiper has nothing to do but throw his heart and soul into an offering of Prayer and Praise, the very words of which he is already familiar with. Nothing should be left to the discretion, and so, to the indiscretion, of him who ministers at the altar. The Preface to the work is as follows:

"The object of this Service-Book is to make our public worship more interesting, more reverential, more various, more congregational, and more effectual in promoting the sacred purposes for which the worship is offered.

"It is believed that the designed manner of using it will be understood, on a little attention to the contents, without explanation. Though the circumstances have required a considerable deviation from the 'Book of Common Prayer,' that is recognized as the most complete body of liturgical exercises in our language. No entire service, for a day or season of devotion, is found arranged in order.

"That arrangement is left to the liberty and choice of the minister or the congregation. By way of suggestion, an 'Order' is given on the page next after the table of Contents.

"The passages intended to be given as responses to the minister, by the congregation, or by the choir, or by both together, as may be found expedient in different cases—including always the *Amen*—are printed in italics.

"In the lessons from the Holy Scriptures, the passages and sentences are not always presented entire, as they occur in the Bible. It has only been endeavored to offer services in Scriptural language, with no such alterations or omissions as would materially affect the original meaning.

"For convenience, the term 'Prophecies' is used in an extended but not unauthorized sense, and is applied to any parts of Scripture which convey 'praise' or religious instruction in any elevated forms of expression."

"Cambridge, October, 1858."

The following is the table of Contents of the entire volume:
Sentences of Introduction; Exhortation and Confession;
General Confession; The Commandments; Beatitudes; Services for the Christian Year; Feasts of the Church; Movable Feasts; Fasts of the Church; Collects for Special Days; Service for Christmas; Service for a Day of Thanksgiving; Service for a Day of Fasting; Service for National Anniversary; Service for the Communion of the Lord's Supper; Service for Baptism; Covenant of the Church in Harvard University; The Apostles' Creed; Te Deum; Litany; Scriptural Litanies; Special Prayers; Sentences of Benediction.

We have also a Table giving a "Regular Order" for a

Service on an ordinary occasion of Public Worship, which will give a pretty good idea of this Liturgy in actual use.

1st. Introductory Sentences. (*Congregation sit.*) These Sentences are mostly hortatory, and are very numerous, covering nearly four closely printed pages.

2d. The Exhortation and Confession; or, the General Confession. (*Congregation sit, bowing the head, or kneel.*) The Exhortation is our own. The Confession (which is to be said by the minister and congregation together) is the same with ours; with two notable omissions; the words, "And there is no health in us;" and, in the last petition, the words, "for his sake," are left out.

3d. The Lord's Prayer. (*Congregation sit, bowing the head, or kneel.*)

4th. A Chant or Anthem. (*Congregation stand.*)

5th. The Beatitudes, or Commandments. At discretion. (*Congregation sit.*) The Beatitudes are to be said responsively. There are also responses at the conclusion of the Commandments.

6th. Collect and Prophecies for the Day. (*Congregation sit.*) These Collects are arranged for an entire Ecclesiastical Year. The Collects are mostly those of our own Prayer Book; but with some verbal alterations; and with some important modifications to adapt them to a Unitarian Chapel. Thus, in the Collect for the Third Sunday in Advent; our own Collect, which begins, "Oh LORD JESUS CHRIST, who at thy first coming didst send thy messenger to prepare thy way before Thee," &c., is altered, so as to read, "Oh GOD, the Father of our Lord Jesus Christ, who at his first coming didst send a messenger to prepare his way before him, grant," &c. And here we have the key to nearly all the changes made in those portions of our Prayer Book which have been adopted. There is no Collect for, or mention made of, Trinity Sunday; and the Sundays in that portion of the year are named after Whitsunday. The "Prophecies" are to be said responsively.

7th. Hymn. (*In singing, congregation stand.*)

8th. Prayer, by the Minister, or selected. (*Congregation sit, bowing the head, or kneel.*) In the collection of Prayers for ordinary Worship, the work is specially defective, and here is one of the weak points of the book.

9th. Reading from the New Testament, or from one of the Historical Books of the Old Testament. (*Congregation sit.*) And here again, there is no Table of Lessons, and the Minister is left to his own discretion, and he may, or may not, select Scripture

in harmony with the Ecclesiastical Year. This is another weak point of the book, though easily remedied.

10th. Hymn. (*In singing, congregation stand.*)

11th. Litany, or Special Prayers, or both. (*Congregation sit, bowing the head, or kneel.*) The Litany is essentially that in our Prayer Book, with the exception that the invocations of the SON, and of the HOLY GHOST, and of the TRINITY, are all omitted.

12th. Psalms for the Day. (*Congregation sit.*) These portions of the Psalter are not taken continuously, as in the Prayer Book, but are selected from the Common Version, and are to be said responsively.

13th. TE DEUM, or Anthem, or Chant. (*Congregation stand.*) And here, again, that glorious old "TE DEUM," which has wafted to the Throne of God the prayers of myriads of Saints, in all ages, has been tampered with. Those sublime, soul-stirring invocations of the SON, beginning: "Thou art the King of Glory, Oh Christ," are made to stand thus:

Thou art the King of Glory, Oh Lord;

And Jesus Christ is Thy well-beloved Son, &c.

We enter into no argument over such trifling. We only record our feelings of mingled sorrow and amazement, and beg to say, spare that jubilant song of the Church; let it stand, as it has stood through the ages all along; or let it alone.

14th. Benediction. (*Congregation stand.*)

The compiler adds in a Note: "Could a general rule for postures be followed, a proper correspondence between the attitude and the act would seem to require the worshipers to *stand in praise or singing, to sit in instruction, or reading, and to kneel, or bow, in confession and prayer.*"

The Service for the Communion of the LORD'S SUPPER is principally from the old Liturgy of St. James; and is that compiled and translated for a Service Book, by Rev. F. H. Hedge, D. D. It is rich as far as it goes; but it fails in that fullness of apprehension and teaching, which makes that Blessed Sacrament so full of comfort and of blessing to the penitent and devout soul.

The Service for Baptism is still more meagre. The nature of the Sacrament is not set forth in it. And yet the Baptismal Formula is, "I baptize thee in the name of the Father, and of the Son, and of the Holy Spirit."

This Baptism, as it is in the name of the Three Persons of the Trinity, might be pronounced a valid Baptism, except that there is no profession of Repentance and renunciation of sin, and of Faith in Christ, on the part of the subject of the Bap-

tism. In this respect the Service is singularly incoherent ; for the opening sentences of Scripture in the Exhortation, are full of that great, and yet mysterious truth, that stumbling block to the proud rationalism of New England theology ; a truth, too, ignored, we grieve to say, in so much of our popular Church teaching, to wit : that we are baptized into the Death of Christ, and so, in virtue of our Baptism, made heirs to all the glories of His Resurrection. This real union with Christ, so strengthening in life, so cheering in death, so full of consolation as we stand around the graves of our hopes and affections, is of course not brought out fully and prominently in the Baptismal Service before us ; yet it is recognized, as we said, in the selections taken from the old Baptismal Offices. In this respect, the whole Service Book before us is a curiosity. The fragrance of these old Catholic truths, broken and fragmentary though they are, greets us everywhere in the volume. A dead letter, they may seem to many of the Unitarians who use them ; but the Spirit Who quickeneth, may open up through them perceptions of great Verities for which their souls are already thirsting, though they know it not.

We have said enough of this new "Service Book" to indicate its character. Of course, the true Faith of the Gospel, as it has been held in the Catholic Church, *quod semper, quod ubique, quod ab omnibus, creditum erat*, we had no right to look for, in its fullness, in a Liturgy prepared for use in the Chapel of a Unitarian University. Yet we are glad to see, that there is there, a depth of culture, a purity of taste, a freedom from narrow prejudice, which has enabled Dr. Huntington to draw so much from the old fountains of Liturgical Worship in the best ages of the Church. In this respect, this new "Service Book" is vastly superior to the new "German Reformed Liturgy" which we examined in a late number of our Review. Much as there is in it which strikes us unpleasantly, and to a degree which its compiler possibly will fail to appreciate, we yet cannot but hail with fervent gratitude a movement in the right direction, and in itself so full of promise.

ART. VII.—LETTER TO THE EDITOR: BISHOPS, SUCCESSORS
OF THE APOSTLES.

TO THE EDITOR OF THE CHURCH REVIEW:—

REV. SIR:—It has been the custom of many of your contributors to speak of the Bishops of the Universal Church, as the Successors of the Apostles; and on more than one occasion I have seen this form of expression severely criticised. In almost all cases, where it has been so criticised, the distinct assertion has been made, that this doctrine, or idea—for some apply to it the one appellation, and some the other—was introduced into the Church of England by Archbishop Laud and the Divines who sympathized with him, and is not to be found in writers of an earlier date. This raises, of course, an historical question, which can only be settled by an appeal to the facts of history. Such an appeal I now propose, with your permission, to lay before your readers.

The first thing to be done is, to settle the precise period, before which it is alleged this form of expression does not appear. Now I have no objection to assuming Archbishop Laud's birth as that period. But, inasmuch as I suppose it will hardly be asserted that he became the founder of a School in Theology, so soon as he was born, it will be better to assume as the date in question, the year 1602, when he read his first Divinity lecture at Oxford, and first came prominently before the Church. It then becomes a simple question of fact, whether or no, before that time, before Laud was known, or could have exercised any influence, writers of standing and authority in the Church of England, were in the habit of speaking of Bishops as Successors of the Apostles.

1. RICHARD HOOKER, in the VIIIth Book of his Polity, Chapter IV, Sec. 3, says: "The Apostles gave episcopal authority, and that to continue always with them that had it. . . . The Apostles, therefore, were the first which had such authority, and all others who have it after them in orderly sort, are *their lawful successors*." It is worthy of note, that the special antagonist to whom he refers in this place as denying that the Apostles had any successors, is Stapleton the Papist, and not Cartwright the Puritan.

Again, in Book V, Sec. 54, he says: "It clearly appeareth that churches apostolic did know but three degrees in the power

of ecclesiastical order. At the first, Apostles, Presbyters, and Deacons; *afterwards instead of Apostles, Bishops.*" Other passages might be quoted, but let these suffice.

2. HADRIAN SARAVIA put forth, in 1590, under the direction and patronage of Archbishop Whitgift, a treatise on the Ministry, in which he takes identically the same ground.

It was in Saravia's time, that the plea of *necessity* for giving up the Succession in Bishops, was first exchanged for a defense of that step *on principle*; and this greatly influenced Saravia, and others after him, like Grabe, in seeking refuge in the English Church.

3. BISHOP BILSON published his celebrated Treatise on the Perpetual Government of Christ's Church, (he being then Warden of Winchester College,) in 1593. In the Epistle to the reader, he says: "From the Apostles to the first Nicene Council, and so along to this our age, there have always been selected some of greater gifts than the residue, to *succeed in the Apostles' places*, to whom it belonged both to moderate the Presbyters of each Church, and to take the special charge of imposition of hands; and this *their singularity* in succeeding, and superiority in ordaining, have been observed from the Apostles' times, as the peculiar and substantial marks of *Episcopal power and calling*." The whole of his XIIIth Chapter is devoted to the proof and maintenance of this position.

To all this, it may, perhaps, be replied, that these references are to works published after Bancroft's celebrated "Sermon at Paul's Cross," and the libels of Martin Mar-Prelate; at which time some people are fond of saying the idea in question was first broached. At all events, the *Laudian* origin of the view is disproved. But I am not yet done with our authorities.

4. In the month of March, 1559, the first year of Queen Elizabeth, occurred the well known Conference of the eight Romish and eight Reforming Divines, at Westminster. The second of the three subjects proposed for discussion was this: "Every Church hath authority to appoint, take away, and change ceremonies and ecclesiastical rites, so the same be done to edification." The Romish Divines dodged the question; and refused to argue it. The Reforming Divines, however, had prepared a paper, which has been preserved. In it occurs this passage: "*The Apostles' successors* had the same authority that the Apostles had. For that the adversaries grant. . . . But *all Bishops be the Apostles' successors*, as appeareth by St. Hierome," &c. Now this I take to be not only a clear, but a very solemn enunciation of opinion, made deliberately, in a written document, and in an important Conference. And who

made it? Who set their hands to it? SCORY, Bishop of Chichester in Edwards' time, an exile under Mary, one of Parker's consecrators, and Bishop of Hereford; WHITEHEAD, an exile under Mary; JEWELL; AYLMER, Bishop of London; Cox, Bishop of Ely; GRINDAL; HORNE, Bishop of Winchester; and GUEST, Bishop of Rochester and afterwards of Salisbury. I do not mean to be understood as saying that any of these Divines, except Scory, were Bishops at this Conference; of two of their number it is enough to give their names; while none of them are obscure or undistinguished. And yet they speak of Bishops as the Successors of the Apostles, as if it were an admitted thing and a familiar idea among them, fourteen years before Archbishop Land was born, and forty years before he could have begun to exercise any influence on the English Church.

I submit, Sir, whether, in view of all these facts, those who persistently assert that your correspondents in speaking of Bishops as Successors of the Apostles, are using a form of expression unknown to the earlier Divines of the Reformed English Church, are not themselves exhibiting either a very remarkable ignorance, or a degree of moral hardihood, which would, probably, in the affairs of every day life, receive a much shorter appellation.

I am, Rev. Sir,

Very respectfully your Servant,

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ART. VIII.—A WORD FOR OUR FATHERS, IN A LETTER TO
AN ENGLISH LAYMAN.

MY DEAR SIR:

It is now more than a year since we were first agitated by the unhappy words concerning the American Church, which Dr. Pusey thought good to introduce into his work on Church Councils. That work has brought out several admirable replies,* which I herewith send, and beg you to do me the favor of reading. I regret that none of them have been published in England, and that the writer in the *Guardian*, who briefly reviewed the learned Article in the *CHURCH REVIEW* of April last, did so, apparently, without reading the Article; certainly, without any candid estimate of its weight and importance, as evidence of the very superficial view of ancient precedents taken by the learned and estimable author of the work in question. This is hard usage, considering the consequence attached by many to the opinions of the venerable Regius Professor. Hundreds have read the grave charges, who will never know anything of the replies. It is easy to say that we are too sensitive, and make a great ado about a little matter. But, if we were not sensitive to a charge of constructive heresy, we might justly be reproached as dead to a sense of the vital importance of orthodoxy. Besides, we are contending, here in America, against great odds, and if we be robbed of that sympathy and support which is to be derived from the feeling that you are heartily with us, it will, indeed, be to us, "as when a standard-bearer fainteth." I long to know that you, at least, with others who have taken an interest in our affairs, are in possession of the facts; and while I send you these able papers as our justification, there are some additional views of the matter, which I beg to present, chiefly as an apology for our good and wise forefathers, of the Synod of 1789. Dr. Pusey has written a letter to one of our newspapers, assuring us that he feels a lively interest in our Church, and not a word which I shall add is written in any other spirit than that of the most cordial acknowledgment of his good-will.

Now, I do not say that it has been shown that our Bishops

* See "Church Review," January and April, 1856; and "Church Monthly," Articles by H. D. E., 1858.

can do all that they ought to do, as successors of the Apostles; but I do maintain that there are no Bishops in Western Christendom, unless it be those of Scotland, who are less restricted. Among the rights and prerogatives of Bishops, one would suppose, should be that of calling any of the faithful to assist in counsel and legislation—provided, in their judgment, such counsel and assistance might be for the good of the Church. Such was the plenitude of their powers, of old, that they did sometimes send laymen into pulpits to exhort and interpret, by their authority, as in the case of Origen. This case is confessedly an extreme one, and yet it was not without precedent. But allowing our Church to be all that has been suggested, it does not appear that we owe it to lay influence, or to anything connected therewith. Far otherwise, for unhappily, the weakness of our first Councils was in the Upper House. One of our early Bishops is said to have been a drag upon all genuine Church legislation, rendering himself troublesome alike to Bishops Seabury and White, who were the real exponents of the two Schools of American Theology then, as now, predominating. Besides, on the principle assumed by the Doctor to be the true and Catholic one, there should have been a marked decline, from that day to this, in the legislation of the Church, as touching all matters, whether of Doctrine or Discipline; but just the reverse has been the case; a healthful progress being always visible in the action of our Synods down to the very last one, in which the Constitutional provision was finally adopted, excluding from Synods all Laymen not actually in full communion. It will be unanimously conceded by our Bishops, and others acquainted with the proceedings of our Synods, that our Laity have, at all times, proved themselves a most conservative party, and that if they have ever hindered important legislation, such hindrance has been a wholesome check on hasty and premature movements. If in the first Synod, that of 1789, or subsequently, we have ever “lowered the faith,” or “suppressed the truth,” the blame cannot be laid on the Laity, and the Doctor’s line of argument is not the gainer. It is on this account that I deprecate the attack upon our Orthodoxy, by which the argument was made, apparently, so strong. In point of fact, the attack was purely gratuitous, if otherwise not unjust. It might have proved that our Bishops were unfaithful to their trust, but unless it can be shown that their conduct was influenced by the Laity, it proves nothing against these lay-assistants in Council. There is no propriety, therefore, in the line of argument which has been adopted, so far as we are concerned; for either less should have been said,

or more should have been proved. As it is, just enough has been advanced to beget uneasiness, and to awaken suspicions, if not to "sow discord among brethren." The time chosen for the insertion of such a wedge between the two Churches, appears to me, moreover, especially inopportune. If ever there was need of "strengthening what remains" of Christian unity, and of knitting more and more closely the cords of love between those Churches to which Christ has given not only the Unity of the spirit, but the bond of peace, it seems to me that time is now. An immense work is, at this moment, opening to the Christians of England and America, and it is all important, so far as we can see, that a good understanding should exist, and be fortified, between the Apostolic Churches of the two empires, if that work is to be carried on in a Catholic and Apostolic way.

I freely acknowledge that truth must be spoken, whatever may be the consequences, and that no alliance can develop strength, which is based on the surrender of any essential verity, or Catholic principle. It is, with some hesitation, conceded, however, by the learned author, that the American Church is not actually involved in any formal heresy, or act of schism. If this be so, (and I think it almost needless to say that the author's caution in acknowledging it, is the first hint we have ever yet received of our perilous position,) would it not have been the part of charity to "think no evil," and to show more of the spirit which beareth all things and believeth all things? We, at any rate, must try to show something of the same spirit, which "is not easily provoked."

I assure you, then, that it is not in the feeling of an aggrieved *amour propre*, that I invite your earnest consideration to the subject. It is in the hope that any rising misunderstanding may be prevented, and further evil allayed. We are surrounded by malicious adversaries. Puritan and Papist alike would exult over a breach between the Anglo-Catholics of England and America. The popular spirit that lately exhibited itself at Berlin, bears a grudge to the Unity which already exists, and hates to see it growing nearer and dearer. It is the rebuke of all false and unreal alliances, and it furnishes to Christendom a testimony to the Ancient and Apostolic idea of the Oneness of Catholics. Who, then, among us, but must grieve to see the enemy's work done for him by those within our pale? If the feeling engendered by this assault, in the minds of some, is not speedily suppressed, it will prove "the letting out of water," and "the beginning of strife," in which nobody can find cause to exult, but "those who have evil will at Sion."

I will not permit myself to believe that one who, as we have commonly been told, habitually calls all that profess the true Faith of Christ, to "love one another," is at all aware of what he has done, or of what he has endangered. But I am deeply pained for the noble opportunity he has lost of doing us good. For a learned work, on a subject of the greatest practical importance, we are all indebted to him. For the frank expression of his conscientious convictions, I honor him; but his hasty accusations of his brethren, I greatly lament. Had he only invited us, in temperate language, to reflect upon his argument, and to consider well our own position as affected by it; had he lamented our loss of the glorious Athanasian Symbol, and asked us whether this privation might not have been the consequence, or the natural accompaniment, of taking the Laity as counselors; or, had he, fraternally, suggested his fears that such might be found to be the fact; I, for one, should have considered him a benefactor. In all things, we require a friendly antagonism to correct us if we are mistaken, or to confirm us if we are right. In his noble eulogy of the *Quicumque vult*, I not only concur, but I feel my enthusiasm kindled as I read his glowing language. Surely he might have spared us the damper of the context. In that case, his words would have done good, and stimulated us to a more complete attainment of the full stature of the perfect man in Christ. As it is, I dread the contrary effect. The bitter and provoking accusations which follow, are far from what are commonly understood as "speaking the truth in love." I cannot discover in anything that is spoken, nor even in his apparent sympathy and commiseration, "the faithful wounds of a friend."

It must be confessed that if any one is anxious to make out a case against us, there is much that may be said with apparent force. The Preface of our Prayer Book bespeaks for it the consideration of all sincere Christians, "without prejudice or prepossessions, and with a meek, candid, and charitable frame of mind." It is only with persons of such a disposition that I can hope to succeed in showing, briefly, that whatever our defects may be, we have not "suppressed the truth," done violence to any essential function of the Episcopate, nor rendered ourselves too unhealthy to be embraced, in brotherly love, by our sister Churches, to say nothing of the love that ought to be maternal, and full of the milk of Christian kindness.

It certainly will be allowed by all, that our Bishops, by a function of their Office, might, with perfect right, have taken upon themselves the composition of an original Liturgy, for the National Church of America. In "setting in order the things

that were wanting," they had a right, moreover, to set forth the Eucharistic Office, which they have done, as THE LITURGY of their Church; compiling an office for Daily Prayer entirely anew, or out of the ancient material, if you will, of the Breviary itself. Or, they had a right to revert to Greek originals in which there is no *Quicunque vult*, and not a word of complaint could have proceeded, with justice, from any Bishop or Doctor in Christendom. No one will deny this, theoretically; and yet because every feeling of filial love led our Bishops and the whole Church to prefer the formularies of our Anglican Mother as the natural basis of the American Daily Offices, and because, while so doing they actually reverted in one particular to the example and authority of the Greeks, as in others to early Anglican, and even Latin originals, they are assailed as guilty of "suppressing truth," and, all but, as departing from the Faith. The Vatican itself allows more liberty. Look at the diversity of rites and of Liturgies which Rome tolerates, in the East and West, and even in Italy, where the Ambrosian Church maintains so large a degree of independence. I know the Pope has lately crushed the beautiful Gallican Liturgy, but certainly with a want, not only of taste, but of justice and charity, which is not to be imitated. In fact this variety in unity, so coincident with what we observe in nature, is a necessary characteristic of Catholicity, in its exhaustless wealth of material, and its infinite adaptability to the various dispositions, wants and circumstances of men. No barren identity, no dull uniformity supplies a note of Apostolic origin. As in a large and loving family we seek the parental features and characters, not in the ludicrous similarity which is so often reproduced when the parental models are homely or deformed, but in modified and composite forms of loveliness:—

———"facies non omnibus una,
Nec diversa tamen, qualem decet esse sororum."

Granting, then, that our Daily Offices are impoverished, this is a very small consideration, while our Liturgy proper is even enriched. It is invidious to compare ourselves with others, and we are far from ambitious of being considered quite as lovely as our Mother; but we think we may without self-conceit declare that if not beautiful, we are yet whole; and that if in some things we have lost since we were made independent, we are yet gainers in other respects. Our Daily Offices, like those of the Orientals, lack the Athanasian Hymn, and this is deplorable; but then, on the other hand, our Eucharistic rite retains the Oblation and the Invocation, in its Canon.

If we be less happy in the composition of our Synods, we are at least free to celebrate them ; and admitting lay-interference to be our common misfortune, we are happy that it affects us only in an orderly and regulated form, and that those laymen who are permitted to consult with us, as touching matters Ecclesiastical, are all faithful men, and unable at worst, to do anything without the free consent of their Bishops and the Clergy.

What, then, is the *gravamen* of our author ? In what are we so unworthy of being loved and trusted by our brethren ? What need is there of a solemn warning against closer relations with us ? Do we not hold all the definitions which the Catholic Church has ever set forth as tests of Unity in Faith ? Does not our Eighth Article acknowledge the Nicene Creed, and are not the first Five Articles a sufficient testimony that we are neither Nestorians nor Eutychians, nor anything else which the Four Councils, not to say the Six, have condemned ? May it not fairly be said that we, at this moment, profess all the Articles of the Athanasian Creed ? And though we do not sing it in our Churches, have we not bound it "as a frontlet between our eyes," in the declaration we have made, from the beginning, that we depart, in *nothing*, from the essential doctrine of our Mother Church—nay, that we are *far* from any such departure ? Surely until this declaration is changed, or till the Church of England changes, our doctrine must be regarded as one and the same. I do not suppose any one will roundly accuse us of "paltering in a double sense," in the use of the word *essential*. It was used to guard against the suspicion that we held the *non-essential* doctrine of the King's supremacy : certainly not to exclude one iota of anything which the Church of England has declared "proven by certain warrants of Holy Scripture," and hence—*omnino recipiendum et credendum*—"thoroughly to be received and believed." On the basis of this assurance, and of other things which we expressly assent unto, we, at least, have always supposed ourselves to be Athanasians ; and such being our formal *status*, as to the Faith once delivered to the Saints, it is only justice to say that the great truths of that Symbol have been as faithfully witnessed and contended for, during the last half century, by our Bishops and Clergy, as they ever were. It is not less true, that the great Apostolic principles of the Succession, and of the Catholic Fellowship, have been for a century maintained by the same confessors, with a degree of fidelity only surpassed by those who, in the primitive ages, were actually burned at the stake, or thrown to the lions. As the descendant of one of them,

who twice crossed the Atlantic for the gift of Holy Orders, and endured many things to fulfill his missionary course, I speak with feeling, but I speak only truth.

But it is imagined that we are dangerous *innovators* in matters of discipline. Certain it is that we have always understood the function of Bishops to be just what Dr. Pusey asserts, and that we never dreamed of compromising it, when we closely copied our Mother Church, and departed from her mode of lay-coöperation only so far "as local circumstances seemed to require." The Bishops, according to Dr. Pusey, are a full Synod, by themselves, with special promise of the Presence of the HOLY GHOST. We admit it, and show you such a Synod, in the Upper House of our General Convention. Stripped of modern terms, we may point to them as meeting every requisition of the learned author's book. With them rests the full power to bear any testimony, or start any measure which they deem important. On doctrinal matters, they can embody their teachings in a Pastoral Letter, and order it to be read in all the Churches, and the Laity cannot hinder them in such a measure, whether in Synod or elsewhere. The Upper House of Convocation in England is not half so free or so potent as they are, for that is sore let and hindered by the Crown.

I am not showing that our Bishops find no impediments, but I am going on to show that apart from the interference of the Sovereign, in which our Episcopal Synod has the advantage, they have the very same restraints, and none others, which the English Bishops have. Let the English Bishops act; then comes the power of the Lower House, to which corresponds precisely that of our Clerical Deputies. Let these two estates act together, then comes the power of the Laity in Parliament, to which corresponds that of our Laity in Convention. Can the English Bishops make a law of the Church without the concurrence of these coefficients? The *gravamen* then is reduced to this:—that instead of Parliament, we have a body of faithful laymen, duly qualified by Test Act, as *bona fide* members of the Church, who can hinder the action of the Bishops, but who can do nothing without them. The learned author calls this action, in England, purely *civil*. Call it what you will, however, the Church of England has set us the example in this restraint upon "a function of the Office inherited by her Bishops." Why, then, such solemn words about the mote in our eye?

Now I grant that by a change in the Constitution of England, which has flagrantly violated the sacred franchises of the

Church, the action of Parliament is no longer Ecclesiastical, and can be recognized as nothing more, nor less, than purely civil, and grossly unjust at that. So far I cordially respond to Dr. Pusey's expressions; but the question is not what the State has done to outrage the Church, but what the Church agreed to, from the first. If Hooker is a proper authority on this point, Parliament, or at least the Laity of the Church there represented, acts on Church questions ecclesiastically, and not merely in process of civil legislation. Hooker's argument amounts to this, that the Laity have the right to consult, and advise, and vote, in Church matters, and that the Church of England has always given them the exercise of this right, in Parliament. He shows that this was done in times before, as well as since the Reformation, and he quotes the great Pope Nicholas as himself allowing lay-counsel in *matters touching the faith*, and in such matters exclusively—(strange to say)—as those "whereunto all men must stand bound." Whether Hooker understands more than this Pope intended to convey, it is nothing to the purpose to enquire. He taught our Fathers that the Church of England admitted, and had always admitted, the Laity to a share in making the Laws which were to bind them. The American Laity inherited this liberty, and it never entered the heads of our Bishops in 1789, that they were surrendering one of their functions, or "adopting a principle belonging to bodies who reject the Apostolic Succession." In this country, John Wesley's *bishops* retain the exclusive prerogative for which our author contends.

But there are some particulars with respect to our legislation which have been brought into question, and which deserve to be better understood by our brethren in England. It is true that they must be considered in themselves, and not as proving anything for or against the Lay-element. It is admitted, by all who know anything of the case, that the same measures would have passed our Synod, had there been no Laymen concerned in it. I must not be understood as defending those questionable measures; but, on the other hand, far be it from me to condemn them. They were adopted by prudent and good men, and consented to by such a man as Bishop Seabury, as what was wise and expedient, considering the times. Perhaps, had they legislated on abstract principles only, they would have destroyed the Faith, which they desired to keep entire, and to hand down to subsequent generations. At all events they have succeeded; and should one of them rise from the dead, he might justify their actual measures, by simply inquiring as to results. Has the Church become less Orthodox, as to the real belief and practice of her Clergy and People? Is it less

Apostolic in its claims and pretensions? Are its Laity less conservative? Is the Church less felt and feared by surrounding heresy and schism? Does it win fewer souls to Christ and to the Unity of the Catholic Communion, than aforetime? Every one of these questions must be answered in a way the very reverse of what should have been the case according to Dr. Pusey's reasonings and insinuations. I am afraid to blame our fathers, therefore, who acted "according to the wisdom given unto them," and, as we humbly trust, by the aid and presence of the *Holy Spirit*. They knew the times, and the people of the new nation, as well as those of their own Communion. They agreed to require, as touching the Faith, only certain *necessary things*. Had they been more "stiff in refusing" all condescension to ignorance and prejudice, they might have carried on their work, in honorable impotency, and their disciples would probably have been found, at this day, as a handful of believers amid a nation of infidels, stoutly reciting the Athanasian Creed, on certain days of the year, and as resolutely hiding their candle under a bushel. On all human grounds of probability, the mighty power exerted by our Church on surrounding dissent, and the bold witness to the Nation, for Catholic Truth, which has been maintained, (to say nothing of the Church's individual growth,) could not have been secured except by the course pursued with respect to the Prayer Book, and the Lay-element. For the Church has uttered no uncertain sound in America. Her character and her Orthodoxy are understood, and felt, in every part of this Republic; and she has effected far more for those beyond her pale, than they themselves suspect. When the "Proposed Book" of 1786 appeared, with the Athanasian and the Nicene Creed both omitted, our Fathers were furnished with proof that the generation which had heard and used the Athanasian Creed all their lives, had failed to catch its meaning and its spirit. After fifty years, without the Athanasian Creed in the Prayer Book, we understand and love it, and were it now part of the book, it could not be stricken out! The Laity would be the last to touch it. Under God I cannot doubt that the honesty of the declaration, that in ceasing to use the English book, there was no intention to depart from Anglican doctrine, has been a great safeguard: and had the Church of England dropped the Athanasian Creed, at the same time, I do not think the result would have been what it has been. But, now, it is chiefly the prevailing unwillingness to touch the Prayer Book that hinders its restoration, though perhaps with the omission of those clauses, which even Dr. Waterland, in his invaluable treatise on the *Quicumque*

vult, pronounces separable, albeit he prefers their retention. And were I to venture a prophecy, I should say that before 1889, there may be such a restoration; and that thousands will then use it, with faith and love, who would never have heard of it, had not the temporary concession been made, as to its use, in 1789. A runner sometimes goes back a few steps, in order that he may get a better start, and come more surely to the goal; and perhaps the Divine Wisdom was in the course which our Fathers pursued. Had I lived then, I could never, with my views of the value of that Symbol, have voted for the omission. I could not have predicted the harmlessness of such a measure; or that the Nicene Creed could have answered alone, in connection with the Articles and the residue of the Prayer Book. But the facts, as they are, seem to justify what was done. For myself let me add that both here, and in the Diocese of Connecticut, I have been accustomed to rehearse it freely at all times, as the doctrine of the Church; and I have often been thanked for so doing, and never heard a whisper of the contrary sort.

I must again remind you, that I am saying what may be said and should be said, in all fairness, for the Fathers of 1789. I do not the less regret what we have lost, through their action, and through their occasional over-anxiety, to commend the Church they loved, to the hearts and judgments of the people at large, whom it was their desire and their duty to win. They knew that the mistakes of the masses were hereditary, and honest; and that they had been greatly embittered by the late war with a king, whom the Dissenters supposed Churchmen regarded as their "Head"—not merely in temporalities, but also in spiritual things, for so they had been perversely taught. The wisdom of serpents was necessary to meet and overcome this state of things; and in adapting the Church to circumstances as widely as possible differing from the English parochial system, they seem to have admitted two general principles. The one was, that the Services might be safely shortened; and the other, that where words and phrases had lost their meaning, and ceased to convey the truth to common minds, they might, in certain cases, be so varied, as to take away opportunity for cavil and mistake. Among a people, not one in a thousand of whom could possibly be trained in Church schools, these general principles seemed to commend themselves as almost indispensable to the success of the Church in seeking Christ's sheep in a naughty world.

These facts will explain the *animus* of many of the changes

actually introduced. As to double forms, the greater or stronger of course includes, and expounds, the less or the feebler. The Church cannot be regarded as setting forth two doctrines; nor because she sometimes says the Low's Prayer without the doxology can she be supposed to repudiate the doxology, which elsewhere she uses. If, therefore, she authorizes a fuller form, that is her doctrine, even though she may allow another to be valid and sufficient.

Thus, in the Church of England, the three Absolutions are certainly one and the same in doctrine, though that in the Visitation of the Sick more fully and strongly asserts what is equally contained in the other two. So, as in our Ordinal, it matters not whether the Bishop says, "Take thou authority to execute the Office of a Priest, etc.," or whether he uses the form borrowed from the English book; the two forms explain each other, and no one can suppose them to convey different powers and functions. In providing the two forms, instead of one only, however, the Church has made it easy for a Bishop to use the fuller form, even among ignorant people. The congregation is sometimes instructed in the sermon, that the Bishop, though he has choice of two forms, prefers that which is most Scriptural; or if he tells them that he intends to use the other, he also informs them that it is, in meaning, the same with the one he omits.

It was in the same spirit that smaller concessions were made, with reference to archaisms, and expressions which had become offensive to modern ears, and which operated to alienate large classes of the people, from a hearty love of the Church's Offices. One can hardly excuse the change in the beautiful third Collect, for Evening Prayer, from which the *Illumina tenebras* has been dropped, for the prosaic reason, that in country places Evening Prayer was habitually celebrated at one o'clock, and consequently in the full blaze of day! Yet, I suppose, they who had been over and over again forced to expound the propriety of this Collect to a stupid people, and to hear their coarse witticisms on its inapplicability, were pardonable for thinking a less poetical expression more likely to be edifying. As to shortening the Services, it was allowed that the Morning Service consisted of three Services improperly united. In parishes of twenty miles square, people often came ten or twelve miles to Church, and Evening Prayer customarily followed Morning Service with only an intermission of half an hour, in order to give the worshipers time to return to their distant homes. It was not deemed improper, therefore, to allow some discretion to the minister in such cases,

(which were numerous,) seeing he might himself be entitled to some consideration, in view of twenty miles of riding, on a Sunday, to and from his post of duty. Occasional brackets, or a permission to use a shorter, rather than a longer form, or to omit what had just before been repeated, might, therefore, appear very harmless to the most zealous American missionary, and yet seem to smell strongly of heresy, when examined in the closet of a Canon of Christ Church.

We are accused of "bracketing the Nicene Creed," and although this is not the case, unless by "bracketing" be meant something far different from what would naturally be understood by the use of such a term, it is important to note what was actually done with respect to this all-important Symbol. The Synod (apparently in order to supply the want of the Athanasian Creed) introduced this Creed into the Daily Morning Prayer, to be used there, at the discretion of the Minister, in the place of the Apostles' Creed. But when either Creed had been used just before in the Morning Service, he was allowed to go to the pulpit, at the close of the Gospel, not saying the Creed anew; or, when the Eucharist was celebrated apart from Morning Prayer, though the Creed must follow the Gospel, it might be the Apostles' Creed, for shortness, instead of the Nicene. However, to give another opportunity for this Great Confession, it is inserted in the Evening Prayer also; so that, in point of fact, it may be used in the same congregation, three times in the same day, at three several Services, as is not unfrequently the case, on high Festivals. While not sufficiently guarding it from possible disuse, therefore, the *animus* of the Synod of 1789 was rather shown in the multiplying of opportunities for its use, and in the placing of this Creed, in full print, once and again, in the Daily Service, where the eye is, of necessity, made to recognize it constantly, even where it is less frequently made to reach the ear. This is no slight matter, practically. Every child who follows his Prayer Book becomes familiar with the Nicene Creed, in the way which Horace justly describes as the most impressive. His eye transmits the language to his heart, and Truth makes its silent, but deeply graven mark, upon the soul.

It is a pity, that instead of this very grave charge of "bracketing the Nicene Creed," which insinuates so much, though it amounts to so little, the accusation was not made definite by a statement of these important facts. If the Nicene Creed is *bracketed* in our Book, then the *Te Deum* is bracketed in the English Book, for every Minister so disposed may read the *Benedicite* instead of it, all the year round. Supposing, in order

to diminish the possibility of such neglect, it had been set, in the same way, in the Evening Prayer, and in connection with the Eucharist, would it be fair to give a stranger the impression that the English Church was averse to its use? Would it be just, suppressing all allusion to such an exhibition of the real *animus* of the Church, to make mention of "bracketing," in all the vague suggestiveness of the term, to support a charge of unfaithfulness? Would it not be injurious to hint, in a guarded way, that the object of all this was to avoid taking upon the lips words of praise to the Everlasting Son of the Father, or to the Blessed Trinity? It is impossible to read the learned Doctor's insinuations, in this particular, without feeling that he has recorded a charge of all but heresy against such men as Seabury and White. Nay, if they could have acted on the principles he seems to impute to them, they were not merely heretics, but "men of corrupt minds, and destitute of the truth."

The matter as to the Apostles' Creed is different, and in all charity I suppose the learned author to have been confused by the two cases, and to have spoken of the Nicene Creed as *bracketed*, because the Apostles' Creed is so, apparently. I say *apparently*, for, in point of fact, it is not so, as will be seen. This case illustrates the remark that the Synod of 1789 had no idea of "suppressing the truth," in divers of the changes which have given rise to the charge. With reference to the public Daily Prayer, an eye was constantly had to those "occupying the room of the unlearned." An effort was made to guard against evil from the coming in of unbelievers who might say the Church was *mad*—as the Apostle suggests; and there is evidence that the entire motive for concession, in the minds of some, in those "evil times," was St. Paul's own appeal—"We, then, that are strong, ought to bear the infirmities of the weak, and *not to please ourselves*; let every one of us please his neighbor, for his good, to edification." In this spirit, with respect to the Apostles' Creed, we find the Synod "pleasing themselves" in all other occasions of its use, but studying to edify the stranger, by an accommodation to his prejudices, in the Daily Prayer. Thus, at Baptism, the question is—"Dost thou believe *all* the Articles of the Christian Faith as contained in the Apostles' Creed?" In the *Catechism*, the child of the Church is commanded to rehearse the Articles of his belief, just as in the English book; and in the *Visitation of the Sick* the form is again the same as in the Church of England. And yet, in the public recitation of the Creed there is a provision for the omission of "*the descent into Hell*,"

or the substitution of the words, declared to be equivalent—"He went into the place of departed spirits." Now this is "bracketing," or would be so, but for the cautious wording of the rubric, which does not permit *any Clergyman*, but *any Churches*, to use this liberty. The Churches, (of a Missionary Diocese, for example,) united under one Diocesan, may, therefore, by resolving to do so, in their local Synods, adopt this permission, as their local law. But this has never been done in any instance; and consequently, although individuals have sometimes, in rare instances, taken the liberty without authority, the Rubric is in reality, and always has been, a dead letter. And yet it has answered a very important purpose, in keeping before the eye of strangers the fact of the Church's belief in "a place of departed spirits." To many, *the descent into Hell* would otherwise be a phrase of no meaning at all, save as supposed to be something directly conflicting with the text—"To-day, thou shalt be with me *in Paradise*." It need scarcely be added, that the adoption of the *Third Article* and the *Eighth*, in 1801, more fully asserted the entire soundness of the Church on this point. There can be little doubt that our *Eighth Article* would also have contained the acknowledgment of the Athanasian Symbol, were it not that the Synod of 1789, having treated it as a mere hymn, it might have seemed like self-stultifying, had they afterwards pronounced it a Creed which "ought thoroughly to be received." Charity cannot forego this explanation.

To sum up, then, what has been said, as touching our Orthodoxy, we are, in all respects, as to doctrine, identical with the Church of England, for such is our formal declaration. We, therefore, *constructively*, confess the Athanasian Creed, which she declares essential as to doctrine, and we *formally*, in the Articles, acknowledge the substance of the same.

We profess the Apostles' Creed at Baptism, in catechising, in public worship, and at the hour of death, as also in the Articles.

So, too, in the Articles, we profess the Nicene Creed, and we habitually use the same in the Morning and Evening Prayer, and in the Holy Eucharist.

Moreover, we use a Liturgy, or Office for the Holy Communion, in which are embodied with a ritual fulness superior to that of the English book, the true Faith as touching that Holy Sacrament, the Incarnation of the Word of God, and "the benefits which we receive thereby."

Surely "we come behind in no gift" as a Church of the Apostolic fellowship; and great as our deficiencies may be, it

is not in an improper spirit that we must inquire—why, then, are we cast out? Why should the learned Regius Professor endeavor to fix a stigma upon us, not receiving us himself and “forbidding them that would?” What ground is there for imagining that if we are admitted to “closer relations,” we shall communicate a lower tone of orthodoxy to our English brethren? Why not argue more justly and charitably, that our influence is at this moment felt, in the practical defense of the Scottish Communion Office? Why not contrast us favorably with the Irish Church, which is far behind us in all Church-spirit and teaching, and which might take valuable lessons of us, as to work among a hostile people? Why not suggest that although America is to be the chief gainer, of course, the two Churches must be fellow-helpers, and that it is madness to make a schism in the body, or for the head to say to the hand, *I have no need of thee?*

Finally, this whole question of the Lay-element is now fairly opened, and invites the closest study, before it can be settled. A profound acknowledgment is due to Dr. Pusey for the competent learning and patient research which he has devoted to the task of investigating Antiquity, and for the earnestness and candor with which he has given us his conclusions. Of the honesty and purity of his convictions there can be no doubt, and yet his book impresses me with the opinion that it is worked up to support a foregone conclusion, and that its author has been unwilling to see the real bearings of many of his own instances. His discussion of the Apostolic precedent, in the Council of Jerusalem, is singularly inconclusive, for if Apostles might have dispensed with Laymen, so might they have dispensed with Presbyters, and with a Council also. But they gave us a “pattern in the mount,” for the guidance of the Church, after their departure; and that pattern certainly makes it most presumptuous for any one to pronounce our course an innovation. If inspired Apostles teach us, in their great humility, to consult with all, before decreeing for all, and to set forth decrees, only in the name of *the whole Church*, why should not their inferiors be faithful to their example, and fulfill their function in the same way?

On this whole subject I prefer the noble argument of Hirscher, (a name, in every way, equal to that of any living divine,) whose views and conclusions, though he is a *Latin* Catholic, entirely sustain our conduct in America. You may also remember that among the Gallicans we have names of great note, entirely in our favor; and I would ask you, if possible, to procure from Kornicker, at Antwerp, a very interesting *bro-*

chure, by a Belgian Layman, M. Stappaerts, entitled—“*Réflexions à propos de la Nomination d'un Evêque de Liège.*” His conclusions from Antiquity, Romanist as he is, are very different from our author's, for he sees no collision, as we see none, between the Episcopal function and the popular vote. Granted the decision lies with the Bishops; *so it is with us*, and so it must be always; yet if Bishops be restrained from forcing a person upon *an unwilling people*, it is very clear that the people vote, and that the Bishops can do nothing final without them. They vote, whether they actually show hands or not; and the learned author's own precedents may be turned upon him effectually. Give the Anglican Laity the very same powers which, he allows, the Laity had in Cyprian's time, and call it what you choose. Let the Laity act as they did of old, and let the Bishops act as they did with them, and there can be no further debate about the Lay-element. The Bishops may enjoy their decisive authority, and the Laity their restraining power, but the practical result will have been gained.

I am far from maintaining that we in America are so happy as to have hit upon the best and wisest way of enfranchising the Laity; but the more it is examined, the less objectionable it will be found. It is well adapted to our state of Society, as some modification of the Parliamentary theory might be, for England. I attach great importance too, to the very becoming manner in which the lay-votes are given, in our Councils. Each diocese represented records its clerical and lay-vote, so that the diocese is the voter, and not the individual; the estate and not the person. I see no force in the strange reduction to the absurd, which our author attempts, by trying to show that they who can vote and counsel in matters of Faith must also be admitted to pulpits. Surely the people have a ministry, even in the congregation, but it does not follow that the pulpit is their place, for even the Deacon cannot stand there except by special licence. Their response is often as necessary as the *Sursum Corda* of the priest, and very often, without their assistance, the priest would have no right to execute his function at the altar, unless we believe in private masses. In Synods they do nothing more, nor less. They respond to what they have learned and withhold their response if they have not been so instructed. “So we preach,”—say the Bishops; “So we have received,”—say the people; and the truth is witnessed by “the whole Church.” If the people are unfaithful, still nothing hinders the Bishops from bearing their testimony in Synods, and teaching the people better in the congregation. The people then are witnesses, with their pastors, and for their pastors, proving their fidelity. They may

be martyrs, or confessors, and yet that would not argue their right to preach in the Churches. The daughters of Philip prophesied, and yet St. Paul would not have permitted them to utter a word, in time of divine Service. It does not always follow, then, that "far higher spiritual gifts" than those of the ordinary pastor, would entitle a person to "preach the Gospel to the poor."

In all that our author says of the function of Bishops, their primary authority, and special gift, as witnesses, no Catholic will hesitate, for a moment, to recognize what he has always believed, and professed. But all this proves nothing, unless it can be shown that they have no right to call upon others to bear such witness as they, too, are capable of bearing, according to their vocation and ministry; unless, in short, it can be shown that to add to their decree the expression, "with the whole Church," diminishes its authority and importance. Practically, you know, the Faith is now settled; Synods are busied with matters administrative, almost exclusively; and it is not likely that once in a century our American Synods will have anything to do on matters essential to Catholic doctrine. When such a case arrives, the Church will not be worth preserving, if its Laity are too ignorant, or too wicked, to act with their spiritual pastors, in "glad concurrence." I will only add, that if "to depart from the rule which the inspired Apostles left with the Church, must needs be the commencement of a perilous course," then the success, which has, thus far, attended the course adopted in the American Church, is so far a proof that we have *not* mistaken the Apostolic precedent, nor the mind of our Master CHRIST. It is strange, indeed, if we were guilty of so gross an *innovation* as is charged upon us, that the third generation of American Churchmen, now far on its way in the century, has not yet discovered any tendency in our Synods to diminish aught from the Faith, or to go back in anything to the beggarly elements from which we are supposed to have set forth. On the contrary, great Catholic principles are growing with our growth, and strengthening with our strength. Without anything to justify boasting, we have yet great reason to be thankful for manifest tokens that God is with us, and that he has made us a "vessel of election," to this great nation. Among the Clergy and Laity who have contributed to the great blessings which we now begin to enjoy, have been many, very many, who have lived the lives, and wrought the works of primitive Confessors. Even the evil days of our Colonial estate, which were represented, of course, in our first Synod, have had little justice done to them. When I look

back to the weary and perilous voyages undertaken by our forefathers, at great personal sacrifices, to secure Apostolic Ordination, and when I think of the poverty, and spiteful usage, in the face of which they patiently persevered, among a disobedient and gainsaying populace; and when I see in the great results of those humble toils, that blessing of God which they labored for, but of which they neither enjoyed the sight, nor the conception, I feel that while justice has never been done to their memory, they have, in fact, been made to suffer the greatest wrong. But they have left children to contend with their enemies in the gate, as well as to enter into the blessings which they have secured for this Western world. With all their failings, they were a noble army of Confessors. They were the greatest benefactors of thousands now upon the stage of life, and of millions yet unborn. Among them, also, were not a few who for attainments and for ripe theological learning would have been ornaments to any age, or country. It is enough to say of them, in a word, that "they behaved themselves uprightly in the conversion of the people and in the time of the ungodly, they established the worship of God."

Yours, &c.

BALTIMORE, December, 1858.

AMERICAN ECCLESIASTICAL HISTORY.

EARLY JOURNALS OF GENERAL CONVENTIONS.*

JOURNALS
OF THE
GENERAL CONVENTIONS
OF THE
Protestant Episcopal Church,
IN THE
UNITED STATES OF AMERICA;
FROM THE YEAR 1784, TO THE YEAR 1814, INCLUSIVE.
ALSO,
FIRST APPENDIX,
CONTAINING
THE CONSTITUTION AND CANONS,
AND
SECOND APPENDIX,
CONTAINING
THREE PASTORAL LETTERS.

PHILADELPHIA :
PRINTED AND PUBLISHED BY JOHN BIOREN,
NO. 88, CHESNUT STREET.
1817.

* Having already given in previous Numbers of the Review, such portions of the first PRAYER BOOK, known as "THE PROPOSED BOOK" of 1785, as were most important, we now commence the republication of the EARLY JOURNALS of the General Conventions, beginning with the Convention of 1785. These Journals will be given whole and entire, down to the Convention of 1801, and perhaps to a later date. We need not say that these Journals, so important to the Early History of our Church, are at present wholly inaccessible to nearly all our Clergy and Laity.

PREFACE.

IN the ensuing volume, there are contained all the Journals of the General Conventions of "The Protestant Episcopal Church in the United States of America," from the beginning of its organization to the present time : including a space of thirty years.

The increasing difficulty of possessing sets of these documents, induced the House of Bishops, at the General Convention held in the month of April, 1814, with the approbation of the House of Clerical and Lay Deputies, to authorize the present publication by the Subscriber, as may be seen on their Journal, page 294 of this volume. Reference to former transactions being occasionally necessary, not only to account for existing regulations, but for the explaining of them ; it must be perceived, that there was great occasion for the measure adopted. It may be considered as expedient, were no other object in view, than the preparing of materials which may in future interest the curiosity of the Members of this Church.

As the first of the Journals refers to certain proposals, issued by sundry Clergymen and Laymen, assembled in the City of New York, in the month of October of the preceding year ; and as the Journal states those Proposals to have been acted on, without a repetition of their contents ; the Subscriber finds himself called on to give the following narrative.

In pursuance of preceding correspondence, there assembled some of the Clergy of New York, of New Jersey, and of Pennsylvania, in the city of New Brunswick, New Jersey, in May, 1784 : And there being a few respectable Lay Members of the Church attending on public business in the same city, their presence was desired. The immediate object of the meeting, was the revival of a charitable corporation, which had existed before the Revolution ; clothed with corporate powers, under the government of each of the said three Provinces. The opportunity was improved by the Clergy from Pennsylvania, of communicating certain measures recently adopted in that State, tending to the organizing of the Church throughout the union. The result was, the inviting of a more general meeting in the ensuing October, at the city of New York : that being the time and place, wherein, according to the charter of the above mentioned corporation, their next meeting should be held. It was accordingly held, for the revival of the corporation : And there appeared Deputies, not only from the said three States, but also from others ; with the view of consulting on the existing exigency of the Church. The greater number of these Deputies, were not vested with powers for the binding of their constituents : And therefore, although they called themselves a Convention, in the lax sense in which the word had been before used, yet they were not an organized body. They did not consider themselves as such : And their only act, was the issuing of a recommendation to the Churches in the several states, to unite under a few articles

to be considered as fundamental. These are the articles referred to, but not printed in the first Journal; and therefore are now inserted, in a Note to this Preface.*

WM. WHITE,
Bishop of the Protestant Episcopal Church, in the
Commonwealth of Pennsylvania.

* The Articles referred to are as follow :

1. That there shall be a general convention of the Episcopal Church in the United States of America.
2. That the Episcopal Church in each state, send deputies to the convention, consisting of clergy and laity.
3. That associated congregations, in two or more states, may send deputies jointly.
4. That the said church shall maintain the doctrines of the Gospel, as now held by the Church of England; and shall adhere to the liturgy of the said church, as far as shall be consistent with the American revolution, and the constitutions of the respective states.
5. That in every state, where there shall be a Bishop duly consecrated and settled, he shall be considered as a member of the convention *ex officio*.
6. That the clergy and laity, assembled in convention, shall deliberate in one body, but shall vote separately: And the concurrence of both shall be necessary to give validity to every measure.
7. That the first meeting of the convention shall be at Philadelphia, the Tuesday before the feast of St. Michael next; to which it is hoped and earnestly desired, that the Episcopal Churches in the respective states will send their clerical and lay deputies; duly instructed and authorized to proceed on the necessary business, herein proposed for their deliberation.

JOURNAL OF A CONVENTION
OF THE
PROTESTANT EPISCOPAL CHURCH,
IN THE STATES OF
NEW YORK, NEW JERSEY, PENNSYLVANIA, DELAWARE, MARYLAND,
VIRGINIA, AND SOUTH CAROLINA.
HELD IN
CHRIST CHURCH, IN THE CITY OF PHILADELPHIA,
FROM
September 27th to October 7th, 1785.

LIST OF THE MEMBERS OF THE CONVENTION.

From the State of New York.

The Rev. Samuel Provost, A. M. Rector of Trinity Church, New York.
The Hon. James Duane, Esquire.

From the State of New Jersey.

The Rev. Abraham Beach, A. M. Rector of Christ Church, New Brunswick.
The Rev. Uzall Ogden, Rector of Christ Church, Sussex.
Patrick Dennis, Esquire.

From the State of Pennsylvania.

The Rev. William White, D. D. Rector of Christ Church and St. Peter's, Philadelphia.
The Rev. Samuel Magaw, D. D. Rector of St. Paul's Church, Philadelphia.
The Rev. Robert Blackwell, A. M. Assistant Minister of Christ Church and St. Peter's, Philadelphia.
The Rev. Joseph Hutchins, A. M. Rector of St. James's Church, Lancaster.
The Rev. John Campbell, A. M. Rector of York and Huntingdon.
Richard Peters, Esquire; Jasper Yates, Esquire; Stephen Chambers, Esquire; Samuel Powell, Esquire; Thomas Hartley, Esquire; Edward Shippen, Esquire; John Clark, Esquire; William Atlee, Esquire; Mr. Andrew Doz; Mr. Edward Duffield; Mr. Joseph Swift; Mr. Nicholas Jones; Mr. John Wood.

From the State of Delaware.

The Rev. Charles H. Wharton, Rector of Emanuel Church, New Castle.
The Hon. Thomas Duff, Esquire; James Sykes, Esquire; Mr. John
Reece; Mr. Joseph Tatlew; Mr. Alexander Reynolds; Mr. Robert
Clay.

From the State of Maryland.

The Rev. William Smith, D. D. Principal of Washington College, and
Rector of Chester Parish.
The Rev. Samuel Keene, D. D. Rector of Dorchester Parish.
The Rev. William West, D. D. Rector of St. Paul's, Baltimore Town.
The Rev. John Andrews, D. D. (late Rector of St. Thomas's, Baltimore,
and now) Principal of the Academy of the Protestant Episcopal
Church, Philadelphia.
The Rev. James Jones Wilmer, Rector of St. George's, Hartford County.
Dr. Thomas Cradock.
Mr. Joseph Couden.

From the State of Virginia.

The Rev. David Griffith, Rector of Fairfax Parish.
John Page, Esquire.

From the State of South Carolina.

The Rev. Henry Purcell, D. D. Rector of St. Michael's, Charleston.
The Hon. Jacob Read, Esquire.
The Hon. Charles Pinckney, Esquire.

JOURNAL, &c.

TUESDAY, 27th of September, 1785.

CLERICAL and Lay-Deputies from several of the states assembled; and judging it proper to wait the arrival of the deputies from the other states,

Adjourned until to-morrow at ten o'clock.

WEDNESDAY, 28th of September, 1785.

The Convention met, according to adjournment; and the Rev. Dr. Keene, by desire, read prayers.

The Rev. David Griffith was unanimously chosen Secretary.

On motion, *Resolved*, That a President be now chosen by ballot, and that each state have one vote; which being done, and the ballots counted, it appeared that the Rev. William White, D. D., was unanimously chosen.

Ordered, That the Deputies from the several states produce the testimonials of their appointment; which being done, and the testimonials read,

Resolved, That the testimonials produced from the church in the several states, viz. in New York, New Jersey, Pennsylvania, Delaware, Maryland, Virginia, and South Carolina, are satisfactory.

The Resolutions of a Convention of the Protestant Episcopal Church, held in the city of New York, on the 6th and 7th days of October, 1784, were read.

Ordered, That the same lie on the table.

Adjourned to six o'clock this evening.

WEDNESDAY EVENING, six o'clock.

The Convention met, according to adjournment.

Ordered, That the proceedings of a former Convention at New York be again read; which being done, and the different articles considered,

Resolved, That the first, second, and third articles proposed as fundamental by the said Convention, are approved of.

The fourth article being read, it was, on motion, *Resolved*, That a Committee be appointed, consisting of one Clerical and one Lay-Deputy from the Church in each state, to consider of and report such alterations in the Liturgy, as shall render it consistent with the American revolution and the constitutions of the respective states: And such further

alterations in the Liturgy, as it may be advisable for this Convention to recommend to the consideration of the Church here represented.

Resolved, That the fifth, sixth, and seventh of the aforesaid articles proposed as fundamental are approved of; the sixth article being first explained and understood, as meaning that the Deputies are to vote according to the states from which they come, and not individually.

Resolved, That a Committee, to be composed as aforesaid, prepare and report a draft of an ecclesiastical constitution for the Protestant Episcopal Church in the United States of America.

A Committee was appointed accordingly; viz. the Rev. Mr. Provost and the Hon. Mr. Duane for New York; the Rev. Mr. Beach and Mr. Dennis for New Jersey; the Rev. Dr. White and Mr. Peters for Pennsylvania; the Rev. Dr. Wharton and Mr. Sykes for Delaware; the Rev. Dr. Smith and Dr. Cradock for Maryland; the Rev. Mr. Griffith and Mr. Page for Virginia; and the Rev. Dr. Purcell and the Hon. Mr. Read for South Carolina.

Resolved, That the preparing the necessary and proposed alterations in the Liturgy be referred to the same Committee.

The Convention adjourned to ten o'clock to-morrow morning.

THURSDAY, 29th of September, 1785.

The Convention met, according to adjournment; and the Rev. Dr. Magaw read prayers.

Resolved, That a person be appointed to assist the Secretary, and to officiate in his stead when he shall be employed in the business of the Committee; and Mr. Clarke was appointed accordingly.

The Rev. Dr. Smith, as Chairman of the Committee for revising and altering the Liturgy, &c. reported, that the Committee had made some progress in the business referred to them, but not having completed the same, desired leave to sit again; which being agreed to,

The Convention adjourned to ten o'clock to-morrow morning.

FRIDAY, 30th of September, 1785.

The Convention met, according to adjournment; and the Rev. Mr. Provost read prayers.

On motion, *Resolved*, That the Committee for revising and altering the Liturgy, &c. do also prepare and report a plan for obtaining the consecration of Bishops, together with an address to the Most Reverend the Archbishops and the right Reverend the Bishops of the Church of England, for that purpose.

The Rev. Dr. Smith, from the committee for revising, &c. reported, that they had made further progress in the business referred to them, but not having finished the same, desired leave to sit again, which was agreed to.

The Convention adjourned to nine o'clock to-morrow morning.

SATURDAY, 1st of October, 1785.

The Convention met, according to adjournment; and the Rev. Dr. Smith read prayers.

The Rev. Dr. Smith, from the committee for revising, &c. reported, that they had prepared a draft of the alterations to be made in the Liturgy; and that they had also prepared a draft of a general Ecclesiastical Constitution, which he was ready to report.

Ordered, That the same be now received; which being done, and the report read,

Ordered, That the said report lie on the table for the perusal of the members.

The Rev. Dr. Smith, from the same committee, reported, that they have had under consideration the further alterations to be proposed in the Liturgy, and were ready to report in part.

Ordered, That the report be now received and read; which being done,

Ordered, That the report last read lie on the table.

Ordered, That so much of the revised Liturgy as respects the American revolution and the constitutions of the states be again read, and considered by paragraphs; which being done,

Ordered, That the alterations in the Liturgy to be proposed to the church be again read, and considered by paragraphs; which being done in part,

The Convention adjourned to six o'clock this evening.

SATURDAY EVENING, *six o'clock*.

The Convention met, according to adjournment.

Ordered, That the report from the committee be resumed, and the remainder of it read and considered by paragraphs; which being done,

The Convention adjourned to ten o'clock on Monday morning.

MONDAY, 3d of October, 1785.

The Convention met, according to adjournment; and the Rev. Dr. West read prayers.

The Rev. Dr. Smith, from the committee for revising, &c. reported, that they had made further progress in the business referred to them, and were ready to report.

Ordered, That the report be now received, and that the same be read and considered by paragraphs; which having been done in part,

The Convention adjourned to six o'clock this evening.

MONDAY EVENING, *six o'clock*.

The Convention met, according to adjournment.

Ordered, That the report of the committee for revising, &c. be re-

sumed, which was accordingly done; and the Convention having made further progress therein,

Adjourned to ten o'clock to-morrow morning.

TUESDAY, 4th of October, 1785.

The Convention met, according to adjournment; and the Rev. Mr. Ogden read prayers.

Ordered, That clerks be employed to transcribe, under direction of the chairman of the committee for revising, &c. all the alterations proposed, and other matters agreed on by the Convention.

Ordered, That the draft of an Ecclesiastical Constitution be read and considered by paragraphs, which was done; and the Convention having made some progress therein,

Adjourned to six o'clock this evening.

TUESDAY EVENING, six o'clock.

The Convention met, pursuant to adjournment.

Ordered, That the consideration of the general Ecclesiastical Constitution be resumed, and that the same be read and considered by paragraphs; which being done, and the blanks filled up, was agreed to, and is as follows, viz.

A General Ecclesiastical Constitution of the Protestant Episcopal Church in the United States of America.

WHEREAS, in the course of Divine Providence, the Protestant Episcopal Church in the United States of America is become independent of all foreign authority, civil and ecclesiastical:

And whereas, at a meeting of Clerical and Lay Deputies of the said Church in sundry of the said states, viz. in the states of Massachusetts, Rhode-Island, Connecticut, New York, New Jersey, Pennsylvania, Delaware, and Maryland, held in the city of New York, on the 6th and 7th days of October, in the year of our Lord 1784, it was recommended to this Church in the said states represented as aforesaid, and proposed to this Church in the states not represented, that they should send Deputies to a Convention to be held in the city of Philadelphia on the Tuesday before the feast of St. Michael in this present year, in order to unite in a Constitution of Ecclesiastical government, agreeably to certain fundamental principles, expressed in the said recommendation and proposal:

And whereas, in consequence of the said recommendation and proposal, Clerical and Lay Deputies have been duly appointed from the said Church in the states of New York, New Jersey, Pennsylvania, Delaware, Maryland, Virginia, and South Carolina:

The said deputies being now assembled, and taking into consideration the importance of maintaining uniformity in doctrine, discipline, and worship in the said Church, do hereby determine and declare,

I. That there shall be a general Convention of the Protestant Episcopal Church in the United States of America, which shall be held in the city of Philadelphia on the third Tuesday in June, in the year of our Lord 1786, and for ever after once in three years, on the third Tuesday of June, in such place as shall be determined by the Convention; and special meetings may be held at such other times and in such place as shall be hereafter provided for; and this Church, in a majority of the states aforesaid, shall be represented before they shall proceed to business; except that the representation of this Church from two states shall be sufficient to adjourn; and in all business of the Convention freedom of debate shall be allowed.

II. There shall be a representation of both Clergy and Laity of the Church in each state, which shall consist of one or more Deputies, not exceeding four, of each order; and in all questions, the said Church in each state shall have one vote; and a majority of suffrages shall be conclusive.

III. In the said Church in every state represented in this Convention, there shall be a Convention consisting of the Clergy and Lay Deputies of the congregation.

IV. "The Book of Common Prayer, and Administration of the Sacraments, and other Rites and Ceremonies of the Church, according to the use of the Church of England," shall be continued to be used by this Church, as the same is altered by this Convention, in a certain instrument of writing passed by their authority, entitled "Alterations of the Liturgy of the Protestant Episcopal Church in the United States of America, in order to render the same conformable to the American revolution and the constitutions of the respective states."

V. In every state where there shall be a Bishop duly consecrated and settled, and who shall have acceded to the articles of this General Ecclesiastical Constitution, he shall be considered as a member of the Convention *ex officio*.

VI. The Bishop or Bishops in every state shall be chosen agreeably to such rules as shall be fixed by the respective Conventions; and every Bishop of this Church shall confine the exercise of his Episcopal office to his proper jurisdiction; unless requested to ordain or confirm by any church destitute of a Bishop.

VII. A Protestant Episcopal Church in any of the United States not now represented, may at any time hereafter be admitted, on acceding to the articles of this union.

VIII. Every Clergyman, whether Bishop or Presbyter, or Deacon, shall be amenable to the authority of the Convention in the state to which he belongs, so far as relates to suspension or removal from office; and the Convention in each state shall institute rules for their conduct, and an equitable mode of trial.

IX. And whereas it is represented to this Convention to be the desire of the Protestant Episcopal Church in these states, that there may be further alterations of the Liturgy than such as are made necessary by the American revolution; therefore the "Book of Common Prayer, and

Administration of the Sacraments and other Rites and Ceremonies of the Church, according to the use of the Church of England," as altered by an instrument of writing, passed under the authority of this Convention, entitled "Alterations in the Book of Common Prayer, and Administration of the Sacraments and other rites and Ceremonies of the Church, according to the use of the Church of England, proposed and recommended to the Protestant Episcopal Church in the United States of America," shall be used in this Church, when the same shall have been ratified by the Conventions which have respectively sent Deputies to this General Convention.

X. No person shall be ordained or permitted to officiate as a Minister in this Church, until he shall have subscribed the following declaration, "I do believe the Holy Scriptures of the Old and New Testament to be the word of God, and to contain all things necessary to salvation; and I do solemnly engage to conform to the doctrines and Worship of the Protestant Episcopal Church, as settled and determined in the Book of Common Prayer, and Administration of the Sacraments, set forth by the General Convention of the Protestant Episcopal Church in these United States."

XI. This general Ecclesiastical Constitution, when ratified by the Church in the different states, shall be considered as fundamental; and shall be unalterable by the Convention of the Church in any state.

The Hon. Mr. Duane, from the Committee for revising, &c. reported, that they had, according to order, prepared a plan for obtaining the consecration of Bishops, and a draft of an address to the most Reverend the Archbishops and the Right Reverend the Bishops of the Church of England, and were ready to report the same.

Ordered, That the plan and draft now offered be received; which being done, and the same twice read and considered by paragraphs, was ordered to be transcribed.

The Convention then adjourned to ten o'clock to-morrow morning.

WEDNESDAY, 5th of October, 1785.

The Convention met, according to adjournment; and the Rev. Mr. Provost read prayers.

Ordered, That the transcribed copy of the "Alterations in the Liturgy, to render it consistent with the American revolution and the Constitutions of the respective states," be read and considered by paragraphs; which being done,

Resolved, That the Liturgy shall be used in this Church as accommodated to the revolution, agreeably to the alterations now approved of and ratified by this Convention.*

* Neither these nor the other *alterations* afterwards proposed, are printed in the Journal, as they will appear in the Book of Common Prayer, now in the press.

The alterations made in the Book of Common Prayer, were those which had been proposed by the Commissioners under King William, A. D. 1689. *Toulman's History of Dissenters*, I, p. 68.

On motion, *Resolved*, That the fourth of July shall be observed by this Church for ever, as a day of thanksgiving to Almighty God, for the inestimable blessings of religious and civil liberty vouchsafed to the United States of America.

On motion, *Resolved*, That the first Tuesday in November in every year for ever, shall be observed by this Church as a day of general thanksgiving to Almighty God, for the fruits of the earth, and for all the other blessings of his merciful providence.

Ordered, That a committee be appointed to prepare a form of prayer and thanksgiving for the fourth of July; and a committee was accordingly appointed, viz. the Rev. Dr. Smith, the Rev. Dr. Magaw, the Rev. Dr. Wharton, and the Rev. Mr. Campbell.

Ordered, That the alterations in the Liturgy, to be proposed to this Church, be read and considered by paragraphs; and the Convention made some progress therein.

The Rev. Dr. Smith, from the committee to prepare a form of prayer and thanksgiving for the fourth of July, reported, that they had prepared the same.

Ordered, That it now be received and read.

Ordered, That the said report be read and considered by paragraphs; which being done,

Resolved, That the said form of prayer be used in this Church, on the fourth of July for ever.

Then the Convention adjourned to six o'clock this evening.

WEDNESDAY EVENING, six o'clock.

The Convention met according to adjournment.

Ordered, That the consideration of the proposed alterations in the Liturgy be resumed.

Ordered, That the same be again read and considered by paragraphs; which being done, and the alterations agreed to,

Resolved, That the said alterations be proposed and recommended to the Protestant Episcopal Church, in the states from which there are Deputies to this Convention.

Ordered, That the alterations made in the articles be again read; which being done,

Ordered, That the same be read and considered by paragraphs; which being done, and some time spent thereon,

Resolved, That the Articles, as now altered, be recommended to this Church, to be by them adopted in the next General Convention.

Ordered, That the plan for obtaining Consecration, and the address to the Archbishops and Bishops of the Church of England, be again read; which being done, the same were agreed to, and are as follow:

First, That this Convention address the Archbishops and Bishops of the Church of England, requesting them to confer the Episcopal character on such persons as shall be chosen and recommended to them for that purpose, from the Conventions of this Church in the respective states.

Secondly, That it be recommended to the said Conventions, that they elect persons for this purpose.

Thirdly, That it be further recommended to the different Conventions, at their next respective sessions, to appoint committees with powers to correspond with the English Bishops, for the carrying of these resolutions into effect; and that, until such committees shall be appointed, they be requested to direct any communications which they may be pleased to make on this subject, to the committee, consisting of the Rev. Dr. White, president, the Reverend Dr. Smith, the Reverend Mr. Provost, the Honorable James Duane, esq. and Samuel Powell and Richard Peters, esquires.

Fourthly, That it be further recommended to the different Conventions, that they pay especial attention to the making it appear to their Lordships, that the persons who shall be sent to them for consecration are desired in the character of Bishops, as well by the Laity as by the Clergy of this Church, in the said states respectively; and that they will be received by them in that character on their return.

Fifthly, And in order to assure their Lordships of the legality of the present proposed application, that the Deputies now assembled be desired to make a respectful address to the civil Rulers of the states in which they respectively reside, to certify that the said application is not contrary to the constitutions and laws of the same.

Sixthly, And whereas the Bishops of this Church will not be entitled to any of such temporal honors as are due to the Archbishops and Bishops of the parent Church, in quality of Lords of Parliament; and whereas the reputation and usefulness of our Bishops will considerably depend on their taking no higher titles or stile than will be due to their spiritual employments; that it be recommended to this Church in the states here represented, to provide, that their respective Bishops may be called "The Right Rev. A. B. Bishop of the Protestant Episcopal Church in C. D." and as Bishop may have no other title; and may not use any such stile as is usually descriptive of temporal power and precedence.

To the Most Reverend and Right Reverend the Archbishops of Canterbury and York, and the Bishops of the Church of England.

WE, the Clerical and Lay Deputies of the Protestant Episcopal Church in sundry of the United States of America, think it our duty to address your Lordships on a subject deeply interesting; not only to ourselves and those whom we represent, but, as we conceive, to the common cause of christianity.

Our forefathers, when they left the land of their nativity, did not leave the bosom of that Church, over which your Lordships now preside; but, as well from a veneration for Episcopal Government, as from an attachment to the admirable services of our Liturgy, continued in willing connection with their Ecclesiastical Superiors in England, and

were subjected to many local inconveniencies, rather than break the unity of the Church to which they belonged.

When it pleased the Supreme Ruler of the universe, that this part of the British empire should be free, sovereign and independent, it became the most important concern of the members of our communion to provide for its continuance: And while in accomplishing of this they kept in view that wise and liberal part of the system of the Church of England, which excludes as well the claiming as the acknowledging of such spiritual subjection as may be inconsistent with the civil duties of her children; it was nevertheless their earnest desire and resolution to retain the venerable form of Episcopal Government, handed down to them, as they conceived, from the time of the Apostles: and endeared to them by the remembrance of the holy Bishops of the primitive Church, of the blessed Martyrs who reformed the doctrine and worship of the Church of England, and of the many great and pious Prelates who have adorned that Church in every succeeding age. But however general the desire of completing the orders of our Ministry, so diffused and unconnected were the members of our communion over this extensive country, that much time and negotiation were necessary for the forming a representative body of the greater number of the Episcopalians in these States; and owing to the same causes, it was not until this Convention, that sufficient powers could be procured for the addressing your Lordships on this subject.

The petition which we offer to your Venerable Body, is—that from a tender regard to the religious interests of thousands in this rising empire, professing the same religious principles with the Church of England; you will be pleased to confer the Episcopal character, on such persons as shall be recommended by this Church in the several States here represented: Full satisfaction being given of the sufficiency of the persons recommended, and of its being the intention of the general body of the Episcopalians in the said States respectively, to receive them in the quality of Bishops.

Whether this our request will meet with insurmountable impediments, from the political regulations of the kingdom in which your Lordships fill such distinguished stations, it is not for us to foresee; we have not been ascertained, that any such will exist; and are humbly of opinion, that as citizens of these States, interested in their prosperity, and religiously regarding the allegiance which we owe them, it is to an ecclesiastical source only, we can apply in the present exigency.

It may be of consequence to observe, that in these states there is a separation between the concerns of policy, and those of religion; that accordingly, our civil Rulers cannot officially join in the present application; that however we are far from apprehending the opposition or even displeasure of any of those honorable personages; and finally, that in this business we are justified by the constitutions of the States, which are the foundations and controul of all our laws. On this point, we beg leave to refer to the enclosed extracts from the constitutions of the re-

spective States of which we are citizens, and we flatter ourselves that they must be satisfactory.

Thus, we have stated to your Lordships the nature and the grounds of our application ; which we have thought it most respectful and most suitable to the magnitude of the object, to address to your Lordships for your deliberation, before any person is sent over to carry them into effect. Whatever may be the event, no time will efface the remembrance of the past services of your Lordships and your predecessors. The Archbishops of Canterbury were not prevented, even by the weighty concerns of their high stations, from attending to the interests of this distant branch of the Church under their care. The Bishops of London were our Diocesans : and the uninterrupted although voluntary submission of our congregations, will remain a perpetual proof of their mild and paternal government. All the Bishops of England, with other distinguished characters, as well ecclesiastical as civil, have concurred in forming and carrying on the benevolent views of the Society for propagating the Gospel in foreign parts ; a society to whom, under God, the prosperity of our Church is in an eminent degree to be ascribed. It is our earnest wish to be permitted to make, through your Lordships, this just acknowledgment to that venerable society ; a tribute of gratitude which we the rather take this opportunity of paying, as while they thought it necessary to withdraw their pecuniary assistance from our Ministers, they have endeared their past favors by a benevolent declaration, that it is far from their thoughts to alienate their affection from their brethren now under another government ; with the pious wish, that their former exertions may still continue to bring forth the fruits they aimed at of pure religion and virtue. Our hearts are penetrated with the most lively gratitude by these generous sentiments ; the long succession of former benefits passes in review before us ; we pray that our Church may be a lasting monument of the usefulness of so worthy a body ; and that her sons may never cease to be kindly affectionate to the members of that Church, the Fathers of which have so tenderly watched over her infancy.

For your Lordships in particular, we most sincerely wish and pray, that you may long continue the ornaments of the Church of England, and at last receive the reward of the righteous from the great Shepherd and Bishop of souls.

We are, with all the respect which is due to your exalted and venerable characters and stations,

Your Lordships

Most obedient, and

Most humble Servants,

In Convention,

Christ Church, Philadelphia, October 5th, 1785.

Resolved, That a Committee be appointed to publish the Book of Common Prayer with the alterations, as well those now ratified in order to render the Liturgy consistent with the American revolution and the constitutions of the respective states, as the alterations and new offices

recommended to this Church ; and that the Book be accompanied with a proper Preface or Address, setting forth the reason and expediency of the alterations ; and that the Committee have the liberty to make verbal and grammatical corrections ; but in such manner, as that nothing in form or substance be altered.

The Committee appointed were the Reverend Dr. White, (President) the Reverend Dr. Smith, and the Reverend Dr. Wharton.

Ordered, That the said Committee be authorized to dispose of the copies of the Common Prayer when printed ; and that after defraying all expences incurred therein, they remit the nett profits to the Treasurers of the several Corporations and Societies for the relief of the widows and children of deceased Clergymen in the states represented in this Convention ; the profits to be equally divided among the said Societies and Corporations.

Resolved, That the same Committee be authorised to publish, with the Book of Common Prayer, such of the reading and singing psalms, and such a Kalendar of proper lessons for the different Sundays and Holy-days throughout the year, as they may think proper.

Resolved, That the same Committee be authorised to publish the Journal of this Convention.

Ordered, That the Journal and all the proceedings of the Convention be lodged in the hands of the President.

On motion, *Resolved*, That the Rev. Dr. Wharton, having preached a sermon last Sunday on the Duties of the Ministerial Office, highly satisfactory to this Convention and the whole audience, be requested to publish the same.

On motion, *Resolved*, That the Reverend Dr. Smith be requested to prepare and preach a sermon suited to the solemn occasion of the present Convention, on Friday next ; and that the Service be then read, as proposed for future use.

On motion, *Resolved*, That the thanks of this Convention be given to the President, for his able and diligent discharge of the duties of his office.

On motion, *Resolved*, That the thanks of this Convention be given to the Reverend Dr. Smith, for his exemplary diligence, and the great assistance he has rendered this Convention as Chairman of the Committee, in perfecting the important business in which they have been engaged.

On motion, *Resolved*, That the thanks of this Convention be given to the Reverend Mr. Griffith, for his ability and diligence in the discharge of his duty as Secretary.

Then the members present of the Convention signed all the acts and instruments, and afterwards adjourned, to meet on Friday, ten o'clock, at the Academy of the Protestant Episcopal Church, in order to attend divine service and sermon.

FRIDAY, 7th of October, 1785.

The Convention met, according to adjournment, and attended divine service in Christ-Church ; when the Liturgy, as altered, was read by the

alterations in the Liturgy, as it may be advisable for this Convention to recommend to the consideration of the Church here represented.

Resolved, That the fifth, sixth, and seventh of the aforesaid articles proposed as fundamental are approved of; the sixth article being first explained and understood, as meaning that the Deputies are to vote according to the states from which they come, and not individually.

Resolved, That a Committee, to be composed as aforesaid, prepare and report a draft of an ecclesiastical constitution for the Protestant Episcopal Church in the United States of America.

A Committee was appointed accordingly; viz. the Rev. Mr. Provost and the Hon. Mr. Duane for New York; the Rev. Mr. Beach and Mr. Dennis for New Jersey; the Rev. Dr. White and Mr. Peters for Pennsylvania; the Rev. Dr. Wharton and Mr. Sykes for Delaware; the Rev. Dr. Smith and Dr. Cradock for Maryland; the Rev. Mr. Griffith and Mr. Page for Virginia; and the Rev. Dr. Purcell and the Hon. Mr. Read for South Carolina.

Resolved, That the preparing the necessary and proposed alterations in the Liturgy be referred to the same Committee.

The Convention adjourned to ten o'clock to-morrow morning.

THURSDAY, 29th of September, 1785.

The Convention met, according to adjournment; and the Rev. Dr. Magaw read prayers.

Resolved, That a person be appointed to assist the Secretary, and to officiate in his stead when he shall be employed in the business of the Committee; and Mr. Clarke was appointed accordingly.

The Rev. Dr. Smith, as Chairman of the Committee for revising and altering the Liturgy, &c. reported, that the Committee had made some progress in the business referred to them, but not having completed the same, desired leave to sit again; which being agreed to,

The Convention adjourned to ten o'clock to-morrow morning.

FRIDAY, 30th of September, 1785.

The Convention met, according to adjournment; and the Rev. Mr. Provost read prayers.

On motion, *Resolved*, That the Committee for revising and altering the Liturgy, &c. do also prepare and report a plan for obtaining the consecration of Bishops, together with an address to the Most Reverend the Archbishops and the right Reverend the Bishops of the Church of England, for that purpose.

The Rev. Dr. Smith, from the committee for revising, &c. reported, that they had made further progress in the business referred to them, but not having finished the same, desired leave to sit again, which was agreed to.

The Convention adjourned to nine o'clock to-morrow morning.

BOOK NOTICES.

A LATIN ANALYST ON MODERN PHILOLOGICAL PRINCIPLES. By JOSIAH W. GIBBS, LL. D., Prof. Sac. Lit., Yale College. New Haven: Peck, White & Peck. 1858. 12mo. pp. 158.

In our Number for July, 1857, we noticed a work by Prof. GIBBS, entitled *Philological Studies with English Illustrations*, to which notice we would refer our readers. In that work Prof. GIBBS exhibits, in an apparently desultory manner, his principles of General Philology. In this he applies those principles to an elementary work for the study of Latin. The value of the system, such as it is, is now perceived. It is *method* in instruction.

The *Latin Analyst* consists mainly of Select Latin Sentences, classified and arranged in about sixty sections, so as to bring out the great syntactical principles of the language, and that in a natural order.

The first section is the Imperfect Proposition, or the *impersonal verb* so called. The impersonal verb is placed here, at the commencement, on account of its being the primordial form of human speech. In our common Grammars its true value is overlooked:

The second section is the Simple or Naked Proposition. Its proper form is that of an existence and an activity; as, *the sun shines, the dog barks*. This form has life and energy. The usual examples taken from identical propositions take away much of its vitality.

The third section is when the Predicate Adjective is evolved from the Verb and expressed separately. The difference between *sol lucet* and *sol est lucidus* is here explained.

The fourth section is when the Predicate is a Substantive. The noun in this case becomes an attributive noun.

The seventh section introduces us to the attributive relation, and that in its most simple form, viz., the Attributive Adjective. The nature of the attributive relation, as distinguished from the predicative, is here explained.

The eighth section explains to us the Attributive Substantive in Apposition. The distinction between the attributive substantive and the attributive adjective is here exhibited.

The ninth section explains to us the Attributive Genitive. This regarding of the noun in the genitive case as an attribute is one of the improvements of the Beckerian Philology.

In the tenth section the Attributive Preposition and Substantive is explained as implying an adjective or participle understood.

The twelfth section introduces us to the objective relation, and that in its most simple form, to wit, the Passive or Suffering Object. The three varieties of the passive object are carefully distinguished.

The thirteenth section introduces us to the Dative Object, which is defined in accordance with the latest grammars, as a *personal object sympathizing with the subject*. For Prof. Gibbs' views in *extenso* on this subject, see *Biblioth. Sacra*, Jan. 1858.

The fourteenth section introduces us to the Genitive Object, which is also defined and explained in accordance with the latest grammarians.

The fifteenth section introduces us to the Factitive Object, a topic hardly known to many teachers. The nature of this objective relation is discussed, and the important and beautiful distinction of the *real* factitive, the *moral* factitive, and the *logical* factitive, fully explained. This completes the complementary objective relation.

The sixteenth section introduces us to the supplementary objective relation, and that in its most simple form, the Object of Place. An attempt is made here to arrange the prepositions in pairs, a problem of no little interest.

The seventeenth section introduces us to the Object of Time. Here comes in the Object of Co-existence or Co-staneous Action, of which the author speaks with a glow of enthusiasm, which may surprise some, but will catch the sympathy of others.

The eighteenth section introduces us to the Object of Manner. Here the attempt of our author to distinguish between the object of manner, which reduces the idea of the verb or adjective to a specialty and the other supplementary objects which individualize, will not be understood without close attention.

The nineteenth section introduces us to the Object of Cause, and into the very heart of Philosophy. Cause, as a grammatical topic, is distinguished here into the *actual-real* ground, the *actual-moral* ground, the *actual-logical* ground, the *possible* ground, the *adversative* ground, and the *ultimate* ground; and each of them carefully defined.

The sections which follow, although no less important than the preceding, will be merely touched upon.

The sections 22—26 are devoted to Intermediate Propositions, or propositions intermediate between the simple and the compound. They are concerned with the simple participle, the gerund or adverbially used participle, the ablative absolute, the simple infinitive, the supine, and the accusative and infinitive. All these are classified and arranged systematically.

Sections 27—29 introduce us to subordinate propositions, and particularly to Substantive Propositions.

Section 30 is devoted to Adjective Propositions.

Section 31 introduces us to Adverbial Propositions, and particularly to Adverbial Propositions of Place.

Section 32 is devoted to Adverbial Propositions of Time in its different varieties.

Section 33 is devoted to Adverbial Propositions of Manner.

Section 34 is devoted to Adverbial Propositions of the Cause. These are distributed under six heads, as was the Object of Cause. It is labored with great care.

In section 35, we have the Adverbial Propositions of Intensity, the true nature of which has been misapprehended by many grammarians.

In section 36, is a very happy, almost algebraic, Notation for subordinative compound propositions.

In sections 37—43, we have six forms of the Co-ordinative Compound Proposition; each with its distinct character, and peculiar type.

Sections 44—51 are devoted to Negative Propositions. These are here, with great advantage, brought together into one view. The author develops here two very important ideas. The first is, *That the negative affects not the predicate, but the predication or copula*. The other is, *That the Latin non, as being more emphatic, belongs to declarative sentences, and ne, as less emphatic, to imperative, optative and subjunctive forms*. This happily explains the difference of *non* and *ne*.

Sections 52—57 are devoted to Interrogative Propositions. These also are here, with great advantage, brought together into one view. The Question and Answer is also dwelt upon.

Section 58th is devoted to Imperative or Volitive Propositions. They consist of five forms, which constitute a sort of sliding scale from the strict Imperative or Jussive to the merely Permissive, which is, as it were, an evanescent volitive.

Section 59 is devoted to the Impassioned Proposition. It is merely an introduction to this important topic. As this subject includes the doxology, it ought to have been extended farther.

In section 60, a mere commencement is made with the Period, a difficult subject to handle.

In section 61, the nature of the Paragraph is explained in a way to be useful to young pupils.

An analysis of the Lord's Prayer is given, which has been greatly commended by some.



The book closes with Dialogues, Fables, and a neat Vocabulary.

We wish success to our author in his attempt to bring down the philosophy of language to young minds.

THE HEROES OF THE LAST LUSTRE. A POEM. "There were Giants in the Earth in those days." New York: D. Dana, Jr. 1858. 12mo. pp. 135.

We receive this new Poem just as we go to press, and propose to give it an examination in our next Number.

THE NEW PRIEST IN CONCEPTION BAY. In two volumes. Boston: Phillips, Sampson & Co. 1858. 12mo. pp. 309, 339.

A better exhibition of the genius and spirit of Romanism we have not seen in a long time. Popery has its *exoteric* and its *esoteric* doctrines; its outward dogmas and its inward life and temper. It is against the former of these that our attacks are too often directed. We may assail these and demolish them again and again. Its popery, its Trentine novelties, its Mariolatry, &c., &c., we may brush away as the merest figments; and still, we have not touched the foundations of the system in the hearts of its votaries. *Naturam expellas furca licet, usque recurret.* And hence it is, that it is so utterly in vain to reason, or to attempt to reason, with the poor dupes who have become inoculated with the virus. This new work shows an appreciation of the genius, the inner life of the Romish System which is remarkable; and the author has power to delineate what he so clearly perceives. As we hope our readers will examine the work for themselves, we shall not analyze it; but the character of Mrs. Barrè, the English Churchwoman; and of Mr. Elnathan Bangs, the genuine specimen of a Yankee, is very well done. Chapter XLVI, where Father Debreë, an English pervert who begins to come to his senses, meets and confronts the wily priest, Father Nicholas; and Chapter L, in which Father Debreë unburdens to Father Terence his soul of the convictions which have at last forced themselves upon him—both these chapters show unmistakably the hand of a master. We believe that there is a great deal more of this inward struggle, this deep inner consciousness of the utter rottenness of the whole system, that it is a sham and a lie, than is generally supposed. Some of those who went out from us, have returned to the true Fold, with words full of meaning of what they have seen, and heard, and felt; and our prayers should never cease for the poor victims who are still ensnared. Worthless as they may be to the Church, they yet have souls to be saved.

We see the authorship of this work attributed to the Rev. R. T. S. LOWELL, a Presbyterian of the Church. Whoever be its author, it is full of that quiet power which marks the man of genius, and it cannot fail to make a strong impression on the reader, and to do great good. The heartless, grinding, despotic cruelty of the whole Romish system; its utter unscrupulousness as to means to gain its ends—and this as a matter of rule; its cool, deliberate sacrifice of all the sweet charities of social and private life; the union of the grossest sensualism with an arbitrary asceticism, which the system provides for; the shutting out of CHRIST as the immediate object of the soul's faith, through the intervention of human mediators—all this, and more, is cleverly illustrated in the work before us. There is in it less of doctrinal discussion, than of delineation of the practical workings of Romanism; but where the author does argue, he shows his strength. The distinction between the Romish and the true Absolution, is well stated. The plot of the story is laid on the coast of Newfoundland, whose wild natural scenery is seen and described with a poet's eye. The book is a decided success.

First Principles of Physics, or Natural Philosophy, designed for the use of Schools and Colleges, by BENJAMIN SILLIMAN, Jr., M. A., M. D., Professor of General and Applied Chemistry in Yale College. With six hundred and seventy-seven illustrations. Philadelphia: H. C. Peck and Theo. Bliss. 1859. pp. 720.

We are glad to be able to speak of this work as a really valuable contribution

Administration of the Sacraments and other Rites and Ceremonies of the Church, according to the use of the Church of England," as altered by an instrument of writing, passed under the authority of this Convention, entitled "Alterations in the Book of Common Prayer, and Administration of the Sacraments and other rites and Ceremonies of the Church, according to the use of the Church of England, proposed and recommended to the Protestant Episcopal Church in the United States of America," shall be used in this Church, when the same shall have been ratified by the Conventions which have respectively sent Deputies to this General Convention.

X. No person shall be ordained or permitted to officiate as a Minister in this Church, until he shall have subscribed the following declaration, "I do believe the Holy Scriptures of the Old and New Testament to be the word of God, and to contain all things necessary to salvation; and I do solemnly engage to conform to the doctrines and Worship of the Protestant Episcopal Church, as settled and determined in the Book of Common Prayer, and Administration of the Sacraments, set forth by the General Convention of the Protestant Episcopal Church in these United States."

XI. This general Ecclesiastical Constitution, when ratified by the Church in the different states, shall be considered as fundamental; and shall be unalterable by the Convention of the Church in any state.

The Hon. Mr. Duane, from the Committee for revising, &c. reported, that they had, according to order, prepared a plan for obtaining the consecration of Bishops, and a draft of an address to the most Reverend the Archbishops and the Right Reverend the Bishops of the Church of England, and were ready to report the same.

Ordered, That the plan and draft now offered be received; which being done, and the same twice read and considered by paragraphs, was ordered to be transcribed.

The Convention then adjourned to ten o'clock to-morrow morning.

WEDNESDAY, 5th of October, 1785.

The Convention met, according to adjournment; and the Rev. Mr. Provost read prayers.

Ordered, That the transcribed copy of the "Alterations in the Liturgy, to render it consistent with the American revolution and the Constitutions of the respective states," be read and considered by paragraphs; which being done,

Resolved, That the Liturgy shall be used in this Church as accommodated to the revolution, agreeably to the alterations now approved of and ratified by this Convention.*

* Neither these nor the other *alterations* afterwards proposed, are printed in the Journal, as they will appear in the Book of Common Prayer, now in the press.

The alterations made in the Book of Common Prayer, were those which had been proposed by the Commissioners under King William, A. D. 1689. *Toulmin's History of Dissenters*, I, p. 68.

like this are to be found. As far as we can judge, then, it is no part of the design of the *New American Cyclopædia* to be the organ of any school whatsoever, religious, social, or political, either good, bad, or indifferent. On the contrary, it allows each school to tell its own story in its own way; or, to be the exponent of its own principles. And, in a work of this sort, this, perhaps, is all that we have a right to expect. The great difficulty will, of course, come up in the discussion of those points which the infidel may regard as debatable ground; and on which the conflict between truth and error is now waging. One of those terms, for instance, we find in one of the Volumes already before us, viz: *Anthropology*. And, on the whole, we do not know as we have any right to find fault with the treatise upon it. It is less bold and decided in ignoring the material philosophy of the day than we could wish; and there is not a word in it which a socialist, a deist, or a canting humanitarian might not have written. And to speak as a Christian, its statement of the powers and properties of Human Nature is not true. And should we find in the progress of the work, an attempt to infuse a latent infidelity through media of this sort, we shall not hesitate to expose and denounce it. Still in this article, which we have selected as an illustration of the point before us, the distinguishing characteristics of Human Nature are, on the whole, clearly stated, not with Christian, but, as the world goes, with scientific accuracy. In all matters pertaining to the Church, the articles are to be written, as we are happy to be able to state, by Churchmen themselves. But we reserve a more thorough notice of the execution of the work for a future occasion.

The whole work is to be completed in fifteen large octavo volumes, which are printed with double columns, and in a small, yet clear and distinct type. The amount of matter thus condensed and crowded into a single volume is very great. The volumes are sold at \$3 each. We may say here, that the work will be found sufficiently elaborate and complete to meet all the ordinary wants of all classes, the learned and the unlearned; and as a "Popular Dictionary of General Knowledge," we have no hesitation in recommending to our readers to buy it.

ANNALS OF THE AMERICAN PULPIT; or Commemorative Notices of distinguished American Clergymen of various Denominations, from the early settlement of the country to the close of the year 1855. With Historical Introductions. By WILLIAM B. SPRAGUE, D. D. Vol. V. New York: Robert Carter & Brothers. 1859. 8vo. pp. 822.

We receive this Volume at too late a day to attempt to do justice to it in our present Number; but shall speak of it at length in our next issue. But we do not hesitate to commend the work to the attention and to the patronage of all our readers. Dr. Sprague's plan led him, of course, to give Commemorative Notices of deceased Clergymen of the Church; and so far from having neglected this portion of his field, we should do him injustice, not to say, that he is entitled to the gratitude of every Churchman for the fullness, thoroughness, and entire impartiality which characterize this portion of his work. In this large volume we have sketches of more than *one hundred and fifty* of our Clergy; comprising all our deceased Bishops, and those of our Presbyters most distinguished both before and after the War of the Revolution. Besides the delineations of the author, whose labors and industry, and facilities of information, have greatly impressed us, there are also reminiscences by some one, who, from personal familiarity, and doctrinal sympathies, &c., has been able to give the most salient points of character. There are great numbers of such letters in the volume, many of which are specimens of elegant writing, and glow with the warmth of fine noble feeling. The work is adorned with a Frontispiece of BISHOP WHITE, of whom, besides a very complete biography from the pen of Dr. Sprague, there are also beautiful sketches by the Rt. Rev. Bishops H. U. ONDERDONK and A. POTTER, and the Hon. J. R. INGERSOLL. The work is one, of which the author and the Church, both, have a right to be proud; and we trust, that Churchmen will show that they know how to respond to the nobility of spirit which characterizes the author's arduous labors. In comparing this Volume with the four preceding, one peculiarity strikes us

forcibly. It is, that the writers have confined themselves, almost exclusively, to the religious and professional character of the individual. This cannot be, in all cases, because the persons described were not known outside the circle of their professional duties, but because the writers (a great majority of whom are Clergymen, and nearly all Churchmen) seem to have taken for granted, that the Christian Priesthood is enough to engross all one's energies, and to develop all one's strong individuality of character; (that is, if he has any to develop.) But we must reserve a particular examination of the volume until our next Number.

A Collection of Theological Essays from various authors, with an Introduction, by GEORGE R. NOYES, D. D., Professor of Sacred Literature in Harvard University. Boston: American Unitarian Association, 21, Bromfield st. 1856.

We call attention to this volume for the simple purpose, not of reviewing, or commenting upon it, but of showing that a certain School of Theology in the English Church is already doing its work, and that that work is appreciated. We have already protested against the insidious rationalism of the whole movement. Its vulgar appeal to popular sympathy by a perpetual whine about "*progress*," and its blustering pretensions and insolence, are enough to mark its true character in the minds of Churchmen. Professor Noyes in his introduction to the above volume, says, the "Collection" "was suggested by the recent excellent commentary on the Epistles of St. Paul by Mr. Jowett, now Professor of Greek in the University of Oxford.

"The older the world grows, the less must religious faith depend on history and tradition, and the more on the power of the human soul, assisted by the promised Paraclete, to recognize revealed truth by its own light; (p. ix.)

"As sacrifices of blood, in which certain false views of Christian redemption had their origin, passed away from the world's regard gradually, so one error after another has been, from time to time, expunged from the theory of Redemption which prevailed at the time of the Protestant Reformation. Luther laid it down plainly that the sins of all mankind were imputed to Christ, so that he was regarded as guilty of them and punished for them. . . . The now evident fiction involved in charging the sins of the guilty upon the innocent.

"The dissertations selected from the commentary on St. Paul's Epistles by Mr. Jowett are those which were thought to be most suitable for publication in this volume.

It cannot escape the notice of the reader that very few of the essays in this volume were written by professed Unitarians. Most of them are by eminent divines and scholars of the Church of England. But in the circulation of books the great question should be, whether they contain true and just views, and not by whom they were written. That we have been able to select so large a volume of essays on very important subjects, from writers of the Established Church of England, in harmony with the views of Unitarians, is a fact highly encouraging in regard to the progress of truth."

Perhaps our readers may like to know who these men are, thus marshaled into the ranks of supporters of this "damnable heresy," as St. Paul calls it. The list is as follows: M. Guizot; the Rev. Baden Powell, M. A., F. R. S., F. G. S., Savilian Professor of Geometry in the University of Oxford; Dr. F. A. D. Tholuck, Professor of Theology in the University of Halle; the Rev. Rowland Williams, Fellow, and formerly Tutor, of King's College, Cambridge, and Professor of Hebrew at Lampeter; the Rev. Edward Harwood, D. D.; the Rev. William Newcome, Archbishop of Armagh, and Primate of Ireland; Benjamin Jowett, M. A., Regius Professor of Greek in the University of Oxford; the Rev. James Foster, D. D.; the Rev. Arthur P. Stanley, M. A., Canon of Canterbury; Dr. Thomas Brown, M. D., F. R. S. Ed., Professor of Moral Philosophy in the University of Edinburgh.

It will be seen that the nature, authority, and office of the Church, the fixedness of the Faith, and the Doctrine of the Atonement, by the Blood of CHRIST, are among the points on which Unitarianism hails the teachings of these new "apostles of progress." We are not yet done with the subject.

THE EXTENT OF THE ATONEMENT IN ITS RELATION TO GOD AND THE UNIVERSE.
By the Rev. THOMAS W. JENKYN, D. D., late President of Coward College, London. Third edition, carefully revised by the Author for the American Edition.
Boston: Gould & Lincoln. 1859. 12mo. pp. 376.

We cherish a lively recollection of the effect produced on our own mind on the first appearance of this work in this country, now more than twenty years ago. Only one treatise has ever seemed to us more satisfactory; and that was the Charge of Bishop H. U. ONDERDONK, delivered to his Clergy in 1838; to which Charge we refer our readers as a fine specimen of solid, massive reasoning. We know there is a feeling, pretty prevalent in the Church, that the Church has no *theory* as to the *nature* of the Atonement. This is undoubtedly true. She has no theory on the subject, and ought to have none. And yet, there are few of us who have not heard Sermons from her Clergy, in which theories, and most dangerous theories too, have been earnestly, but unconsciously taught. The great point, at which Dr. Jenkyn has aimed all his strength in this volume, and which we do not hesitate to say, he has thoroughly demolished, is the *commercial* theory of the Atonement. It is the theory, that the Atonement was addressed to God's justice alone; and that it consists in the substitute's suffering the identical penalty due to a limited number of offenders. Out of this theory has grown naturally and necessarily, the doctrine of a limited Atonement on the one hand, and of Universal Salvation on the other. But the theory is all wrong. The author shows that the Atonement is addressed, not to one attribute alone, of the Divine character; but to all His attributes; or, as in the language of Bishop H. U. Onderdonk, that the Atonement is addressed to the Holiness of God. The author was an English Dissenter, who has recently departed this life; and the present edition was revised by him expressly for the American publishers. He is a fine writer, a rigid reasoner, his tone is always reverent; and in the main point of the discussion, the work will carry conviction to the mind of the impartial and thoughtful reader. Our earnest Clergy, especially, will be glad to see so good a work, on so great a theme; one which will impart freshness and depth to their instructions, and, at the same time, guard them against common, yet dangerous errors.

THE AUTOCRAT OF THE BREAKFAST-TABLE. Every man his own Boswell. Boston: Phillips, Sampson & Co. 1858. 12mo. pp. 364.

It used to be said among the Whigs in the times of Gen. Jackson, that when the old General took a pinch of snuff, it was regarded as a signal for a simultaneous, universal sneeze, on the part of the whole Democratic party. It seems to be a good deal so with OLIVER WENDELL HOLMES. Such is his reputation as a wag, that if he was to say the stupidest and flattest thing that could possibly be said, all Yankeedom would feel called upon to burst forth in general cachinnation. And yet, there is this to be said about Mr. Holmes, and General Jackson too, that however blind, and even silly, public idolatry may become, it does not in the outset choose its heroes without a good deal of discrimination. No man ever acquires such power over the masses without a fair conquest, nor without such a measuring of strength as that he shall be seen to stand, in his department, alone. And this is a wholesome lesson for charlatans and pretenders of all sorts. The man who has really got the "root of the matter" in him, will "carry the day," "in the long run."

This "Autocrat of the Breakfast Table," is, as many of our readers know, a series of Papers contributed by Dr. Oliver Wendell Holmes, to "THE ATLANTIC MONTHLY," the Boston Magazine, and which, on its starting, we greeted with such unequivocal compliments that the Publishers have never sent us the work since. Very likely they will remind us in reply, of the fly on the ox's horn, or say some such thing of us; for success is a great stiffener of buckram, and conservator of dignity, as well as a powerful moral alembic. But upon one thing we shall insist to the very last; that the idea of the "Mutual Admiration Society," which forms

the subject of one of Dr. Holmes' clever papers, was a child of the *Church Review*. That point we shall never give up. We shall not attempt an analysis of these Papers; nor compare their author with CHARLES LAMB, or with CHARLES DICKENS, of whom as Humorists he reminds us; and yet he is not very much like either, and is on the whole, superior to them both. He only needs English endorsement to make him, at once, the best humorous author of the day. We confess that we like Holmes, for his downright honesty; his entire freedom from everything like cockneyism; his unstudied naturalness; his simplicity of manner, which marks at once, the man of taste and culture; as well as for his fine sentiment, good sense, and good humor. Indeed, there is a great deal of true nobleness of nature among many of these Boston gentlemen; which some men, who profess to be more orthodox in Creed, would do well to imitate. They are not all Parkers nor Garrisons. In fact, it used to be one of the strong arguments for Unitarianism, that, if Unitarians were not Christians, they were at least, gentlemen.

THE NEW TESTAMENT; or, the Book of the Holy Gospel of our Lord and our God, Jesus the Messiah. A Literal Translation from the Syriac Peshito Version. By JAMES MURDOCK, D. D. New York: Robert Carter & Brothers. 1858. 8vo. pp. ix, and 515.

This important work is not to be classed with the new translations of the original Greek. It is a new translation of the old Syriac Version, in the vernacular tongue of the Apostles themselves, in whose language the New Testament appeared in the very first age of the Church. This Syriac New Testament, therefore, gives what may be called the Apostolic interpretation of the Word of God. The work is slowly but decidedly finding the very best reception. Scholars and unlettered Christians, alike, are using it, to know how the Apostles themselves understood the New Testament. A public teacher and a Scholar writes, Nov. 17th, 1858, "Next to the Greek Original, it affords me more effective assistance as a public teacher, sheds more light on the language of Inspiration, than any production within my reach."

The Appendix to this volume, which is one of the noblest monuments of the learned Author, contains a full statement of Syriac Biblical Literature extant; and it contains also, what must interest Churchmen especially, the Lessons appointed to be read in the old Syriac Churches.

The Messrs. Carters have just issued a new and beautiful edition, with the author's latest corrections.

NEW EDITION OF MURDOCK'S MOSHEIM. Sixth Edition, **INSTITUTE OF ECCLESIASTICAL HISTORY, ANCIENT AND MODERN**, in four Books, much corrected, enlarged and improved, from the primary authorities. By JOHN LAWRENCE VON MOSHEIM, D. D. A new and literal translation from the original Latin, with copious additional Notes, original and selected. By JAMES MURDOCK, D. D. Sixth edition, revised and corrected. In 3 vols. cloth. 1858.

The Messrs. Carters have also issued a new edition of this great work of Dr. Murdock. Its reliability in historic statement, its thorough condensation of material, its methodical arrangement, and its mass of solid learning in every department of historic research in Church history, have made this a standard work in nearly all the theological Seminaries of the country, and indispensable in every well furnished private library. The Notes of the American translator, drawn from the wealth of ancient and modern history, and which are the fruits of his ripest scholarship, enrich this edition. Three or more pirated editions of this American work have already appeared in England. Mosheim is the only modern German historian who has been able to write Church History without sinking into a philosophical dogmatist. We do the publishers the justice to say that, in mechanical execution, the last is an improvement on former editions, and is yet furnished at a somewhat reduced price.

HISTORY OF FRIEDRICH THE SECOND, CALLED FREDERICK THE GREAT. By THOMAS CARLYLE. In four volumes. Vols. I and II. New York: Harper & Brothers. 1858. 12mo. pp. 485, 556. New Haven: E. Downes.

Carlyle's History of Frederick the Great has all the glaring faults and attractive eccentricities, which mark everything that comes from his pen. Slovenly, utterly regardless alike of Grammar and Rhetoric, his work is not so much a clear and connected history, as a series of bold and dashing portraits. One needs to be well posted in the political changes, which have occurred in those petty states and principalities for the last century and a half, to follow the author with any satisfaction. The two volumes already published, so far from treating of Frederick the Great, are devoted to the history of the Prussian Government, beginning with the foundation of the House of Brandenburg, A. D. 928; and to what Carlyle calls Frederick's apprenticeship, or his education, discipline, and training, under the stern, iron rule of his Father, Frederick William. This brings us to the close of the second volume; in both which we are treated to amusing sketches of manners at the German Court. The most prominent features in the life and character of Frederick the Great are not, thus far, touched in the progress of this work. In the great commotion of social elements, the heaving and upturning of old opinions, the rebellion of human reason and human right against Romish superstition and Romish tyranny, which finally found expression in the French Revolution, in all this movement, which was the great event of the Eighteenth Century, Frederick was a principal actor. Himself a thorough Deist, a bitter hater of the Church and the priests, he was in the closest intimacy with such men as Voltaire, D'Alembert, the Marquis d'Argens, De Condorcet, and M. Jordan; and no one can better learn the real character of the King than in his own posthumous works, and in his unreserved correspondence with the above persons, which appeared in thirteen large volumes after his decease. Unfortunately for Mr. Carlyle, he is the last man in the world to do justice to such a theme.

THE HISTORY OF PROSTITUTION; ITS EXTENT, CAUSES AND EFFECTS THROUGHOUT THE WORLD. (Being an Official Report to the Board of Almshouse Governors of the City of New York.) By WILLIAM SANGER, M. D., Resident Physician, Blackwell's Island, New York City, Member of the American Association for the Advancement of Science; late one of the Physicians to the Marine Hospital, Quarantine, New York, &c., &c. New York: Harper & Brothers. 1858. 8mo. pp. 685. New Haven: E. Downes.

Dr. Sanger, the author of this volume, and the leading physician in the Hospital on Blackwell's Island where syphilitic diseases are treated, entered upon the preparation of this work at the suggestion of the Governors of the Almshouse of the City and County of New York. So astounding is the prevalence of the vice of prostitution in New York, and in all our cities, and so signal and awful is the visitation of God's providential judgments, with which He visits this particular sin, that the above gentlemen determined to waive all considerations of delicacy, and to make a thorough expose of the whole subject. If such a work must have been done, Dr. Sanger was the man to do it. We confess, we have some doubt as to the utility of such a publication; and yet its disclosures are so loathsome; its lessons of warning are so fearful and startling, that we may as well look the subject fairly in the face. In one respect, we think Dr. Sanger has erred in judgment. He has attempted a brief summary of all the facts and statistics of this vice in ancient as well as in modern times. But pray! why drain the cesspools of heathenish debauchery, and hunt up the passages in the Greek and Roman poets and historians, which are steeped in lustful depravity? If it was the object of Dr. Sanger's enquiry to gather information, sanitary, legal, and moral, which should facilitate reform at home, why fill so large a portion of this large volume with obscenity, so gross as to be unfit for publication, and having no bearing upon the object of his work? The chapters in which the author records the precautionary measures which some European Governments have taken to arrest the evils of this vice, are

doubtless valuable; and in gathering information, as to the extent of prostitution in New York and in several of our large cities, he has been aided by the police authorities who have sent him their official reports. As to the City of New York, the following are the results of his enquiries.

"There are six thousand public prostitutes in the City of New York. The majority of these are from 15 to 25 years old. Three-eighths of them were born in the United States. Many of those born abroad came here poor to improve their condition. Education is at a very low standard with them. One-fifth of them are married women. One-half of them have given birth to children, and more than one-half of these children are illegitimate. The ratio of mortality among children of prostitutes is four times greater than the ordinary ratio among children in New York. Many of these children are living in the abodes of vice and obscenity. The majority of these women have been prostitutes for less than four years. The average duration of a prostitute's life is only four years. Nearly one-half the prostitutes in New York admit that they are or have been sufferers from syphilis. Seduction, destitution, ill treatment by parents, husbands or relatives, intemperance and bad company, the main causes of prostitution. Women in this City have not sufficient means of employment. Their employment is inadequately remunerated. The associations of many employments are prejudicial to morality. Six-sevenths of the prostitutes drink intoxicating liquors to a greater or less extent. Parental influence induced habits of intoxication. A professed respect for religion is common among them. A capital of nearly \$4,000,000 is invested in the business of prostitution. The annual expenditure on account of prostitution is more than \$7,000,000. Prohibitory measures have signally failed to suppress or check prostitution. A necessity exists for some action. Motives of policy require a change in the mode of procedure."

In respect to the manner of treating this vice, instead of attempting to repress it by legal prohibition, the author recommends that it be simply "regulated;" and its injurious results encountered, and weakened; as is done in some of the countries of Continental Europe. Thus he proposes:

"1. A suitable hospital for the treatment of venereal diseases.

"2. A legally-authorized medical visitation of all known houses of prostitution, with full power to order the immediate removal of any woman found to be infected, to the designated hospital.

"3. The power to detain infected persons under treatment until they are cured—a term of time which none but medical men can decide."

There are other aspects of this whole subject, however, in which it will be viewed by the Christian moralist. While the author has named several of the principal causes of the frightful prevalence of prostitution in our country at the present time, there are two or three, deserving of more special attention.

1st. Whatever tends to discourage Marriage, tends, in the same degree, to promote prostitution. And yet the mistaken views of life, and the ambition of parents in respect to the settlement of their children, render the marriage relation, with thousands on thousands, utterly impracticable.

2d. Whatever tends to destroy the sanctity of the Marriage Relation, tends, in the same degree, to promote the spread of this vice. And yet, some of our most influential newspapers, and several of our most popular writers and Lecturers, have propounded social theories which sap the foundations of all social purity, and would make every house a brothel. And several of these are among the noisiest of our whining "reformers!"

3d. A new policy, another treatment, is demanded towards the destroyer of female virtue. Now, the seducer is treated as a gentleman; though known to be a debauchee, he is received into good society; and the mother welcomes with smiles the heartless villain to the presence of her daughters; while the poor victim of his crime is repelled as a leper. This is all wrong; unless, indeed, that mother at heart is no better than she should be. Brand such a wretch with the mark of Cain, whoever he may be. The robber is a saint to him. Let society everywhere feel, let the Clergy, and let parents, everywhere teach, that when domestic purity and virtue is lost, everything is lost.

As to the duty of the State, what it can do, and what it ought to do, with an evil of such appalling magnitude, is a grave question, and is not without its difficulties.

We have been loth to touch this subject at all. But, believing, as we do, that this vice is increasing among us, among the high, not less than the low, we are not to be deterred, by a false delicacy, from speaking plainly of it.

Among the curious facts disclosed in this volume, one is, that in Ireland, abandoned women number *one* to every 4,000 of her population; in Scotland, *one* to every 16,000; and in England, *one* to every 50,000. And yet we are told perpetually, by popish priests, of the "proverbial purity" of the Irish Roman Catholic females!

SEVENTH ANNUAL ADDRESS of the Bishop of the Diocese of Illinois. 1858. 8vo. pp. 40.

The breadth of view, the distinctness of Church tone, the strong conservative, yet aggressive spirit of the Bishop's counsels, and the large record of Episcopal labors and of noble results as witnessed to in this Address of Bishop Whitehouse, are in a high degree cheering and encouraging. What strikes us, also, as specially noticeable in this Address, is the Bishop's remarks upon the late "Religious Awakening," and upon the duty of Churchmen to work for Christ, in those ways and by those instrumentalities which we believe He hath Himself appointed, and which He has never failed to bless. The subject is so important and so practical in its bearings upon the position and duties of our Clergy, that we shall venture a few observations upon it in the present connection. We believe them to be called for. What we mean to say then, is, that the present Revival System, in its essential features, is a modern thing, and was unheard of until later times. It is characterized, specially, by its ignoring, practically, and theoretically, the Covenant of Grace; the Sacraments as Signs and Seals of that Covenant, and means of that Grace, and the whole work of Christian Nurture based upon that Covenant relationship. It is characterized, also, especially by the stress it lays upon a sudden, instantaneous, conscious conversion; and this as the result of special periodic influences of the HOLY GHOST attending special human instrumentalities. In this latter aspect, the whole system has a strongly Calvinistic appearance; and is one of the fruits of a Calvinistic theology. And yet the early Augustinians made no such distinctions between the Sacraments and the Means of Grace. The present Revival System, therefore, is a modern thing, and however much of good it may seem to have accomplished, it is, at least, a doubtful experiment; and if it is to take the place of that system which the Church has received from the beginning, it is a dangerous experiment. We doubt if it is generally regarded, what a change has come over the whole Puritan mind as to this whole subject of practical, vital, religion. Thus, the famous Richard Baxter relates, "that he was once at a meeting of many Christians as eminent for holiness as most in the land, of whom divers were ministers of great fame; and it was desired that every one should give an account of the *time and manner* of his conversion; and *there was but one of them all that could do it*. And (says he) *I aver from my heart, that I neither know the day nor the year when I began to be sincere*." (Baxter's Infant Baptism, pp. 129—33.)

Our remarks, thus far, have had reference wholly to the commencement of the work of personal religion in the heart. We might speak, if our space permitted, of the wrong conceptions of religion which the Revival System fosters; how its sensuous emotionalism, so powerful in its sway over the uncultured masses, and even over some persons of higher grade, has, notwithstanding, no necessary connection with Christian principle; and how, at best, it tends to present only a one-sided religionism, lacking in the higher and truer graces of the Christian character. What the result of the late "Religious Awakening" is, on the whole, to be to the cause of religion, is as yet a question. Some important facts are already before us, concealed from the public, yet unquestionably true, which would seem to prove that there was a great deal of the "merely human" in the movement; so much, at least, as to put Churchmen upon their guard.

Histoire de la Réforme en Angleterre, par le R^{év.} F. C. MASSINGBERD, M. A. Curé d'Ormsby, Diocèse de Lincoln, et Chanoine de Lincoln. Traduit de l'Anglais, Edité avec une Preface par le R^{év.} Frédéric Godfray, D. C. L. (Oxford and London: J. H. & J. Parker. Paris: Dentu. 264 pp. 8s.)

Sermone fatto dinanzi all' Università di Oxford nella festa dell' Annunciazione, 1855, sul dogma Romano della Concezione della Beata Virgine Maria, da Monsignor WILBERFORCE, Vescovo di Oxford. (Oxford and London: J. H. & J. Parker. Malta: Muir. 40 pp. 6d.)

These two works are translations, under the auspices of the Anglo-Continental Society, of two admirable publications; the first, of Massingberd's History of the English Reformation, into French, by the Rev. Dr. GODFRAY; and the other, of the Bishop of Oxford's Sermon on the New Dogma, into Italian. The first will give the so much needed information to Romanists and others on the Continent, as to the real character of the English Church; and the other will point them to the contrast between the Ancient Church and the modern Ultramontane system. It is encouraging thus to see attention directed, at home as well as abroad, to the true basis on which the Church of God stands. Such truths followed up by personal effort and unceasing prayer, cannot fail of important results.

THE HARVEST AND THE REAPERS: Home Work for all, and How to do it. By HARVEY NEWCOMB, Author, &c. Boston: Gould & Lincoln. 12mo. 1858. pp. 270.

This work is thoroughly Anti-Church in its conception of Christianity, and pushes the idea of *individualism* to its extremest bounds. The author says, "the Church as a corporate body has no soul;" he might have said, that, according to his theory, it has no existence. And yet, feeling the necessity of some comprehensive organization, he advocates the establishment of a Board, to which "all the City Mission, Bible, Tract, Sabbath School, and Poor Associations shall surrender their functions." It proposes to map out the country into districts; and to send its "visitors" into every family of the land, even if such family is already "cared for by its pastor and members." It seems that some such plan is already in operation in New England, and its meddlesome impertinence we have heard alluded to. "Prayer Meetings" and "Revivals," are the two sacraments which this new Board recognizes as its means of Grace. The principal value which this book has to us, is in its statements of the religious destitution of the country, and, especially, in those parts where the Puritan System has had its fullest and fairest trial for the last two centuries. The author says, and apparently proves, that in Maine nearly three-fourths of the population have no connection with the worship of any denomination. In New Hampshire it is estimated that at least two-thirds of the population are not, except very indirectly, under the influence of the ordinances of evangelical religion. In Vermont, it is said that not one-fifth part of the population is usually found in any place of public worship on the Sabbath. In Massachusetts, the neglecters of public worship are estimated at three-fourths of the entire population; while in the mountainous districts of Berkshire county only about one-seventh can be depended on as hearers of the Gospel. In Connecticut an aged clergyman in the central part of the State, estimated the attendants on public worship of every kind as ranging from a fifth to a seventh. The author says, "from a pretty extensive acquaintance, in different States, I believe the proportion [who attend public worship in New England] is much greater than that of the whole country."

Such are the startling and undenied results of Puritanism and Dissent in New England. They are put forth, too, by a man, one object of whose work is, to ignore, or to break down, that System of the Church, whose organic unity and life, and activity, are beginning to be seen and felt in these moral wastes of our country. That the Church is doing what she ought cannot be claimed; but that she has capacities for meeting the spiritual wants of this country, and that she is beginning to put them forth, we verily believe.

A FEW WORDS on the Religious Movement of the day; The Union Prayer Meetings; and the Position of the "High Church Party." By AN OBSERVER. New York: D. Dana, Jr. 1858. 12mo. pp. 23.

The late "religious movement" in this country, with all the other aspects in which it is capable of being viewed, presents one, which as yet has received little attention; we mean the influence it has exerted, and is to exert, on the cause of "CHRISTIAN UNION." The great mass of professing Christians who have been thus brought together under the influence of strongly awakened sympathies, seem to have felt, as if for the first time, that separations, schisms, sects, in the One Body of Christ, are wrong, un-Scriptural, and sinful. The old cry, which we used to hear, that "separations are, on the whole, a good thing," has ceased. So strong is this pressure, that some Churchmen, and two, at least, of our nominally Church papers, have taken ground which, if consistently carried out, will practically annihilate all distinction between us and the Sects. The Ministry, at least, would be no bar to such fusion. The Sectarian leaders, as we notice, already observe this, and are chuckling over it; while Churchmen who teach and act, as we believe, more consistently and wisely in this matter, are greeted with a new storm of unsavory epithets. These "Few Words," before us, are well chosen, and the little *brochure* is a sensible and timely one; it is written, withal, in a good spirit.

The whole subject of Prayer Meetings, and Union Prayer Meetings, and Revivals we shall be glad to discuss at an early day. It opens up a number of grave questions; and involves certain principles of the first importance.

SELF-MADE MEN. By CHAS. B. SEYMOUR. New York: Harper & Brothers. 1858. 12mo. pp. 588.

We have here the "lives" of sixty men, eminently "Self-made men," who have attained eminence in various professions, as Mechanics, Statesmen, Scholars, Artists, Philosophers, &c., in spite of adverse circumstances of birth and fortune. The subjects of these Memoirs are well chosen, and the strong points of individual character are briefly but faithfully sketched. In our own country, the effect of such a volume must be incalculable, and of the right kind; for it presents before the American youth the only true nobility, the nobility of soul; and where, in the absence of the prestige of high birth and of its refining tendencies, we are exposed to the leveling influences of a vulgar pretentious anobocracy. The work ought to go into all our popular libraries.

BESSIE MELVILLE; or Prayer Book Instructions carried out into life. A Sequel to "The Little Episcopalian." By M. A. C. New York: D. Dana, Jr. 1858. 12mo. pp. 354. New Haven: G. B. Bassett & Co.

The sentiment of this book is so genuine; the devotion to Christ, and His Church, so deep, and true, and unmixed; its tone of personal character and feeling so noble; that it reads like an English Church story. It is pleasant to meet with an American writer who can look at the Church as a living body, with a head, and heart, and soul, with human sympathies and affections, which meets us at the very entrance upon life, and goes with us into all its struggles, trials, duties, and joys, and which never leaves us till she utters a blessing and prayer over our graves. The high Christian culture evinced by the writer was never learned outside of the Church, and could not have been learned there. It is a good book for Sunday Schools and Parish libraries.

We have from the "Church Book Society" the following contribution of nice little volumes to the stock of our Sunday School Literature.

1. **QUESTIONS ON THE SUNDAY EVENING LESSONS** in the Church Service, by a Layman of Connecticut. Vol. II. Second Lessons. 1858. 16mo. pp. 205.

These questions have already been well proved, and will be found admirably adapted for Bible Classes and for the older classes in Sunday Schools.

2. **BESSIE MELVILLE**; or, Prayer Book Instructions carried out into life. 16mo. pp. 354.

Of this volume we have spoken as above.

3. **LIFE OF BISHOP WAINWRIGHT**. By Rev. JOHN N. NORTON. 16mo. pp. 184.

Mr. Norton has, we think, been more than usually successful in delineating the life and character of one whose memory is so fresh in the history of Churchmen.

4. **THE CLAREMONT TALES**; or, Illustrations of the Beatitudes. 16mo. pp. 199.

This is one of the A. L. O. E. volumes, which are so deservedly popular. In one of these "Tales," "The Water Cresses," some of the pernicious teachings of the Romish Church as to the nature of personal religion are clearly illustrated. The very heart of that System, its conceptions of the nature of the Christian life, are all wrong.

5. **TRUTH IS ALWAYS BEST**; or, the Fatal Necklace. By MARY and ELIZABETH KIRBY. 16mo. pp. 181.

An English juvenile story, well illustrating the motto, "A fault confessed is half redressed."

6. **MIA AND CHARLIE**; or, a Week's Holiday at Rydale Rectory. With Illustrations, by BIRKET FOSTER. 16mo. pp. 309.

Another English story; a picture drawn to the life, of a spoilt, wrong-headed, willful boy, and of his amiable, gentle, and affectionate sister. It is a good story for some boys, and some parents, too, to read.

7. **TRUE HEROISM**. By A. L. O. E. 16mo. pp. 147.

The motto of the title is illustrated by a number of stories told in the author's most effective style.

8. **LOSING THE WAY**. By JENNY MARSH PARKER. 16mo. pp. 232.

The fatal consequence of filial disobedience and early impiety, and the stains and stings, which, at the best, they always leave behind them cannot fail to be impressed upon the reader of this very well written little volume.

9. **THE VELVET CUSHION**. By J. W. CUNNINGHAM, A. M., Vicar of Harlow. 16mo. pp. 174.

This little volume is an old book reprinted. We can only say, here, that it is a juicy nut, and the English critics found it a hard one to crack. Certain Dissenters thought they saw in it a "masked battery" against themselves; and certain Churchmen thought the missile was aimed in another direction. This old Velvet Cushion has a long story to tell, of what it has heard in its days. We predict for the volume that it will be both popular and useful among us.

10. **THE TORTOISE SHELL COMB**. 16mo. pp. 107.

A simple little story of humble life, but true to nature and to the Church.

11. **THE STORY OF A NEEDLE**. 16mo. pp. 125.

12. **THE TWO PATHS, AND OTHER STORIES**. 16mo. pp. 108.

Both these two volumes are by A. L. O. E.

The volumes which our "Church Book Society" is so industriously providing for the children of the Church, are well calculated to inspire in them the true spirit of our religion, to lead them to a true appreciation of the Blessed Body of Christ, and to make them living members of the same. In doing this great and good work, the Society must win the confidence of all except those whose whole view of the Christian Life and of Christian Nurture has been learned in the Romish, or the Rationalistic School. We are glad to know that all, except a few extreme ultraists of both these two Schools, are working with the Society or withdrawing opposition to it.

THE HISTORICAL MAGAZINE, and Notes and Queries concerning the Antiquities, History and Biography of America. New York: C. B. Richardson, 348 Broadway.

We have before called attention to this Monthly, as filling an important gap in our periodical literature. It is under the editorial direction of the Hon. Gzo. Folsom; and in its successive issues, may be found contributions from such writers as Edward Everett, Geo. Bancroft, Jared Sparks, Peter Force, James Savage, W. H. Prescott, Robert C. Winthrop, Wm. Gilmore Simms, Dr. John W. Francis, Henry R. Schoolcraft, Benson J. Lossing, Henry C. Murphy, Samuel G. Drake, John G. Shea, Esq., Alfred B. Street, E. B. O'Callaghan, Prof. W. W. Turner, Buckingham Smith, Evert A. Duyckinck, William Duane, Brantz Mayer, John R. Bartlett, Samuel F. Haven, Dr. R. W. Gibbs. It is also a sort of unofficial organ of the various State Historical Societies; and gives regularly official reports of their meetings, the most interesting papers read before them, revolutionary letters, biographical sketches, local customs and anecdotes. No one who has not given his attention to such matters, can know the value of these fugitive waifs of history, which form the staple out of which the historian weaves the thread of his narrative. The work is published as above at \$2.00 per annum.

WHY I AM A CHURCHMAN. The Pitts Street Chapel Lecture, in answer to the question "Why I am a Churchman." By the Rev. Gzo. M. RANDALL, D. D., Rector of the Church of the Messiah, Boston. Published for the author, by James B. Dow. 1858. 12mo. pp. 108.

In the winter of 1857-8 an association connected with an Unitarian Society in Boston, invited the Clergy of six denominations to preach in the Unitarian Meeting House, a course of Sermons in defense of their own distinctive principles. The Rev. Dr. Randall says he believed it to be not only right, but a bounden duty to accept the invitation, and to plead for the Church. We need not say that Boston is the hotbed of modern *isms*, heresies and schisms; the head-quarters of a bitter and learned infidelity; where, for some reason, the Church is kept in abeyance; and where Popery is having a rapid growth, and is becoming rampant and defiant. It is the very place of all others for the bold, fearless presentation of the claims of the Church; and of the Faith once delivered to the saints. The Sermons delivered in the above course have been published, and *thirteen thousand* copies circulated. The Rev. Dr. Randall has here given in a pamphlet, his own argument. It is clear in statement; frank in manner; honest and open in its tone; moderate yet firm in its claims; and really has nothing in it which any Churchman, worthy of the name, can object to. It is just such a presentation of the claims of the Church as will secure the conviction of honest and enquiring minds. As a Boston production, a great merit in it is its entire freedom from that perpetual whine and cant about "*progress*," so prevalent at "the modern Athens." We do not know of a better argument for general circulation.

SIDNEY GREY. A tale of School Life. By the Author of "Mia and Charlie." New York: General Protestant Episcopal Sunday School Union and Church Book Society. 1859. pp. 358.

This book is the largest and one of the best of the recent issues of the Church Book Society. In its typographical execution, it is very superior, and is illustrated with several handsome wood cuts, making it a beautiful Christmas gift.

It is the story of a Christian boy at one of those noble public Schools, for which England is so justly celebrated; and the lesson of patient and gentle forbearance, under numerous trials and vexations, so admirably illustrated in the life of the hero of the tale, Sidney Grey, may well be copied by young and old. The work is dedicated to "boys," to whom, in the introduction, the author says:

"MY DEAR BOYS,—When you and I read stories together you used to often complain that, in books, the girls were always the best. You seemed to think this a very unnatural and improbable state of things for authors to persist in depicting; and now I hope you will allow that, in the tale I have written expressly for you, I have at least followed your views in one respect, and done due honor to your state by making a boy the best.

"Do not turn round upon me now, and say that my hero is too good a boy, and that it is of no use at all for you to try and be like him. I don't know how good you think it right for a boy to be, but I know that there was once One who had been a boy Himself, and who knew the thoughts of every heart, and the temptations of every condition; and He said, not to one or two, but to the multitude, "Be ye perfect, even as your Father in Heaven is perfect.

Yours ever,

A. K."

We unhesitatingly commend this volume to the attention of all. No parish or Sunday School Library should be without it.

THE ALBION: A British, Colonial, and Foreign Weekly Gazette. New York.

To those of our readers who do not know what the "*Albion*" is, we take pleasure in saying, that it is a very faithful representative of our good, old, sturdy, plethoric, and choleric, Uncle John over the water; and that it is, on the whole, the most gentlemanly newspaper in the whole list of our exchanges. We find in a late number, the following severe, but not wholly undeserved criticism on Macaulay, which is worth preserving.

"The prince of the penny-a-liners, Macaulay, is ardently admired by all the penny-a-liners. But the best that can be said to him is, that he is a brilliant Whig pamphleteer. He had neither genius nor a noble nature to sell to a party; but whatever he had of generous instinct or of intellectual power he has sold to the haughtiest and most heartless of parties. His style is exceedingly artificial, and its occasional gorgeousness artificial, its frequent antithesis still more artificial, and its general simplicity most artificial, so that nothing can be less simple than its simplicity. Macaulay is a corruptor of style, though, too busy in thinking how he is to be still more a slave of the Whigs to be intentionally a corruptor of style. As William III., that dull Dutchman, quite fulfils his notions of greatness, so the mediocrities of Queen Anne's days absolutely respond to his ideas of literary perfection, and them he takes for models. God, of course, made the universe for Whig kings, Whig patricians, Whig statesmen, Whig scribblers, for Lord John Russell, Lord Grey, Lord Lansdowne, and Lord Thomas Babington Macaulay."

ELEMENTS OF NATURAL PHILOSOPHY, designed for Academies and High Schools. By ELIAS LOOMIS, LL. D. 350 pages. 12mo. New York: Harper & Brothers. 1858. New Haven: E. Downes.

Whatever Prof. Loomis undertakes to do, he is sure to do well. A knowledge of the primary elements of Algebra, Geometry and Plane Trigonometry is all that

is requisite in the study, as here presented, of the leading principles of *Mechanics* and *Physics*. It is a thorough treatise, as far as it goes; and gives information of the recent discoveries in the various branches of *Physical Science*.

CATALOGUE OF YALE COLLEGE. 1858-9.

In this College there are *twenty-eight* professorships, and in all *forty-one* instructors. There are in all 580 students in the various departments, divided as follows: In *Theology*, 21; *Law*, 33; *Medicine*, 84; *Philosophy and Arts*, 36; *Seniors*, 104; *Juniors*, 112; *Sophomores*, 106; *Freshmen*, 134. New York furnishes 145 Students; Canada 2; West Indies 2; Chili 1; Mexico 1; Turkey 4; Syria 1; Sandwich Islands 1.

CALENDAR OF TRINITY COLLEGE, HARTFORD, CT. 1858-9.

From this catalogue it appears that there are now in Trinity College *fifty-six* students; viz: ten *Seniors*; twelve *Juniors*; twenty-one *Sophomores*; *thirteen* *Freshmen*. Feeble as this College is in point of numbers, we cannot doubt that an auspicious future is yet before it.

NEW TRANSLATION OF THE NEW TESTAMENT, by LEICESTER A. SAWYER. Boston: John P. Jewett & Co. 1858.

We should regard this new Translation as beneath notice and almost beneath contempt, except for the numbers of our Clergy and others who have been decoyed into buying it by the personal solicitations of the author; whose modesty and capacity for such a work, are evidently about equal. There are also some other reasons for examining this New Translation, of a more general character, and we shall devote a little attention to it in our next Number.

CHRISTIANITY NEITHER ASCETIC NOR FANATIC. A Sermon preached in Trinity Church, New Haven. By the Rev. D. R. GOODWIN, D.D., President of Trinity College. Published by request. New Haven: 1858.

The distinction between Christianity as the foundation of all true reform, and as a mere system of reform, a distinction fundamental in itself, and distinguishing the Church from the motley hosts of the Sects now-a-days, we never saw so clearly stated. Indeed, its positions are so self-evident, and so logically put, that the shallow "thinkers" of the day seem to have agreed to give it the go-by, as the most convenient method of getting rid of it. Once, such a Sermon as this at Trinity Church, New Haven, would have been the signal for a general onset. Now, alas for Puritanism!

THE REVIVAL SYSTEM AND THE PARACLETE. A Series of Articles from the Church Journal. New York: Daniel Dana, Jr. 1858. 12mo. pp. 90.

There is in these Articles a breadth of historic treatment of this whole subject of the Revival System, and withal a vein of good sense, which can hardly fail to be of good service to Churchmen, to whom practically the subject is one of great importance.

THE REV. C. D. JACKSON'S SERMON before the New York Convention, in St. John's Chapel, New York City, Sept. 29, 1858. "The Mystical Body; The Orders therein; their Unity and Service."

A thoughtful discourse on the Ministerial element as a principle of the divine economy in the Mystical Body of Christ. The Christian Ministry is thus seen in its true place; and its duties, motives, and encouragements, &c., are forcibly presented.

CHRISTMAS HOLIDAYS AT CEDAR GROVE. By Mrs. WILLIAM WOOD SEYMOUR, Author of "Easter Holidays at Cedar Grove." New York: D. Dana, Jr. 1858. 12mo. pp. 248.

This beautiful story of Mrs. Seymour is full of the mirthful sports and joyous glee of the Christmas Holidays, tempered and chastened, however, by a refined and true Christian sentiment. The author has also interwoven into her story much curious information as to the customs of our British and Saxon and Norman ancestors in their celebration of the Christmas and other Festivals; and much instruction as to the doctrines and duties of our holy Religion.

REV. H. B. WHIPPLE'S CONVENTION SERMON, in St. Paul's, Springfield, Ill., on "The Ministry."

A noble, frank, faithful lifting up of a great truth to its proper position; a Sermon admirably adapted to the occasion and to the times.

REV. DR. S. R. JOHNSON'S SERMON at the Consecration of St. John's Church, Lafayette, Ind., July 29, 1858. "The Champion Church."

An affectionate appeal from a former Pastor, breathing a spirit of the truest fidelity to the Church.

REV. C. T. QUINTARD'S Plain Tract on Confirmation, for Parochial Use. New York: D. Dana, Jr. 1858. 12mo. pp. 32.

The Rector of the Church of the Advent, in Nashville, Tenn., has presented the argument for Confirmation and the nature of that Apostolic rite, most clearly and satisfactorily. It is a good Tract for distribution.

MIXED SOCIETIES. Reprinted from the Oct. No. of the American Quarterly Church Review.

There has been so much call for the reprint of this Article, and from all parts of the Church, that we are glad to announce it as in press, and soon to be issued.

MR. JAS. ROBINSON (of Baltimore) has also in press, "THOUGHTS ON THE SERVICES; or Meditations before Worship." By A. C. COXE, D. D.

ECCLESIASTICAL REGISTER.

SUMMARY OF HOME INTELLIGENCE.

ORDINATIONS.

DEACONS.

<i>Name.</i>	<i>Bishop.</i>	<i>Time.</i>	<i>Place.</i>
Bliss, Joshua I.	Hopkins,	Sept. 15,	St. Paul's, Burlington, Vt.
Cheney, C. E.	DeLancey,	Nov. 21,	Trinity, Utica, W. N. Y.
Edwards, ———,	Bowman,	Sept. 16,	Trinity, Pottsville, Penn.
Godfrey, G. W.	Potter, H.	Nov. 3,	Trinity, New York City.
Heaton, Wm. Smith,	Bowman,	Oct. 13,	St. Luke's, Altoona, Penn.
Hyland, Peter E.	Potter, H.	Oct. 3,	St. Peter's, New York City.
Jarratt, James S.	Cobb,	Nov. 7,	St. John's, Montgomery, Ala.
Roberts, William,	DeLancey,	Nov. 21,	Trinity, Utica, W. N. Y.
Sleeper, T. D.	DeLancey,	Nov. 21,	Trinity, Utica, W. N. Y.
Saunders, Joseph S.	Doane,	Sept. 19,	St. Mary's, Burlington, N. J.
Smith, Cornelius B.	Williams,	Dec. 12,	St. Paul's, New Haven, Ct.
Waddill, John C.	Cobb,	Nov. 7,	St. John's, Montgomery, Ala.
Widdemer, E. S.	Potter, H.	Oct. 3,	St. Peter's, New York City.
Wharton, L. B.	Meade,	Nov. 24,	St. Paul's, Lynchburg, Va.
White, ———,	Bowman,	Sept. 16,	Trinity, Pottsville, Penn.

PRIESTS.

<i>Name.</i>	<i>Bishop.</i>	<i>Time.</i>	<i>Place.</i>
Rev. Beaven, J. F.	Whittingham,	Sept. 19,	Mt. Calvary, Baltimore, Md.
" Brewer, A. L.	Williams,	Nov. 14,	Christ, Norwich, Ct.
" Burton, G. J.	Bowman,	Sept. 21,	St. Peter's, Philadelphia, Penn.
" Chase, Francis,	Chase,	Sept. 12,	St. Andrew's, Hopkinton, N. H.
" Cronlish, John,	Bowman,	Oct. 15,	Trinity, Pittsburgh, Penn.
" DeCosta, Benj. F.	Eastburn,	Sept. 29,	St. John's, Charlestown, Mass.
" Esch, John Frederick,	Upfold,	Oct. 6,	St. James', Vincennes, Indiana.
" Fogg, Thomas B.	Williams,	Nov. 5,	St. Paul's, Central Village, Ct.
" Gierlow, John,	Green,	Oct. 8,	Christ, Holly Springs, Miss.
" Goodwin, E. H. C.	Whittingham,	Sept. 19,	Mt. Calvary, Baltimore, Md.
" Gorham, W. O.	DeLancey,	Nov. 21,	Trinity, Utica, W. N. Y.
" Hopkins, Wm. C.	Hopkins,	Sept. 29,	St. Michael's, Brattleboro, Vt.
" Jessup, Louis Y.	Kemper,	Oct. 17,	St. John's, Milwaukee, Wis.
" Johnson, Wm. Allen,	DeLancey,	Oct. 31,	St. John's, Whitestown, W. N. Y.
" Lewis, Robert W.	Bowman,	Oct. 23,	Meadville, Penn.
" Lee, K. H., LL. D.	Bowman,	Oct. 30,	Washington, Penn.
" Osborne, J. W.	Whitehouse,	Sept. 29,	St. John's, Chicago, Ill.
" Potter, Henry,	Bowman,	Oct. 15,	Trinity, Pittsburgh, Penn.
" Rogers, Silas M.	Hopkins,	Sept. 29,	St. Michael's, Brattleboro, Vt.
" Shipman, J. S.	DeLancey,	Nov. 21,	Trinity, Utica, W. N. Y.
" Smith, Thomas,	Kemper,	Oct. 17,	St. John's, Milwaukee, Wis.
" Synnot, S. H.	Potter, H.	Oct. 3,	St. Peter's, New York City.
" Van Antwerp, A. R.	DeLancey,	Nov. 21,	Trinity, Utica, W. N. Y.
" Welles, Edward R.	DeLancey,	Sept. 12,	St. Paul's, Waterloo, W. N. Y.

CONSECRATIONS.

<i>Name.</i>	<i>Bishop.</i>	<i>Time.</i>	<i>Place.</i>
Christ,	Green,	Oct. 7,	Holly Springs, Miss.
Christ,	Potter, H.	Oct. 28,	Marlboro, N. Y.
Christ,	Burgess,	Nov. 10,	Eastport, Maine,
Christ,	Bowman,	Oct. 28,	Gap Mines Mission, Penn.
Free Chapel of Trinity	McCaskry,	Nov. 4,	Cleveland, Ohio.
Church Home,			
Gethsemane,	DeLancey,	Nov. 1,	Hampton, W. N. Y.
Holy Apostles,	Bowman,	Sept. 15,	Pottsville, Penn.
St. John,	Lee, A.	Nov. 3,	Brandywine Village, Del.
St. Paul's,	Kemper,	Nov. 7,	Leavenworth City, Kansas Territory.
St. Paul's Chapel,	Whittingham,	Oct. 28,	Hillsborough, Md.
Trinity,	Doane,	Oct. 8,	Hoboken, N. J.
Trinity,	Potter, H.	Oct. 20,	Granville, N. Y.
Trinity,	Upfold,	Oct. 27,	Michigan City, Indiana.

OBITUARY.

DEATH OF THE RT. REV. HENRY USTICK ONDERDONK, D. D.

The Rt. Rev. HENRY U. ONDERDONK, D. D., died at Philadelphia, Penn., on Monday, Dec. 6th, in the 70th year of his age. A faithful sketch of the life and character of this distinguished man may be expected in our next Number.

DIED, in Beloit Wisconsin, October 10th, in the 91st year of his age, the Rev. AARON HUMPHREY, more than fifty years a Presbyterian of the Protestant Episcopal Church. Mr. H. was born in the neighborhood of Gardiner, Me, his parents having removed thither from Weymouth Mass. In 1809, Rev. Samuel Haskell resigned the Rectorship of the Episcopal Church in Gardiner, and there being no other place of worship at that time in the town, some of the citizens engaged Mr. Humphrey, who was then connected with the Methodist denomination, to preach for a year in the school house, near the Church. The Episcopal society, finding Mr. Humphrey's services to be very acceptable to the people, and not being able to procure a successor to Mr. Haskell, engaged Mr. Humphrey to officiate in the Church the following year. The invitation was renewed in 1811, when the parish passed a vote to request Bishop Griswold to admit Mr. Humphrey to orders, and he was ordained in the course of the year.

Soon after entering the Church, he officiated for some years in the Diocese of Connecticut; was Rector of St. Luke's, Lanesboro, from the year 1820 to 1830, when he removed into the Diocese of New York. After serving, for some time, the Parishes of Waddington and Ogdensburg, he organized a Parish at Beloit, Wisconsin, and was the pioneer Missionary in that region, at an age beyond the allotted time of life.

He was an excellent preacher, a firm and consistent Churchman, and an exemplary Christian. His declining years were made comfortable by the provision of the Diocese of New York, (with which he was connected up to the time of his death,) for aged Clergymen. He leaves a widow aged 89, a son to fill his place in the ministry, and a family reaching to the fourth generation. "The end of that man is peace."

DIED, in Salisbury, N. C., on the 15th of September, of disease of the brain, the Rev. J. H. PARKER, Rector of St. Luke's Church, in his 46th year. He was born January 21st, 1813, in Tarboro'; and graduated at Chapel Hill, in 1832, with the first distinction. He was a delegate to the General Protestant Episcopal Convention, from Alabama, in 1840. In 1846, he was ordained Deacon, and the next year Presbyterian. After preaching a short time in the Churches in the neigh-

boring country, he succeeded the Rev. Thomas F. Davis, (now Bishop of South Carolina,) as Rector of St. Luke's Church, Salisbury.

In the words of an older Clergyman, "he was of that character so necessary to the true prosperity of the Church, of unblemished morals;" but, this must be understood of his whole life, and not merely of its ministerial portion. At the mature age of thirty-three, in the possession of a competent estate, and thus with the prospect of having temporal enjoyment in his power, he devoted himself to the self-sacrificing duties of a Minister of the Gospel; and, his flock can tell, at least in part, with what fidelity. He often declared that the office was the noblest man could aspire to on earth. St. Luke's Parish was his first and only settled charge. He loved his work, and he loved his flock; and their affection and sympathy was the present reward and delight, without which, he felt he could not live. Such was his sensibility, that those feelings towards himself called forth from others by his kindness and hospitality, were construed by him as favors received and obligation to gratitude on his part. If his temper was quick and warm, it was destitute of malice; and certainly he was a man eminently sincere and without guile. His preaching was esteemed practical, earnest, and spiritual. His intercourse with his people was familiar and affectionate; and the consistency with which he maintained his views of the Church did not prevent, we trust, a warm charity for all his brother Christians. He had a free and cordial bearing towards all his fellow men, and it is believed, was highly valued by the whole community as a citizen, a friend, and a Minister. What he was as a devoted husband, as a father, son, and brother, only those can know who have been deeply bereaved. The poor, the afflicted and distressed, knew him at every appeal. We know the Church has been bereaved of a zealous and trusted Minister.

DIED, on Sunday, September 19th, the Rev. WILLIAM RICHMOND, Rector of St. Michael's Church, New York, in the 61st year of his age.

Mr. Richmond was born in Dighton, Mass., on the 11th of December, 1797. Receiving his early education among the Congregationalists, he entered upon a course of study, preparatory for the Bar. While yet a youth, at Union College, his attention being drawn to the claims of our Church, he was baptized in St. George's, Schenectady, and, animated by the same zeal and promptness which ever gave life to his character, obeyed, at once, the voice calling him to the Holy Ministry, as his post of greatest usefulness. Trained for that sacred calling under the direction of Bishop Hobart, he was ordained by that Prelate in December, 1819, and has had the charge successively of Zion, St. James', St. Michael's, and St. Mary's parishes, in New York city.

The first eighteen months of his ministry were given to Missionary work in the vicinity of Philadelphia, of Pittsburgh, and in the State of Ohio. In the Spring of 1820, he was called to the Rectorship of St. Michael's Church, Bloomingdale, and St. James', Hamilton Square, (vacant by the resignation of Dr. Jarvis,) and entered upon his duties in the Summer of the same year. He continued, with a short intermission, Rector of St. Michael's Church, until called to his rest.

It was as Rector of these Churches, that Mr. Richmond, for many years, was moved to labors requiring more than common strength and faith, and in which he was sustained by the Divine Providence, and by the liberal hands and faithful hearts of those who were about him. Taught by his Master to be ever ready with sympathy and aid for suffering men, his daily work was to carry comfort to the sick and sorrowing, and, so far as was in his power, the needed aid to every stricken brother. He had also for many years given his most willing and untiring labors to the New York Orphan Asylum and to other benevolent institutions of that city, where his work will always be held in grateful remembrance.

Throughout his whole ministry he has been an interested and active member of the General Board of Missions. During his Rectorship of Zion Church, in the city of New York, his care of the spiritually destitute was manifested in the system organized for visiting among the poor, by which, with the aid of members of the Parish, the

destitute and outcast (the number thus visited being at one time 1600) were taught by Christian deeds of love that Christ's presence is yet blessing the world.

In the winter of 1850, he offered himself for the Oregon Mission, with the purpose, if his strength allowed, to give to it the closing portion of his life. The exposure and deprivation of the Missionary work in Oregon, were too great for his years, so that after striving for awhile almost against hope, he returned to the scene of his former labors, suffering under the disease which at last cut short his days.

Upon his return he undertook, as before, much extra parochial labor. Little by little, he was forced, however, owing to his failing strength, to commit the work to other hands. His services in the public institutions, one by one, were given up. His daily prayer, at the House of Mercy, established by Mrs. Richmond, and which was to him as his own child, became an occasional service, and then altogether ceased. At length, on the first Sunday in June, in the celebration of his Master's dying love, he met for the last time in Church the members of his flock. From that time until the day of his death he sank rapidly in body, looking trustfully and hopefully forward as one redeemed by Christ, to the near coming of his Lord.

The few closing days of his life were days of great suffering. The last service in which he had strength to join, was the celebration, in his sick room, of the Holy Communion. Perhaps the last earthly sound which fell upon his ear was the stroke of the bell, summoning the people of his charge to pray that the Great Shepherd of the sheep would be with their teacher and leader in the hour of his need. As they returned with sadness to their homes, his spirit left its ruined tabernacle of flesh, for its blessed rest in the bosom of Christ.

After his funeral, resolutions were passed by the Clergy present, as a testimonial to the worth of their departed friend and brother.

DIED, at Dover, New Hampshire, October 16th, the Rev. GEORGE E. HURD, Deacon, aged 28 years. Mr. Hurd was ordained Deacon by Bishop Chase, July 6, 1856. His health, which has been failing for two years past, prevented his labor in the work to which he had devoted his life. He was a young man of great excellence of character, and gave promise of eminent usefulness in that holy profession, to which his whole heart was given.

DIED, at Fredericksburg, Virginia, Oct. 8, the Rev. EDWARD C. MCGUIRE, D. D., Rector of St. George's Church in that city.

Dr. McGuire was born in the ancient borough of Winchester, in the year 1793. In the year 1813, the Church at Fredericksburg having no minister he officiated as lay reader for one year, when he was ordained Deacon, being then barely twenty years of age. Since that time, for the long space of forty-five years, he has been Rector of the same Church.

The abundant and extensive fruits of his long ministry, testify to the expediency of permanence in the pastoral relation, his congregation having greatly increased in numbers and in all their higher spiritual interests under his faithful culture. He has discharged his high office as an ambassador from God through those long years in three different church edifices, and to as many successive generations of Christian worshippers. The whole of the present generation in his own communion he has baptized, the whole of the past generation he has buried, until at last he has left the world growing stranger in the ceaseless flow of change, to find himself far more at home where the friends and parishioners of his early life had gathered before him.

His funeral was numerously attended, and, besides many Presbyters, Bishop Johns of his own Diocese, and Bishop Otey of Tenn., attended to do him honor.

DIED, at Leesburg, Virginia, November 25th, the Rev. DAVID CALDWELL, M. A., Rector of St. James' Church, Shelbourn Parish, in the 44th year of his age.

Mr. Caldwell was a native of Bennington, Vermont, but removed in very early life to Virginia, and was ordained in Alexandria, in 1841, by the Venerable Bishop Moore.

The seeds of disease were early sown in his system, but for 17 years, though frail and delicate in frame, his zeal knew no abatement and he labored faithfully and successfully in his Master's cause. He was for a time Rector of St. Paul's Church, Norfolk, and some two years since, succeeded in the Rectorship of St. James', Leesburg, the late Rev. George Adie. Recently he had been preparing a series of Lectures on the Psalms, and had put the first volume in the hands of his publishers at Philadelphia, but it was not the will of God, that he should remain to complete his labor. At his own request his remains were removed to Richmond for burial.

DIED, in Charleston, South Carolina, September 28th, of Yellow Fever, the Rev. HENRY MANDEVILLE DENISON, Rector of St. Peter's Church.

Mr. Denison was born July 29th, 1822, at Kingston, Luzerne County, Pennsylvania. His grandfather was Col. Nathan Denison, one of the sturdy old pioneers who emigrated from Hartford, Conn., to the beautiful valley of Wyoming, and was distinguished as an officer in the Continental War with the British and Indians of Pennsylvania.

Mr. Denison was a graduate of Dickinson College, Carlisle, Pennsylvania, where at the early age of 16 he became interested in the great truths of the gospel, and united himself with the Church.

He studied theology at Alexandria, Virginia, entering that institution in 1840, and graduating in July, 1844, in which month he was ordained Deacon by Bishop Meade. His first fields of labor in the ministry were in Greenville and Pendleton, South Carolina. He was afterwards, for some time, Rector of Bruton Parish, Williamsburgh, Va., and from thence removed to Brooklyn, New York, where he became assistant minister to Dr. Stone, for one year. Subsequently he became Rector of St. Paul's Church, Louisville, Kentucky, where he remained till the fall of 1857, when he was called to succeed his friend and fellow student in the Theological Seminary, the Rev. J. A. Shanklin, as Rector of St. Peter's Church, Charleston. Mr. Shanklin had died, while at his post, of the prevailing fever, in 1856.

His first summer in Charleston was a season long to be remembered for its fearful mortality, and in less than a year after entering upon his charge, and while in the full maturity of his cultivated powers, his promising career was thus suddenly brought to a close, by this terrible disease.

As a preacher of the Gospel, Mr. Denison occupied a prominent position in the Church. He generally preached without notes. His written sermons usually evinced great mental power, as well as literary excellence. An Address before the Alumni of Dickinson College, a volume controverting the position of the Unitarians, and a volume of discourses to business men, are the only productions of his pen of any magnitude that have been published.

MISCELLANEOUS.

Mr. J. P. T. COOLIDGE, formerly a prominent preacher among the Unitarians at Boston, has renounced the errors of that sect, and is now a candidate for Holy Orders in the Church.

A Meeting of the "CHARITY FOUNDATION," of Buffalo, N. Y., was held in St. Paul's Church, Oct. 5, 1858. The Rev. Dr. SHELTON was appointed Chairman; and JAMES MURDOCK SMITH, Esq., Secretary. After Prayers by the Chairman, an Address was delivered by the Hon. GEO. W. CLINTON, President of the Foundation; after which, remarks were made by the Rev. Dr. INGERSOLL, the Rev. W. B. ASHLEY, and the Rev. Dr. SHELTON. The concluding Prayers and the Benediction, were by the Rev. Mr. ASHLEY.

TREATIES WITH CHINA.

The Four Treaties between China and the Four Powers were signed at Tientsin, on the 26th of June. Among the important provisions of these Treaties, are the following:

By the various treaties eleven new ports are open to foreign vessels, including one in Hainan, two in Formosa, one in Shantung Province, and one at the head of the Gulf of Pecheli and Swa-taw.

The Yang-tze-kiang is to be opened as far as Chin-kiang, a town near the junction of the Grand Canal, and about 150 miles from the sea.

Foreigners are to be allowed to travel, for trade or for pleasure, to all undisturbed parts of the Empire, and boats and men may be freely hired anywhere, for the conveyance of baggage or merchandise. Passports are to be granted by the Consuls of the Treaty-Powers, and are to protect the bearers from molestation of all sorts.

The Christian Religion is to be tolerated throughout the Empire, and its professors, and its teachers, are to be protected.

The Treaties also provide for the mutual appointment and the residence of diplomatic agents, Ambassadors, Ministers, Consuls, &c., on terms of equality.

AMERICAN TRACT SOCIETY AT ST. LOUIS, MO.

The following extracts are from the *New York Observer* :

"St. Louis, Nov. 17, 1858.

"Thirty years ago, this day, the writer left the city of New York to visit the principal cities of the West. A tedious stage ride of six days brought him to Pittsburgh. Thence he descended the Ohio river to Marietta, Cincinnati, and Louisville, spending from one to four weeks in each city, and reached St. Louis in April, 1829.

"This city numbered then between three and four thousand souls. Now the population is estimated at 150,000. Great has been the change. The city is now nearly equal to what New York was at that time. Should it increase in the same ratio for thirty years to come, its population would exceed a million. It is destined to become an immense city filled with churches, schools, and benevolent and humane institutions.

"For some years it has been the head quarters of one of the agencies of the American Tract Society, embracing Missouri, Southern and Central Illinois and Iowa. In these States, for the last ten years, the Society has employed from thirty to sixty colporteurs per annum; about one-third of them Germans. They have circulated \$150,000 worth of the Society's publications among the scattered population. Their influence has been manifest.

* * * * *

"A Convention of some twenty of these humble laborers, including the Superintendents at St. Louis and Chicago, with two General Agents and two of the Secretaries from New York, has been in session in this city for a few days past. It was opened on Thursday evening the 11th, by an excellent sermon from Rev. Mr. Porter of the Union Church of this city, from the text—"He that winneth souls is wise;" and organized by appointing Rev. Dr. J. M. Stevenson, President.

"The Convention met on Friday morning at nine o'clock, in the lecture room of the Second Presbyterian Church, Rev. Mr. Brooks'. Its sessions continued Friday, Saturday, and Monday, and were occupied in hearing narratives from the members, of the dealings of God with them, and of the fields where they had labored, and in discussing the principles of the society, and in making suggestions for the mutual benefit and usefulness of all present in carrying out the designs of the Society. * * * * *

"On the Sabbath, the pulpits of the Episcopal, Presbyterian, Baptist, and Congregational Churches were opened to the Secretaries and Agents of the Society, and on Sabbath evening, two public Union meetings were held, and addressed by the members of the Convention and the pastors of the Churches."

The same mail gives us notice that the late *Bishop Ives* is about commencing a course of Lectures in St. Louis, Mo.

The two items of news are not without their mutual relations.

SOCIETY FOR THE INCREASE OF THE MINISTRY.

This Society, recently organized, and whose general object is sufficiently indicated by its title, has published its Constitution, and its Managers have issued an Address, both which, doubtless, our readers have already seen. The following is its list of Officers:

PATRONS.—Rt. Rev. T. C. Brownell, D. D., LL. D., Rt. Rev. J. H. Hopkins, D. D., LL. D., Rt. Rev. J. Williams, D. D., Rt. Rev. T. M. Clark, D. D.

OFFICERS OF THE SOCIETY.*—*President*, Samuel Eliot, Hartford.

Vice Presidents, Rev. T. W. Coit, D. D., LL. D., Troy, Rev. A. C. Coxe, D. D., Baltimore, Rev. A. H. Vinton, Boston, Rev. E. M. P. Wells, D. D., Boston, Rev. W. S. Child, Springfield, Rev. C. F. McRae, Philadelphia, J. B. Robertson, M. D., New Haven, G. C. Shattuck, M. D., Boston, G. S. Wardwell, Esq., Woonsocket.

Recording Secretary, Rev. C. R. Fisher, Hartford.

Corresponding Secretaries, Rev. A. B. Goodrich, Millville, Mass., Rev. S. F. Jarvis, Thompsonville, Ct.

Treasurer, Charles M. Beach, Esq., Hartford.

Board of Directors, The President ex-officio Chairman, Rev. A. Jackson, D. D., Geneva, N. Y., Rev. F. J. Goodwin, D. D., Middletown, Ct., Rev. R. M. Abercrombie, Hartford, Ct., Rev. E. A. Washburn, Hartford, Ct., J. C. Hollister, Esq., New Haven, Ct., J. B. Stebbins, Esq., Springfield, Mass.

Local Secretaries appointed by the Board, Rev. J. A. Bolles, D. D., Cleveland, O., Hon. N. B. Baker, Clinton, Iowa, Rev. S. Benedict, New Haven, Ct., Rev. D. R. Brewer, Newport, R. I., Henry Chauncey, Jr., Esq., New York, Rev. H. A. Coit, Concord, N. H., Rev. T. T. Guion, Brooklyn, N. Y., Rev. L. H. Jones, Anderson, Texas, Rev. B. H. Paddock, Norwich, Ct.

All that the Society needs to accomplish its ends, is some practicable plan which shall give expression to a widely pervading and deep sympathy in the Church on the subject.

NATURAL EFFECTS OF RADICALISM IN THE CHURCH.

We find the following paragraph in a late (Romish) "*Freeman's Journal*," of New York. We copy it, and comment upon it, because it contains a moral of the greatest significance. We affirm unhesitatingly and most confidently, that low and loose views of the Church, that a theoretical, practical, ignoring, and disparaging of Institutions which CHRIST Himself, through His Inspired Apostles, established, can never satisfy minds which yearn for, and which *will have*, a positive, fixed, authoritative Faith of some sort. We know certainly, and of our own personal observation, that the loose views held in certain quarters respecting the Visible Church, its Apostolic Ministry, and Sacraments, have driven men over into the Romish Church. We can give names, places, and dates. This ultra-Protestantism, with all its pretensions, is doing more than any other one thing to play into the hands of the Roman communion. But here is the paragraph.

"The Rev. Father Grace, at Memphis, Tenn., had the pleasure, on the 1st ult., to receive into the Catholic Church Dr. William P. Floyd, youngest son of the late Gov. Floyd, of Virginia. Among all the remarkable conversions to the faith in our country, we do not know a parallel to that of this family, in regard to the number of converts that it has afforded. Miss Letitia P. Floyd, now Mrs. Col. Lewis, of Virginia, was the first, and her gifted and venerable mother, whose obituary we published a few years ago, was the last, so far as we had heard; but the sum total of converts from this immediate family connection has been some twenty-five."

* The list is yet very incomplete.

ROMISH MISSIONS AND MISSIONARIES.

In a paper published at Worcester, Mass., we find the following statement, which we give with all its phrasology :

"For ten days past four Catholic Priests, from an organization of Clergymen styled 'The Congregation of Missionary Priests of St. Paul the Apostle,' have been engaged in giving religious instruction and hearing confessions at the Cathedral on Broad street. The names of these gentlemen are I. T. Hecker, A. F. Hewitt, George Deshon and Francis A. Baker. They are all men of marked ability and liberal education. Rev. Messrs. Hewitt and Baker were formerly Episcopal Clergymen, and were converted to the Romish faith some fourteen years since. Rev. Mr. Deshon is the son of an Episcopal Clergyman of some distinction, residing in Bridgeport, Conn. He was educated at West Point, where he afterwards became a professor of moral philosophy. Rev. I. T. Hecker is probably the ablest of the four, and is known to the literary world as the author of two very profound volumes connected with the moral present and the moral future of man.

"These gentlemen style themselves Missionaries—and belong to an organization established in 1851, with a view to the more vigorous prosecution of the missions and other works of the Apostolic ministry, in which, as a body, they have been engaged since the founding of the Society. Since April, 1851, when their labors commenced, they have given religious instruction in the Dioceses of Baltimore, New York, Cincinnati, New Orleans, Philadelphia, Boston, Pittsburgh, Albany, Brooklyn, Lewisville, Newark, Detroit, Charleston, Mobile, Richmond, Savannah, Buffalo, Wheeling, Cleveland, Erie, Burlington, Florida, and Hartford. Missions have been given in eighteen Cathedrals, and in sixty-six Parish Churches. The whole number of missions has been eighty-eight, and the whole number of communicants 173,000. The following is the main plank in the platform upon which they operate :

"We devote ourselves and all our energies as long as we live to this work, (missionary instruction.) Renouncing all expectation of worldly profit or advantage, we look only to the glory of God and the salvation of souls. We ask nothing for ourselves, but we confidently expect that the piety of the faithful will furnish us all that may be required for this great purpose. Those who contribute to its success will share in the merit of all the labors of the Institute, (organization.) The Litany of the Blessed Virgin Mary will be recited for them every day in community; and at stated times the Holy Sacrifice of the Mass will be offered up for them while they are living, or for the repose of their souls when they are dead."

"The missionaries have been, for seven years past, traveling through various parts of the Union in the different Dioceses, and their preaching has been usually attended by thousands of the 'faithful' at each place. They labor incessantly, commencing at an early hour in the morning, and continuing until a late hour in the evening. At 5 o'clock, A. M., they say mass, a sermon follows at 5½, mass again at 6. The remainder of the day, except what is absolutely necessary for physical requirements, is devoted to religious instruction and the hearing of confessions. These last are very numerous, and keep the fathers exceedingly busy."

CHEAP POSTAGE.

For some reason a strong determination is still persisted in to saddle the country with heavy taxation on letters and periodicals. The whole difficulty lies in the enormous amount of matter which now passes free under the Franking System. In point of fact, instead of there being a "deficiency," as officially reported at the close of each fiscal year, the Government owes the Post Office more than twenty millions of dollars for transporting mail matter during the last fifteen years, in addition to all the appropriations made for deficiencies, and on account of the Government correspondences, during the same period. Instead of

pellling this people to bear the burden, and then doling out jeremiads because the people are not fleeced close enough, let the Government pay its own wage. Why should the Department be compelled to carry so unjust a burden? Will it compel it to transport our soldiers with their equipments, arms and ordnance, gratuitously, as to load it down, uncompensated, with the grains of the Great Office, and the letters, libraries and wardrobes of Congress. Let us have a uniformity of charge, thus diminishing the expense of the system, and increasing correspondence.

HEATHENISH SYMBOLS IN THE CAPITOL.

The *National Intelligencer*, in giving an account of the *improvements* now making in the Capitol at Washington, uses the following language: "In the north wing, to be occupied by the Senate and its officers, several committee rooms are being erected, and some are well advanced towards completion already. One now in progress is for the use of the Naval Committee of the Senate, and its ceiling and walls being exceedingly tastefully and neatly frescoed and painted. Neptune, Amfitrite, the Tritons, and all the gods and goddesses of the deep find appropriate representations somewhere on the walls of this unique room; the panelings are adorned with wall pictures of several of the most noted of the naval victories and exploits performed under the American flag."

Instead of associating the victories of the American Navy with the gods and goddesses of heathenism, the symbols of the Christian Religion had been introduced, what a hue and cry would have been raised all over the country, of "idolatry and Popery!" Symbols are the natural language of the human heart, the most rude and barbarous, as well as of the most thoroughly cultivated and educated. The above mortifying description of our National Capitol shows to what extent prejudice has corrupted popular taste.

ENDOWMENT OF THE ANDOVER CONGREGATIONAL SEMINARY.

At the recent Semi-Centennial Celebration the financial statement of the Treasurer, Rev. J. L. Taylor, showed the following facts respecting the endowment of the seminary. There has been given for this purpose—

By Madame Phillips & Son,	\$20,000
" Samuel Abbott,	110,000
" William Bartlet,	160,000
" Moses Brown,	85,000
" John Norris and his wife,	40,000
" William Phillips,	10,000
" Miss Waldo, of Worcester,	15,000
" S. H. Hitchcock, (recently,)	15,000
From other sources,	45,000

making a total of 450,000. If to this be added the endowment of Phillips Seminary, we have the sum of FIVE HUNDRED AND FIFTY THOUSAND DOLLARS, contributed to establish and sustain the Institutions on Andover Hill.

PROFESSING CHRISTIANS AMONG THE SLAVE POPULATION.

We find the following table in the papers of the day, and preserve it for reference, without vouching for its entire accuracy. It is probably nearly correct.

Connected with the Methodist South, are	200,000
Methodist North, Virginia and Maryland,	15,000
Missionary and Hard-Shell Baptists,	175,000
Old School Presbyterians,	12,000
New School Presbyterians, supposed	6,000
Cumberland Presbyterians,	20,000
Protestant Episcopalians,	7,000
Campbellites, or Christian,	10,000
All other sects combined,	20,000

Total colored membership South,

465,000

SUMMARY OF FOREIGN INTELLIGENCE.

ENGLAND.

ERECTION OF NEW COLONIAL BISHOPRICS.

The Queen has been pleased to direct that letters patent be issued under the Great Seal for reconstituting the Bishopric of New Zealand, and for appointing the Right Rev. George Augustus Selwyn, D. D., to be Bishop of the said See, and Metropolitan of New Zealand; for erecting the Bishopric of Wellington, and for appointing the Venerable Charles John Abraham, Archdeacon of Waitemata, to be Bishop of the said See; for erecting the Bishopric of Waiapu, and for appointing the Venerable William Williams, Archdeacon of Waiapu, to be Bishop of the said See; for erecting the Bishopric of Nelson, and for appointing the Rev. Edmund Hobhouse, M. A., to be Bishop of the said See; and for placing under the jurisdiction of the Metropolitan of New Zealand the See of Christ Church, now under the jurisdiction of the Metropolitan of Australia. Hitherto the Bishop of Sydney has acted as Metropolitan over the diocese of New Zealand; but that authority will henceforward be transferred to the Bishop of New Zealand, the Bishops of Christ Church, Nelson, Wellington, and Waiapu, being his suffragans. It is in contemplation to erect a sixth Bishopric for the colony, the seat of which will be at Tauranga, another Maori district. It is expected that the consecration of the new Bishop of Waiapu will take place in the colony.

CONSECRATION OF THE BISHOPS OF NELSON AND WELLINGTON.

On Wednesday, Sept. 29th, the Festival of St. Michael and All Angels, the Rev. EDMUND HOBHOUSE, of Merton College, Oxford, Bishop-nominate of Nelson; and the Ven. CHARLES JOHN ABRAHAM, formerly Fellow of King's College, Cambridge, Bishop-nominate of Wellington, were consecrated at Lambeth parish Church.

At eleven o'clock the procession, which had been formed at Lambeth Palace, entered the church by the west door. It consisted of the churchwardens of the parish, the curates in their surplices, Mr. Francis Hart Dyke, her Majesty's Proctor, the Bishops-nominate, the Bishop of Lichfield, the Bishop of Oxford, the Bishop of London, Mr. Felix Knyvett, the secretary to the Archbishop, the Archbishop of Canterbury, the Rev. J. Thomas, B. C. L., his Grace's chaplain, and Mr. J. Barber, the apparitor.

The Archbishops and Bishops went within the altar-rails, the Bishops-nominate, who were habited in their ordinary black academical gowns, having seats without. In the absence of the rector from illness, prayers were read by the Rev. C. L. Alexander, M. A., the senior curate of the parish; the Ante-Communion Service by the Archbishop of Canterbury, the Epistle by the Bishop of Oxford, the Gospel by the Bishop of Lichfield, and the Nicene Creed by the Bishop of London. A most eloquent sermon was preached by the Bishop of Oxford, who selected for his text the 13th and 14th verses of the 1st chapter of St. Paul's Second Epistle to Timothy:—

"Hold fast the form of sound words which thou hast heard of me, in faith and love which is in Christ Jesus. That good thing which was committed unto thee keep by the Holy Ghost which dwelleth in us." It was a discourse full of primitive truth, faith, love, and unction; and such as fills one's heart with trust and confidence in God. There is in it no blustering cant about "*progress*;" yet it is full of the spirit of all true progress, for it is full of the truth as it is in Jesus.

The Bishop then descended from the pulpit and took his seat with the other prelates within the communion-rails. The Bishops-nominate, vested in their rochets, were then presented to the Archbishop—the Bishop of Wellington, Archdeacon Abraham, by the Bishop of London; and the Bishop of Nelson, the Rev. E. Hobhouse, by his diocesan, the Bishop of Oxford, each Bishop saying, "Most Reverend Father in God, we present unto you this godly and well-learned man to be ordained and consecrated Bishop."

The Queen's mandate for the Consecration was then read, the oaths administered, and Archdeacon Abraham and Mr. Hobhouse were admitted to the Episcopate by the imposition of hands from the Primate and three Bishops. The Holy Eucharist was celebrated, a large number communicating; the Primate, five Bishops, and two curates officiating.

NEW DIOCESE IN BRITISH COLUMBIA AND THE NEW BISHOP.

The excitement caused by the rumored discovery of gold on Frazer's River, has led to the influx of a considerable population into that region; and the Venerable Propagation Society has determined to establish a Mission there immediately. The Rev. J. GAMMAGE, curate in Manchester, is selected as the first Missionary, and he was to sail from London, Oct. 15th. The same Society have appointed also, and sent out the Rev. R. DOWSON, a Missionary to the native Indian population of Van-Couver's Island. Miss BURDETT COURTIS has offered 15,000*l.* towards an endowment of a Bishopric in British Columbia.

The Rev. GEORGE HILLS, of Great Yarmouth, has been designated as the new Bishop of British Columbia. We find in our exchanges the following sketch of his life:

"The Rev. George Hills, B. D., Bishop-designate of British Columbia, is the son of the late Admiral Hills, of Clare, Suffolk. He graduated with honors at the University of Durham, and having there passed a very high theological examination, was ordained Deacon, to Newburn on the Tyne, a Parish of miners and glass-blowers, under the spiritual care of the Rev. J. Reed. When in Priest's Orders, Mr. Hills was intrusted with the sole charge of the new Church of Tynemouth, which, under the influence of his house-to-house laboring and earnest preaching, soon became crowded. It was from this Parish Mr. Hills was invited to the important posts of lecturer of the Parish Church, and evening lecturer of St. John's Church, Leeds. In the year 1846, he was presented to the incumbency of St. Mary's, Leeds, a charge of 16,000 souls, and in 1848, Dean Pellew, thinking solely of the well-doing of a most important Parish, offered Mr. Hills the incumbency of Great Yarmouth, with a population of 28,000. There, aided by a staff of six curates, he has labored for ten years, to the blessing of a people by whom he is universally respected and beloved. Some idea of those labors may be formed when we consider that under the ministry of Mr. Hills the National Schools in St. Peter's district, the Priory Schools, and St. John's Church, for the beachmen, have been built at a cost of 8,000*l.*, a town mission of four Scripture-readers has been provided, and two of the Churches of the Parish opened for evening services. Mr. Hills has received many valuable testimonials of attachment from his several Parishes, and Dissenters have always gladly joined in expressing their respect for a Clergyman who, while he faithfully maintained the principles of the Church of England, was kind and tolerant to all men. Mr. Hills was remarkable, as a Proctor of Convocation, for his practical suggestions in the discussion of all matters connected with the parochial system of the Church."

It certainly shows that the English Church is not a sham, but a living power, when her best sons thus give up positions of great usefulness, and honor, and comparative comfort, for posts of hardship, and trial, and danger, to carry the Gospel and the Church of CHRIST. Thank God our own noble Bishops are already on the Pacific Coast to welcome the new Ambassador from the Mother Church.

TASMANIA.—CHURCH SYNOD.

In former Numbers of the Review we have recorded the movement in several of the English Colonial Churches towards the establishment of Diocesan Synods, or, as we should say, of Diocesan Conventions. We have before us an account of the doings of one of these Synods, a short abstract of which is as follows:

The Synod of Tasmania assembled on the 20th of July, and continued in session from day to day till the 2d of August. About thirty of the Clergy, and as many

or rather more Lay representatives (all necessarily communicants) were present; the Bishop, of course, presiding. By the constitution adopted last year, the Clergy and Laity debate together, voting either collectively, or (if desired by three members) by orders; and no measure can be carried without a majority of both Clergy and laity, and the Bishop's consent; or, in other words, without the concurrence of all the three orders.

The following were the principal matters that occupied the attention of the Synod during its twelve days' session. First, the draft of a bill to be laid before the local Parliament for legalizing the proceedings of the Synod, and making its acts binding upon the members of the Church. There was at first a little difference of opinion as to the necessity for this measure, but a general agreement as to its being, upon the whole, advisable; and the greater part of the provisions of the bill, declaring the constitution of the Synod, &c., were adopted unanimously. The clauses which were more anxiously debated were those which provided for the ecclesiastical tribunal for the trial of offenses against the doctrine or discipline of the Church; such tribunal to have the power of summoning before it any persons whomsoever, and in matters of fact (but not of doctrine) compelling their evidence. However, on the question being, at length, put, "that the clause do stand part of the bill," there were found—Ayes, clergy, 7; laity, 19. Noes, clergy, 19; laity, 10. The "compelling" clause was consequently struck out, and the tribunal to be established will now have power only to receive evidence upon oath, and to adjudicate if the evidence so obtained be sufficient.

But no question led to a more earnest discussion or a more decided division of opinion than that concerning *patronage*. Any effort for the more permanent maintenance of the Church was sure to involve the consideration of this question. A committee had been accordingly appointed to consider it, and their report was laid before the Synod and formed a basis for several resolutions. Some of the lay representatives were strongly in favor of the American system, that every congregation should, through an annually elected vestry, nominate its own pastor. Others of the laity joined with the great body of the Clergy in resisting the importation of such a system, with its attendant evils, into this diocese. At length, by a little mutual concession, the following plan was unanimously agreed to—that every parish should have liberty to elect annually a "Board of Patronage," of not less than seven members, all of whom must, however, be members of the Synod, either lay or clerical; such Board to exercise the right of patronage in the event of a vacancy in the cure during its year of office. Also that, to provide for cases in which parishes might neglect or decline to make this election, the Synod should itself elect a standing Board of Patronage, whose duty it should be to present to vacancies in all such cases. It was also resolved that wherever any persons should have built a Church or Parsonage at their own cost, provided partial endowments, or contributed largely to the Church funds, such persons might be enrolled by the Synod as benefactors to the Church, and have right of nominating in each case one additional member on the Board of Patronage. The Synod then proceeded to elect the standing board, votes being taken by ballot, and the choice fell upon the following persons:—The Ven. Archdeacon Davics, Rev. F. H. Cox, E. S. P. Bedford, Esq., H. Butler, Esq., W. Henty, Esq., Sir V. Fleming, and W. P. Weston, Esq. The five laymen thus chosen are the Chief Justice, the Colonial Secretary and another member of the Government, and two members of the Tasmanian Parliament; and the Board, as a whole, very fairly represents the whole body of the Church, containing within it influential men of various shades of opinion.

It should, perhaps, be explained that the "patronage" of all the principal cures of the diocese has hitherto been vested in the Crown, and exercised, in former days, by the Governor, who almost as a matter of course took the Bishop's recommendation; and more recently by the Ministry of the day, itself responsible to Parliament, and composed (it might be) of persons of any or no religious opinions, no one of whom was bound, however he might be personally disposed, to regard the Bishop's wishes in the matter. The change, therefore, which vests

such appointments in a body which must at least consist of selected communicant Churchmen, is clearly a gain.

The Synod did not separate without acknowledging their obligation to the Bishop for the unwearied attention which he had given to the business of the session, and for the value of his advice and assistance; at the same time expressing their thankfulness that, by the good providence of God, they had been enabled to take counsel together, in the spirit of brotherhood, and with so good ground of hope for the future welfare of the Church.

THE CONFESSIONAL IN THE ENGLISH CHURCH.

The "Boyn-Hill case," so called, or the Commission issued by the Bishop of Oxford to investigate charges against the Rev. R. T. West, Curate of the Rev. Mr. Gresley, in a district Church at Boyn-Hill, terminated in finding that there was not sufficient cause for instituting further proceedings against Mr. West; and the Bishop was so advised.

There is, undoubtedly, on the part of a few, among the English Clergy, a disposition to introduce the Confessional for purposes, and to an extent unauthorized by the standards of that Church. Nor is there any doubt, that, both in that Church, and our own, there needs to be far more of plain and faithful dealing with individual consciences than is now common. Both the Methodists, in their Class-Meetings, and the stricter Puritans, in their admission of members, press this matter of private confession, far more than we do, and beyond the limits of propriety or utility. But what we would protest against, is the making of Private Confession either an habitual thing, or of universal obligation in the Church; for it is a theory false in itself, and of evil tendency. It certainly has no authority in Holy Scripture, nor in the Early Church. We may be in danger of forgetting the awful corruptions which once grew, and grew naturally, out of this practice in the hands of the Romish priesthood. The record is astounding, both for the filthiness, and the schemes of villainy, and tyranny, of which it became the fruitful source. But this should not prevent that faithful probing of the individual conscience, on the part of the Clergy, of which we fear there is now too little in the Church; nor has this faithfulness of private dealing between the Pastor and his flock any necessary connection with the Romish doctrines of Private Confession and Judicial Absolution.

On this whole subject we have been interested in what the famous RICHARD BAXTER says, as follows:

"If you either fall into any grievous sin, or any terrible pangs of conscience, or any great straits and difficulties about matters of doctrine or practice, go presently to your minister for advice.

"You must use your Pastor as the ordained instrument and messenger of the Lord Jesus and His Spirit, appointed to speak a word in season to the weary, and to show to man His righteousness, and to strengthen the weak hands and feeble knees; yea, and more, to bind and loose on earth, as Christ doth bind and loose in Heaven.

"Not but that private men may help you in this, as a private neighbor may give you a medicine to cure your disease; but you will not so soon trust them in any weighty case, as you will the physician.

"The vomit of confession must work to the bottom, and fetch up that hidden sin, which is it that containeth your calamity.

"But I know some will say that it is near to Popish auricular confession which I here persuade Christians to, and it is to bring Christians under the tyranny of the Priests again, and make them acquainted with all men's secrets, and masters of their consciences.

"To the last, I say, to the railing devil of this age, no more but, *The Lord rebuke thee*. If any Minister have wicked ends, let the God of Heaven convert him, or root him out of His Church, and cast him among the weeds and briers. But is it not the known voice of sensuality and hell, to cast reproaches upon the way and ordinances of God?

"Some (Ministers) in opposition to Popery, have gone too far on the other extreme; perhaps sinning as deeply in neglect as the Papists do in formal excess."

The edition from which we quote is that in four volumes folio, entitled *The Practical Works of the late Reverend and Pious Mr. Richard Baxter*, London, 1707; and the treatise from which the extracts are made is in the Second Volume, pp. 848 sq. Neither do we quote Mr. Baxter as of the slightest authority; and we might easily cite other names in the same sentiment, and of greater weight. But we do it to show that, in our avoiding one extreme, we have, unwittingly, run into another, almost equally dangerous.

The Bishop of Oxford, in a letter to the Commissioners since their decision, thus distinctly states his opinion on the subject of Confession:

"As I have already stated in writing to Mr. Shaw, I hold it to be a part of the wisdom and tenderness of the Church of England that she provides for any parishioner who in sickness shall 'feel his conscience troubled with any weighty matter' being 'moved to make special confession of his sins;' and that she also provides for those who before Holy Communion 'cannot quiet their own consciences,' being invited to 'open their griet to the minister of God's Word.' In making this special and limited provision for troubled souls, I hold that the Church of England discountenances any attempt on the part of her Clergy to introduce a system of habitual confession, or, in order to carry out such a system, to require men and women to submit themselves to the questioning and examination of the Priest. Such a system of inquiry into the secrets of hearts must, in my judgment, lead to innumerable evils. God forbid that our Clergy should administer, or that our wives and daughters should be subjected to it. I am sure that any attempt to introduce it would throw grievous difficulties in the way of that free ministerial intercourse with our people which, for their sakes and for the efficiency of our ministry, it is all-important to maintain open and unsuspected."

SCOTLAND.—REV. MR. CHEYNE.

The Scottish Episcopal Synod reassembled on Thursday, Nov. 4th, and gave judgment in the case of the Rev. Mr. Cheyne. Mr. Cheyne's teaching on the subject of the Lord's Supper was declared to be erroneous. A final deliverance was, however, delayed till December 2d, to give Mr. Cheyne time to retract. Bishops Eden, Wordsworth, and Trower, support this judgment; Bishop Forbes supports Mr. Cheyne's appeal. The passages in Mr. Cheyne's Sermons, which are most objectionable, are the following: When, having defined the Eucharistic presence in the following words, and pronounced it to be error to teach otherwise, he says, "'When I speak of the Real Presence, I mean as the Church means, that after consecration, Whole Christ, God and man, is really, truly, and substantially present in the Eucharist under the forms of bread and wine.'" When having laid down this definition—First, he declares that the sacrifice of the Eucharist is substantially the same as the sacrifice of the Cross, differing only in the manner of offering. Second, When he further declares that in the Lord's Supper 'we kneel to the Lord, Himself invisibly present under the form or under the veils of bread and wine.' And, lastly, when he pronounces that 'the only thing necessary to the completion of the sacrifice is the communion of the priest.'

THE POPE'S ENCYCICAL LETTER AND THE UNBLOODY SACRIFICE OF THE MASS.

On the 3d of May, Pope Pius IX, having taken council of the Cardinals, issued an Encyclical Letter, which is worthy of attention. It seems that in "certain countries," certain Parish Priests have ceased to celebrate on certain holydays the "sacrifice of the Mass for the people." The object of this Letter is to set forth the Romish doctrine of the "Unbloody Sacrifice," and then he says, "that by our present letters, and in virtue of our supreme authority, we confirm and declare anew, we wish, command, and ordain, touching the obligation in which they are to apply the holy sacrifice of the Mass for those who are confided to them."

That part of the Letter in which the Pope, "in virtue of his supreme authority," sets forth the present teaching of that sect on the "Unbloody Sacrifice," we give entire. All intelligent Churchmen will be glad to see and preserve such an official and important statement.

ENCYCLICAL LETTER OF POPE PIUS THE NINTH.

To all the Patriarchs, Primates, Archbishops, Bishops and other Ordinaries of the Places in Communication with the Apostolic See.

VENERABLE BRETHREN, HEALTH AND APOSTOLIC BLESSING :

The goodness and charity of our most dearly beloved Redeemer, Jesus Christ, only Son of God, towards mankind, has been so great that you know, venerable brethren, having taken human nature, He desired not only to suffer for our salvation the most frightful torments and the horrible death of the cross, but still more, reascending to Heaven at the right hand of the Father, to dwell, meanwhile, with us in the august sacrament of His body and of His blood, and in the excess of His love to make it our food and our nourishment, for the purpose of being also our sustenance and our strength by the presence of His divinity, the most assured safeguard of spiritual life. And not content with this signal and altogether divine proof of charity, adding benefits to benefits, and spreading over us the riches of His love, He has wished to give us the full certainty that those whom He has loved He loved to the end. It is on that account, declaring Himself the eternal Priest according to the order of Melchisedech, He has instituted, in perpetuity, His priesthood in the Catholic Church and decreed that the sacrifice which He offered once by the effusion of His precious blood, on the altar of the cross, to redeem the entire human race, to deliver it from the yoke of sin and from the slavery of the devil, and to pacify all things in the Heavens and on the earth, shall be permanent unto the consummation of ages; ordaining that this sacrifice, in which there is no change except in the manner of offering it, shall be made and offered each day by the ministry of the Priests in order to sow among men the fruits, sovereignly salutary and sovereignly fruitful, of His passion. Thus in the unbloody sacrifice of the Mass, accomplished by the noble ministry of the Priests, is offered this same victim, the source of life, who has reconciled us to God the Father, and who, having all virtue to merit, to appease, to obtain, and to satisfy, repairs in us the ruins of death by the mystery of the only Son. Arisen from the dead, the only Son dies no more, and death shall no more have any power over Him. He lives by Himself an immortal and incorruptible life, and it is He who is immolated for us in this mystery of the sacred oblation. Such is the pure oblation that no unworthiness, no perversity in those who offer it, can ever sully, and which, by the mouth of Malachy, the Lord has predicted "that the glory of His name become great among the nations, it shall be offered in its purity in every place from the rising to the setting of the sun." This oblation of an unspeakable fecundity embraces the present and the future life. By it, giving us the grace and gift of penance, God, who is appeased, remits even the most enormous crimes and sins, and, although grievously offended by our prevarication, He passes from anger to mercy, from a just severity to clemency—by it are equally remitted the temporal penalties due for the expiation of our faults—by it are relieved the souls of those who are dead, in union with Christ, without having been fully purified—by it also we receive the temporal goods which are not an obstacle to the goods of a superior order—by it is rendered to the saints, and above all to the Immaculate Most Holy Mary, Mother of God, the greatest honor and worship that she can receive. It is, therefore, that conformably to the traditions of the Apostles, we offer the divine sacrifice of the Mass "for the common peace of the Churches, for the good order of the world, for emperors, for warriors, for those who are united to us, for those who labor under sickness, for those who are oppressed with grief, for those in general who are in want, and for the dead detained in purgatory, believing that the greatest succor which those souls can receive is that which is here given them when we pray for them at the moment that the holy and formidable victim is im-

molated before us." There is nothing then, greater, more holy, more divine, than the unbloody sacrifice of the Mass, by which the same body, the same blood, the same Jesus Christ, our God and Lord, is offered and immolated on the altar, for the salvation of all, by the Priests, and it is for that reason that the Holy Mother, the Church, which is in possession of this treasure, so great, of her divine Spouse, has never ceased to employ all her care, all her zeal, all her vigilance, in order that this grand mystery may be accomplished by the Priests with the greatest interior purity of the heart, and in order that it might be celebrated with all the becoming appurtenances of worship according to the rules laid down by the Ritual, and the sacred ceremonies, in order that the grandeur and the majesty of the mystery itself may shine in the exterior appearance, and that thus the faithful may be excited to the contemplation of the divine things contained and hidden in so venerable a sacrifice. It is with the same ardor and the same solicitude that his pious mother, addressing herself to those faithful children, never ceases to bring to their minds, to exhort them, to inflame their zeal, to bring them frequently to this divine sacrifice with all the piety, all the respect, and all the devotion which it deserves—ordaining that all are absolutely held to assist at it on feast days of obligation, attending to it with a religious attention of eyes and of heart, in order that they may be happily enabled to obtain, by the value of the mercy of God, an abundance of all gifts.

FRANCE.—TRIAL OF M. DE MONTALEMBERT.

This gentleman, who occupied posts of more or less distinction under the government of Louis Philippe; who has been the adherent of all parties, and offended alike Legitimists, Orleanists, Republicans, and Bonapartists, and is now owned by none; who has been a zealous Ultramontanist, and is now arraigned, and tried, and condemned for his praise of constitutional principles; was, on the 24th of November, brought to trial before a petty Police Court for his Article in the *Correspondant*, entitled "*A Debate on India in the British Parliament*." In this Article he was charged with exalting British institutions at the expense of the reigning dynasty of France. The trial attracted great attention. He was ably defended by the distinguished M. Berryer, yet the trial was as nearly secret as possible. The Procureur Imperial, M. Cordouen, said, "You have cast France down at England's feet, and there, there, you have struck her in the face. Your work is an impious one."

The Judges deliberated for an hour on their judgment, and then, with reasons duly set forth, passed sentence of six months' imprisonment and a fine of 6,000f. on the Count de Montalembert; and one month's imprisonment and a fine of 1,000f. on M. Douniol, the editor.

Louis Napoleon has remitted the sentence, but Montalembert insists on appealing to a higher Court. All this is only the beginning of the end, and a bitter end.

HOLLAND.—NEW PROTEST IN THE ROMISH CHURCH.

It is difficult not to laugh at, rather than seriously refute the pretensions of Modern Rome to Catholicity, Unity, Infallibility, &c. But manifestations are perpetually occurring in that sect, and in the better portions of it too, which are more hopeful. In the Church of Holland, there have recently appeared certain Pastoral Instructions, of the Roman Archbishop of Utrecht, and the Bishops of Haarlem and Deventer, concerning the doctrine of the Immaculate Conception, which are in the highest degree significant. We can only give an extract or two, enough to show the tone and character:

"The encyclical letter of the 8th of December, 1854, threatens the wrath of Almighty God, &c., to all who should dare to speak against, or even not to accept, the decision therein announced respecting the conception of the Virgin.

"How great soever may be our respect for his Holiness as head of the Church and the centre of Catholic unity, we should dread still more the displeasure of the Almighty if we blindly accepted such decision.

"St. Paul did not threaten the people of Berea with the displeasure of Almighty God when they searched the Scriptures to see if the things which were brought before them 'were so;' and St. Luke even confers upon them special honor—'These were more noble than those of Thessalonica,' because they did so search. If this doctrine of the immaculate conception can be so thoroughly proved to be a doctrine of the Catholic Church as in such apostolic letter it is declared to be, there need no fear arise from such search; yea, rather ought an appeal to go forth inviting such a search, that it may be patent to the whole world that we are indebted to the care and zeal of Pius IX for this discovery."

"Inasmuch as we have no conviction that Pius has spoken an infallible word when he declared the immaculate conception of the Blessed Virgin to be a revealed truth of the Catholic faith, we feel it to be our duty to examine the grounds upon which such declaration rests.

"These grounds are said by him to be five:—

"1. Holy Scriptures.

"2. Sacred tradition.

"3. The continuous feeling of the Church.

"4. The wonderful unanimity of Catholic pastors and of the faithful.

"5. The illustrious acts and constitutions of his predecessors in the Papal chair."

After combatting the above grounds, they say, in reference to the fourth; "Where is this wonderful unanimity to be found? Naturally in the answers given by the Bishops to the encyclical letter addressed to them from Gaeta in 1849. The analysis justifies no such unanimity. The whole dogma of the Immaculate Conception being thus entirely new there need be no wonder that the mode of announcing it was entirely new. Never formerly were such utterances heard from a Pope's lips; formerly it was the congregated fathers who, after previous deliberations, &c., judged and determined. But it was on this occasion no Church Council, although, for the eye of the world, such a coloring was attempted to be given to it."

Under the fifth head of the Pastoral Instruction, reference is made to Gregory the Great, Innocent III and Innocent V, Clement VI, &c., to show that for fourteen centuries a doctrine was held in entire contradiction to that promulgated by Pius IX, and it is then said:—

"We leave it to every unprejudiced person to decide whether we have good ground for the strictures we have made, and whether we have proved or not that the Apostolic letter issued by Pius IX, on the 8th December, 1854, is simply a tissue (*zamenweefsel*) of untruths, wherein the name of Scripture and sacred traditions are shamefully misapplied to exalt into matter of faith a mere matter of feeling or subjective impression, not even based on the lowest grade of probability.

"In conclusion, we solemnly declare before the whole world that the maxim, '*Quod semper, quod ubique, quod ab omnibus*,' reaches neither in teaching nor in acceptance to this dogma of the Immaculate Conception; and we say to all Catholics, 'Remove not the ancient landmark which thy fathers have set.' (Proverbs xii, 28.) 'But though we, or an angel from heaven, preach any other gospel unto you than that ye have received, let him be accursed.' (Gal. i, 8.) 'Remember how thou hast received and heard; and hold fast.' (Rev. iii, 3.)

"† JOHN, Archbishop of Utrecht.

"† HENRY JOHN, Bishop of Haarlem.

"† HERMAN, Bishop of Deventer."

As is generally known, the Bishops here protesting are Jansenists, whose connection with Rome is more nominal than real. A sort of visible unity is maintained, but the supremacy of the Pope in its modern sense is disowned.

IRELAND.—SECESSIONS FROM ROME.

So much is said in these days of the growth of Popery, and so little notice is taken of the crowds who are abandoning that system, that it may be worth while to record one fact of the many which are constantly transpiring. The *Limerick*

Chronicle says, that on Sunday, September 4th, in Ballingarry Church, Mr. John Condon having renounced the creed of Rome, was received by the Rev. George G. Gubbins into the Established Church. This makes the number who have conformed to the Protestant faith for some years past, in that parish or neighborhood, considerably over 800. Amongst them are to be reckoned two clergymen, one physician, five gentry, two mathematical teachers, fifteen schoolmasters, three classical teachers, five Scripture-readers, two shopkeepers, two clerks, thirteen tradesmen, besides farmers, policemen, stewards, gardeners, porters, soldiers, servants, laborers, &c. Some of the converts at Knockfierna, who were lately driven by persecution to go to mass, have stated their resolution to return to the guardianship of the Protestant faith, from which they state they have never in heart departed.

RUSSIA.

There is no part of the civilized world which today is fuller of promise for the future than Russia, under the rule of Alexander II. His determination to emancipate the serfs, to elevate them to the rank of an estate of the realm, to give them their houses and their lands as their own, has aroused the jealousy and hostility of some of the nobility, especially the nobility of Moscow. But the Emperor is a man of resolution and courage, and is fully equal to the times. The nobility of Smolensk are with him heartily. Both Religion and Civilization have much to hope for from Alexander II, amid the waning prospects of Western Europe.

THE CONVERSION OF CHINA.—A large caravan of Russo-Greek missionaries started a month ago under the Archimandrite Goori for Peking. Russia will be first in the field of conversion.

MEXICO.

It is in vain to attempt to chronicle the changes which are continually taking place in this distracted country. All its troubles may be grouped under one division and labeled with one head. It is **POPRERY**, accursed **POPRERY**! which is nothing less than a mixture of Papism and Heathenism. For more than three hundred years it has had supreme control of the richest, finest country in the world, whose soil is exhaustless, and whose hills are full of silver and gold; and yet the whole country is now sinking under the curse of this abominable system. An able writer now in Mexico, says:

"The battle of Church and State had begun. Through the long course of centuries the Church had gradually become possessed of vast domains and increasing wealth, until now it was found that, under the guise of charitable bequests and religious appliances, it had secured upwards of one-half of all the property within the Republic."

"The actual present value of the Church property is estimated by **LEON DE TEXADA**, the most reliable authority, at two hundred and fifty to three hundred millions of dollars. In addition to the revenues from this, the Church also receives from 'tenths,' parochial dues, alms, masses, the sale of relics, &c., &c., some six to eight millions of dollars more, annually. Its gross revenues from all sources are estimated at not less than \$20,000,000 per annum. In the city of Mexico alone, of the five thousand houses, exclusive of religious edifices, more than one half belong to the Church."

"Why this power has not been even more fatal than it has, lies solely in the fact that a long career in the practice of every vice and immorality has so utterly demoralized and debased the Clergy of Mexico, that they are now left without the intellectual capacity to use or ably direct its vast elements within their control."

We have long since ceased to wonder over the horrors of the French Revolution; or at the bitter infidelity of Voltaire, and the French Encyclopedists.

AMERICAN QUARTERLY
CHURCH REVIEW,
FOR 1859.

EDITORIAL.

WE cannot but feel gratified at the evidences which continue to greet us, from all quarters, that the AMERICAN QUARTERLY CHURCH REVIEW is doing its work, quietly, but effectively. The Article on "Mixed Societies," in our last No., has been so loudly called for, that it will soon appear in a separate form. The Article on "Infant Baptism," in that No., and an unanswerable argument for that Rite, is reprinted in the (London) *Clerical Journal* of Nov. 8th. The (London) *Literary Churchman*, of Nov. 16th, notices at length the Article on the "Present State and Hopes of Christianity," and says, that the "writer shows a depth of thought which we are accustomed to meet with only amongst the most talented of our English writers," &c., &c. The "Letter to Bishop Lee," has stirred the hearts of Churchmen on our distant outposts, who call for the immediate application of some of the writer's suggestions. One earnest-minded Layman, in a rich and growing section of the Southwest, *who has not seen a Church Clergyman in eight years*, sends us statements of Church destitution which are enough to make "the stones cry out." In all parts of our country, alike, the East and the West, the North and the South, the opportunities of the Church were never so promising as at this present moment. Everywhere the conviction is spreading and deepening, that the PROTESTANT EPISCOPAL CHURCH is essentially what CHRIST made, and meant His Church to be; that she is what the souls of men want to meet their spiritual necessi-

ties ; and that she is that great Spiritual Element of true conservatism, and true progress, which the condition of American Society peculiarly, and imperatively, demands.

In bringing the Eleventh Volume of the Review to a conclusion, which we do with the present No., strongly tempted as we are to withdraw to a quieter field of labor, wearied and care-worn with an amount of service which might, we think, purchase for us such a relief, we are not quite ready yet to throw off the harness. But we need help. While our subscription list is larger than ever, our expenses have increased in equal proportion ; so that, pecuniarily, we are wholly dependent on the friends of the work. We need two things especially. One is, prompt payments of subscriptions ; and the other is, that those who appreciate the position of the Review, shall feel that they have a personal interest in making the work better known, and better sustained.

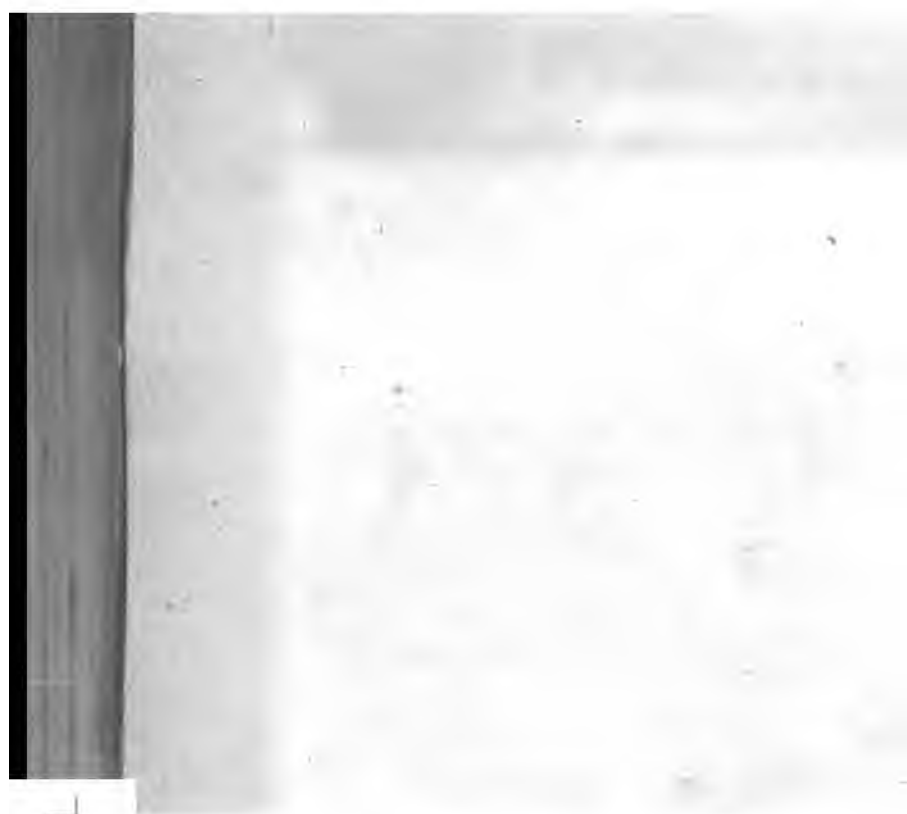
Will our friends give us their aid in both these particulars ?

As for the future, we can only say, that, if we are not in the habit of depending on the newspaper puffs of "penny-a-liners ;" and if we are honored, now and then, with the opposition of those whose theories of Society and of Social Reform differ fundamentally from our own ; yet, that the list of pledged contributors to the AMERICAN QUARTERLY CHURCH REVIEW will not suffer in comparison, for talent, learning, and genius, with that of any Periodical in the country, literary or religious.



W. B.
H. M.







[REDACTED]

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